

# INFINITE BLISS

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NOT FOR SALE

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## DEDICATED TO YE ALL !

The student is requested to go through this writing, page by page, thought by thought, without neglecting Introduction I and II both, as Introduction is the very base. He is further requested not to show any aversion to the name of any person mentioned overhere, as here we are more concerned with the thought or the principles, nor to the use of any word which might have meant differently in the contexts, he has been familiar with, because no ill-will is meant for any one whosoever one be ; however for the mistakes committed in the act of conveying the thought, the author may please be forgiven, and the mistakes corrected by the wise.

AUTHOR

## PREFACE

This is an attempt to explain, in minute details, the working of the science-of-life, popularly known as 'Religion', mostly misunderstood by the so-called believers and partly understood even by most of the sincere believers and thus often misrepresented and misquoted, differentiating its essentials from the non-essentials, thus removing every sense of superstition or ~~hated~~ attributed to it ignorantly; based upon 'Sukhmani', a chapter of about a thousand verses from Adī Granth, reproduced in original, with transliteration in Devanagari and translation in English, with support from Vedas, Gita, Bible and Koran etc., and from highest evolved Mystics, of different times and different lands, like 'Ashtavakra, Yagyavalkya, Vasishtha, Valmiki, Vyasa, Bhrigu, Hilarion, Buddha, Chuang Tzu, Zoroaster, Christ, Augustine, Gaudapada, Mansur, Rumi, Rabi'a, Shankaracharya, Thomas Aquinas, Eckhart, Thomas A Kempis, Namdev, Kabir, Tulasi, Mira, Nanak, Arjan Dev, Gobind Singh, Lal, Sarmad, Seraphim, Ramakrishna, Vivekananda, Rama Tirtha, Yogananda, Sai Baba, Ramana, Nityananda, and great thinkers or scientists in one field or the other, like Spinoza, Emerson, Lincoln, Tagore, Marx, Engels, Tolstoy, Max Muller, Hahnemann, Kellogg, Lindlahr, McCarrison, Davidson, Herter, Kendall, Bureau, Hare, Gandhi, Will Durant, Max Planck, Eddington, Einstein, Minkowski, Blackett, Anderson, James Jeans, Paul Deussen, William James, Huxley and Hans Jacobs; taking into account the highest conception of cosmos and atom by the 20th Century scientists of the objective-world of matter or energy, touching upon evolution, reincarnation, Karma (action and reaction), psychology, psychokinesis, and sex etc., with details on the microcosmic-man with its corresponding macrocosmic Man, Immediate-man and the Transcendental-Man, or the finite-man and the Infinite-Man; and also touching upon spirito-socio-democracy cum-economics, diet and hygiene etc., giving the different conceptions of Reality, viewed from the different aspects of the human personality viz Intellectual, psychic, emotional and physical, with corresponding techniques, so as to have an integrated and a wholesome development, and manifest a great spiritual strength within, but for which a healthy way of life, with a strong character, selfless

love and constancy therein and the capacity to detach and attach the mind at will etc., which even a man, not believing in the idea of God would need, is not possible, culminating in the exposition of the philosophy of Unity of all existence, eliminating various contradictions in the basic or essential declarations from different corners regarding the various aspects of man's inner life and the manifold nature outside, helping every one march together with the other, shoulder to shoulder, though having different tastes, different occupations and different hobbies in the various expressions of life, whether calling himself a man of 'religion' or 'no religion', whether calling himself a man of science, art, literature or athletic or whatsoever, so long he does not refuse to be 'a man', 'a higher-conscious being', and at least desiring his own real good, even if not that of others, of course to the exclusion of harm to others along with the way, i.e. spiritual sadhana, to the ultimate realization of the Unity, or say Reality—the Reality which some may call Absolute Existence, God, Higher Self, Atman, Real Nature or Infinite Bliss, with a chapter, in the end, on the yogic postures (asanas) etc., or the physical culture, preceded by a chapter upon 'sadhana' i.e. technique for what may be called the self-perfection for the serious seekers, suggesting some regular practices of contemplation and meditation etc. for the good of all and for the happiness of all

I J Singh



## INTRODUCTION

Man has two natures external and internal. It has been the job of the physical scientists to gain the control over the external nature. As regards the control over the internal nature where lies even the motive power for the external, but for the control of which (Internal), no sense of fulfilment, a real relief or a lasting peace has been obtained, inspite of the highest achievements in the field of external nature. It has been the job of religion or the spirituality in the field of which when a man soars high, he not only brings a greater peace and love within and helps others in the society of which he is the essential unit, but ere long transcends the plane of limitations or finite existence, and comes face to face, as it were, with the Infinite Existence which is also the Infinite Consciousness appearing though through Space-Time-Causation as the manifold, relative and finite universe, and the Realization of which instantaneously brings the Infinite Bliss to its experienter.

Of course the narrowmindedness of religion along with its fanaticism, as in any other organisation or movement, has been one of the greatest causes of many a horrible war in the history of mankind. But it has also given ethics and morality, and their Real Basis, indicating to the man the infinite Ideal which some called God and some by another name, and explaining also certain techniques to be followed by the seekers, who would thereafter soon find a greater fulfilment within and ere long attain the Ideal.

conquered the external nature to use it according to his desire which lies within him, that the fulfilment of the desire is felt within him, that the power which he has applied to conquer the outside nature also lies within him, and that his victory over the external nature is the victory of Mind over Matter. Thereby not being conscious of this great fact, he makes his mind a slave to the things of matter and hankers after these with an intense anxiety which becomes the greatest cause of misery. Of course, it is a great thing to know the laws of physical nature and exercise control over it. But still greater is to know the laws which govern the human mind, and it is the greatest victory to conquer the mind which conquered the matter, so that he remains no more slave to the matter to conquer which he worked so hard, and thus avoid the greatest contradiction of life.

Now if the men in the spiritual field have understood this adjustment, they would know that strictly speaking there is no such thing as 'my-religion', 'thy-religion', or 'his-religion'. They would further know that there is one Eternal Religion, as it were, expressing itself in different modes and different languages in different lands at different times; that all the religions are the various attempts to represent the Same Wine in different bottles, that all the seeming contradictions in different religions and even in one and the same religion are only due to the infinite variation in the understanding capacity of the people at large, that the people though have to take to different courses because of their different circumstances and temperaments, yet like various rivers traversing different courses reach the same Ocean of Absolute Truth; and hence keeping in view the essentials of religion viz. ethics, morality, selflessness, love, truthfulness and meditation etc., would love all the religions of the world and also love the whole of mankind, as behind each and every man, be he a saint or a sinner, be he high or low, be he a leader or the led, be he a king or a beggar, be he of one sex or the other, there stands One and the Same Divinity i.e. One and the Same Truth which cannot afford to be more than ONE if it has to be the 'TRUTH' to realize which it is the birthright of each and every individual.

There is another very important adjustment to be made by the religionists and others too. You must have often seen that the majority of the people believing in a personal God, whenever they go to a temple, church, mosque or a gurdwara or whenever they remember God, just go on asking for one boon or the other in order to satisfy many a sense-desire obviously falling under the heading of greed, lust or attachment all of which are decried by the religion most vehemently, and thus, they commit the greatest hypocrisy.

So long sense-pleasure or hedonism however praised by psychologists of a certain school and others, is the governing factor or the motive or say the chief aim in man's life, that long the social, political, economic, cultural and so-called religious activities including the pursuits in the field of physical sciences, psychology, art, music, poetry and literature etc., will remain subordinate to that aim, consciously or unconsciously ever increasing the sense of dissatisfaction and agitation within, expressed outside in the form of conflicts which may be racial, communal, ideological, national or based on colour etc.

It is true that the police, and the preaching to rise above the differences in the matters of the fields mentioned above, and also the removal of the tremendous inequality in the material wealth, i.e. the measures adopted in the external fields for the avoidance of the conflicts, will be of great help, but in themselves they can never bring the long cherished age of peace and love in the society, as the motive force lies within and its mere suppression by however strong external force cannot eliminate its expression in one form or the other and at one level or the other i.e. individual or collective, until and unless the motive-force changes its direction from the sense-gratification towards the spiritual Bliss the realization of which alone instantaneously brings the spontaneous selflessness and universal love as the man realises that he can never be satisfied with the limited pleasures of senses because he in his essential and basic nature, or say the Real Self, is Infinite and Unlimited and that this Real Self of each and every individual is the very Self of himself.

Religion on the other hand teaches you to shun the hankers-ings after the sense-objects and divert towards the Infinite

Goal representing. It in various ways. Because, even if you get hold of something overhere, it is temporary. It is a passing phase. It is transitory : how can you afford to cling on to the things of senses? You may get the kingdom of the whole world or be a beggar ; you may attain the highest academic degree and become a great writer or remain illiterate ; you may become the most cultured or be a brute ; you may become a heavy-weight champion or be a weakling ; you may become the greatest scientist or be a lay man in the street, the very life in which you are becoming one thing or the other is just momentary. This idea in one form or the other may come to you, when someone whom you love most, someone for whom you care most, someone whom you adore most or someone for whom you may lay down your life, all of a sudden quits this world perceived by our senses. To this, however, the solution has already been given by Religion indicating to us the Eternal Life which belongs to our Real Self which may be realized in various ways depending upon our different temperaments. But all the 'reasoning' and the solution etc., will remain a mere probability, until and unless after listening and reasoning, we practise and realize the Goal, so indicated.

Nevertheless there are some material values which have their own place where they are unavoidable and hence must be given due consideration and yet there are some spiritual values e.g. ethics and morality but for which one may not care for the former. Rather ethics implying selflessness is the one common point between the religionist and the materialist, in the sense that it is the very fundamental of religion and most essential for the very social structure. But the greatest contradiction or mockery is committed when they put conditions upon it i.e. when the selflessness is exercised for a limited body or say when it is restricted within some bounds. They would not do so if once they understood that—so long a man exercises an adamant feeling that he is the body, he cannot be selfless at all times, rather at every selfless moment or even at the moment of excellence the man's rising above this feeling is a pre-requisite which though he may not try to bring in him consciously. For example, unless and until a musician rises above the feeling that he is Mr. So and So, he cannot give a masterpiece, or, so long

a soldier does not forget his ordinary identity, he cannot put himself voluntarily and bravely in the mouth of a cannon in the war. The main aim of all the spiritual exercises i.e. the essential practices of religion, has been to rise to the transcendental Self which implies the death of Mr. So and So of a limited existence, and hence the birth of the Absolute Freedom within and Absolute selflessness without.

And yet religion does not deny the existence of sense-pleasure or physical comfort, the sense of companionship and the sense of physical or economic security from the empirical standpoint. It only wants to lay the emphasis firstly upon their proper way of expression, in the proper field, which will be explained in detail later in the main text, and secondly upon the importance we give to them; that is, we should not make them as our Goal, as it creates an unhealthy competition leading to jealousy, vanity and agitations within, and conflicts and confusion in the society without. Rather we should subordinate them to the highest and most comprehensive Goal of the Real Self or Infinite-Existence-Consciousness-Bliss without the realisation of which an individual can not rise above caste, nation and class, and also vanity, jealousy, attachment, anger and egotism etc., in order to create and maintain peace and stability within so as to be able to exercise universal selflessness without. This is the reason why men with mere ethical or humanistic principles, without the background of this realization, can never maintain consistency in their life, at all times, in their selflessness for all. Moreover ethics and humanism, and even the death, are not the end, rather they are the means to an end which in order to be an end, must be Infinite from which the finite arises and into which the finite goes back again, and which hence is the Goal of life, the conscious effort to realize which is the subject-matter of True Religion, of course taking into account the various aspects of life, as the Goal may be beyond, but the way is in and through the life as we know now, hence the life we know now also becomes the subject-matter of true religion. And once we understand the life in this light with a strong intellectual conviction and start practising the spiritual sādhanā (practice) as such, we shall soon gain the power to exercise perfect

control over sense-pleasures and other desires, and remove weakness, agitation, slavery and selfishness within, and conflicts and confusion in the society without.

Another important point raised often by the materialists is—What is the use of a Rishi i.e. a Realized person or a seeker of the Transcendental Truth or Self or God, as regards the society's material needs etc. Admitted that the process of the spiritual seeking is not like the process of industry or agriculture and that it does not satisfy your hunger neither gives you any shelter nor any clothing, but it does give one thing to the individual and the society too. It is the absolute fundamental for Morality without the voluntary practice of which from the depth of one's heart, no society can function smoothly. The Rishi has realized Absolute Nature or God as the Real Self of each and every being, thus he preaches not to hate or harm any one and rather to love another as one's own Self. The Rishi further teaches us various steps towards that realization as well. So the Rishi or the seeker of the Transcendental Truth has got the unshakable and the most rational basis for being moral, not based upon any sense of fear or fanaticism. Whereas the morality preached for the sake of state, by the materialistic social philosophies which do not accept either the rebirth of the soul of the man or the possibility of the ultimate realisation of the Infinite or Absolute Nature or Real Self of the very man, is out of fear and is based upon mutual social or material benefit, which in simple words means the mutual-morality which further can be translated as selfish-selflessness i.e. 'I am moral so long it serves my particular desire and when I am more privileged and can thus afford to be immoral, I do not care even for the mutual morality. This mutual-morality is just like the morality of thieves who were honest at the time of the distribution of wealth, each looting according to the capacity and each getting equal share. We all know how long this morality works. It can neither be healthy nor lasting on the very face of it. Further, if the soul of man does not last after the death of the body and if there is no such thing as Infinite Real Self or God, then why a man should

be moral at all; why should he not loot the property of others, why should he care for the social rights of the people, and why should he not just eat drink and be merry, whether at the cost of his kith and kin or the people at large, when he can manage to do so either by force or by cleverness? Again, if there is no re-incarnation or Moral Law or Real Self of nature Infinite-Existence-Consciousness-Bliss to realize which constant ethical and moral behaviour is unavoidable; if death is the only certain thing, and if an individual finds himself in the poorest state of existence physically, socially and economically with pain and fear of something or the other, ever hanging around, then why should not he be justified if he commits suicide and avoids all that is hopeless and painful—after all according to the above non-spiritual belief, one is to meet an eternal death after having had once an accidental birth, with no past life or a future one; and moreover even one may have all the pleasures, comforts and luxuries of material life with a healthy body at the present moment, where is the guarantee that pain, grief and fear etc., shall not pay a visit during the whole of the life-span, nay, the next moment. That is, if you are rational through and through, you can not afford to be moral and ethical or decide to remain ever hopeful and thus integrated, stable and strong within, unless and until there is a path leading to, or say, the possibility of realization of Real Self of yours, which by its very nature is Infinite Bliss and has Eternal life.

The Rishi not only teaches us the absolute Morality based upon his realization or experience, but his teachings i.e. the spiritual practices are such that once a man starts practising these properly, sincerely and regularly, he immediately starts increasing his control over his inner nature where lie greed, vanity, jealousy, anger and other negative tendencies, and starts developing the power to be selfless, humble and loving along with the power to attach and detach the mind at will, etc., by virtue of which he can be a better worker and a better thinker, thus bringing greater efficiency in whatever field he acts for himself and the society too.

Hence it is the Rishi, the Yogi, the Realized person or the Spiritual seeker who gives us the Real Basis for genuine and

unconditional morality and thus most useful for the society in all its spheres because there is no social sphere for the healthy and efficient working of which morality is not required.

Moreover the Rishi's reason for spontaneous morality, as already stated, is based upon his experience which stands tested by his height of selflessness expressed outside in the world, at all moments of his life accompanied by an established equanimous state of mind. Obviously If we also strive as he did towards the Infinite Goal which he ultimately realised, we are bound to become more and more selfless and equipoised whether as a member of the family, community or the society in all its aspects e.g. production, distribution, service and other things. Here indication is not towards the so called religious persons clinging adamantly to the non essentials of religion at the cost of what is essential or True Religion.

On the other hand morality preached, without the inner spiritual practices in order to bring out its spontaneous flow, for the State, with an assurance that before long material wealth will be so much in abundance that each will get according to his needs and that there will be no necessity of a state control etc., is a mere dream, speculation and fantasy to prove which we have not to wait for centuries and see to it: we have just to observe the persons who have got abundance, and yet, out of greed, attachment vanity and jealousy etc., behave with great selfishness accompanied by agitations within. Even though check can be, should be and has been, put by certain laws enforced by the executives of various states, yet the aim has not been achieved, because we are merely treating the effects, and not the causes within where the above mentioned tendencies remain untreated.

Moreover the economic interest alone of a man implies selfishness i.e. something for the body alone and thus is materialistic in one sense of the term, and whereas, when a man is ready to lay down his life for a better economic life of others, in so doing he is definitely disregarding his own material body-existence and caring more, and in some cases only, for the higher and universal idea (implying good of others), and thus is spiritual. His very sacrifice for others



denies consciously or unconsciously his identification with the material-layers which will also later be proved, or found, to be nothing but the projected-universal-consciousness at lower degrees ; and at the same time, asserts, consciously or unconsciously, his higher, or say, essential eternal-spiritual-nature.

Further, Is your whole life really for your own economic betterment ? Have you never given something to a needy, in the form of food, clothing, shelter or service ? Have you never sacrificed for your brothers, parents and friends, irrespective of their being rich or poor i.e. just out of affections ? Have you not been caring for your children continuously for long period, day and night, sacrificing almost everything of your personal interest ? Have you not sometimes wept and cried, without any economic or any selfish motive, for your children, parents, sisters, brothers, friends and even your national or religious heroes, specially those who suffered persecution ? And have you not known certain millionaires who were philanthropists and gave hundreds of thousands for the good of the society by opening or assisting schools, hospitals and religious places for fame or on humanitarian grounds or both, even though they might have collected that much at the cost of the very society ? Have not there been wandering monks or great humanitarians who sacrificed all selfish interests which ordinarily find expressions and assume shapes known as political economic or so-called religious etc., and spent their lives just for the good of others and happiness of others, by preaching the universal love etc. ? Again have not some organisations calling themselves religious, social or humanitarian, stepped out of the 'individual' and sacrificed the individual or say some individual-interests, for the larger good of the same community or even sometimes outside the community ? This was perhaps the reason which made Lenin remark (July/1920), in his thesis that :—

“We can not therefore any longer confine ourselves to recognising and proclaiming the union of the workers of all countries.”

On the other hand have you not often acted out of the sense of competition, jealousy or envy, attachment or aversion, hatred or love, friendship or enmity, egotism or humility ? Have not there been dacoits who have looted, enjoyed themselves sensually and at the same time distributed lot of material wealth among poor ? Have you not many a time acted just to satisfy certain dominant tastes of your senses ? Or have you never acted out of moods, notions and prejudices i.e. just mental assents, for or against, under the name of colour, sex, family, caste, religion (so-called) and nation etc. ? Again have not the human social organisations, communities, nations and so-called religious sects acted under similar impulses ? Have you not seen people, poor and rich, virtuous and vicious together voting for a particular person on the simple fact that they professed the same religious sect which he professed, and have not you seen countries partitioned and people poor and rich, low and high of one community injuring and murdering those of another on this very factor or have not you seen or heard similar riots on linguistic issue, though the internal causes for this also are the unhealthy and uncontrolled passions in the minds of the people ? Have not there been insane dictators who regimented their society and led a great number of its people violently against the other lands, just for sensual pleasure greed and power, and whose pleasure even lay in the sight of arson loot and mass murder ? And have the nations whether believing in one Father or Creator of the whole universe, or believing in universal socialism, democracy, communism really risen above nationalism i.e. selfishness at the collective level of the nation and done more towards the betterment of the underdeveloped countries i.e. the more needy, than what they do for the citizens of their own countries ? Again, have the religious sects or nations never acted out of mere vengeance and hatred ?

From above we can derive one thing more and that is—the historical causes of the various changes, progressive or retrogressive in the human society called as social, political, economic or so-called religious i.e. for the sake of matter outside, in fact, are in the mind of the man, in the form of tendencies, passions and desires etc. It is the mind in which

there are the tendencies of jealousy, hatred, greed, power or keeping the down-trodden as down-trodden. It is the mind which ripens the desires to possess particular material wealth, insentient nature and even sentient beings. It is the mind in which there grow passions making the man mad to snatch some higher position i.e. power in the society. It is the very passions which make him a despot, on the name of socialism, democracy, communism or religion, saying that he, or 'they', want to protect and help the subjects, perhaps, doing good unto others in the beginning but ere long behaving like a devil or vomiting out the suppressed selfish-desires, the moment the psychological-relaxation or vacuum after a certain amount of progress in an emotional and fanatical way has been achieved, takes place. Again it is the mind in which the seeds of groupism or factionalism are sown. It is the mind in which the atom-bombs of tyranny or territorial-invasions or mass-murders etc., first explode. It is the mind in which all the possible conflicts and strifes at the level of the individual, family, sect or nation, first take place, later expressed outside in the fields of sex or marriage and other sensual tastes, politics or economics, art and literature, and various other social and the non-essential religious customs or rituals different in different lands and with different people. Hence the economical, political and the so-called religious, causes of the various troubles of the society or various social evils, are the assumed names of the troubles within, and can always be traced back to some sort of wrong adjustments in the mind of one man, scores of men, thousands or millions of men.

Therefore, the various changes in the history of man have been always in reality due to the mental-causes which of course find their expression in the material-body of the man and also the material nature outside in the world, affecting the minds of other human beings as well. In other words the man's history at the individual level or collective has been, apart from the mere satisfaction of hunger and thirst for maintenance of the vehicle of the body, mostly—the expressions of the inner passions, positive and negative, constructive and destructive i.e. of egotism, greed,

hate etc., on the one hand, and humility, sacrifice and love etc., on the other; the hankering after the various tastes of the senses i.e. mere physical pleasure; and also the satisfaction of the desire at the level of the intellect to 'know and forget'—to know the gainful i.e. which is ultimately conducive to one's happiness, and whether that brings happiness or pain to others, will, again, depend upon the passions of the individual or the group of individuals concerned; or to forget that which is just-painful or brings a great torture within; and also to be known or forgotten accordingly. Now, 'to know the gainful' at the level of intellect is further evolved into 'to know for knowing' i.e. to seek the knowledge of that which is unknown at the present, and this knowledge itself being a joy to the individual, at the moment of having it, when identified with the intellect. And this is the inherent cause for all the knowledge in the world under the caption 'science'. Yet this knowledge later has been used for good and also bad i.e. selfish and unselfish or constructive and destructive purposes depending upon the texture of the minds of the scientists of different lands, their people and their rulers. On the one hand this knowledge has been responsible for huge and vast industrialisation, bringing physical comforts to the people, and on the other hand for the manufacture of the terrible weapons and the horrible world wars. This knowledge i.e. the intellectual pursuits, or the desire, or the seeking of pleasure or happiness, at the level of intellect, or say man's identification with intellect, brought forth also what is called art, literature and philosophy etc. And this too has been in varying degrees responsible for the good and bad, growth and decay, war and peace i.e. the historical changes or developments of the human society.

While thinking, feeling or acting as above, at the level of intellect, mind and body, or say, seeking pleasures, intellectual, mental (emotional) and physical, man sometimes feels bound and sometimes free. His bondage is two-fold and so is his freedom. The bondage is two-fold; firstly he is bound by his passions or so-called needs and curiosities etc., and secondly he is bound by the world outside in the form of

nature and other beings which act as various obstacles as regards the fulfilment of his various desires or pleasures. Similarly his freedom is two-fold, firstly he finds himself free to fulfil certain desires, and secondly he also finds, at times, that he is even free to renounce a particular desire.<sup>1</sup>

It is also seen that man sacrifices sometimes the physical-pleasure for the mental or intellectual, mental-pleasure for the physical or intellectual, intellectual-pleasure for the sake of physical or mental. Further, no amount of pleasure of any kind whatsoever here can ever really satisfy him, as every thing here is finite, whereas his essential nature is infinite. The same applies to him when he acts in a group of many i.e. at the collective level.

Evolving further our study of the history of man we also observe that there are times when he becomes ready even to sacrifice, for the sake of others, all the possibilities of his enjoying pleasure, physical mental or intellectual or say the finite happiness, nay, the very existence of his personality of the body-mind-intellect i.e. his very own existence as is known to his surface-consciousness, or say, the whole of his finite existence of freedom-cum-bondage, in so doing, he only asserts, though often unconsciously, his Eternal-Existence of nature Infinite-Happiness and Absolute-Freedom.

From this we deduce, firstly, that man's Real Nature is Freedom or Infinite, and the apparent or relative nature is of freedom-cum-bondage, secondly, that his relative or dual-existence or what we may call the history of man, is nothing but the expression of Infinite as or through finite or say seeking the Infinite, and thirdly, that, when, he has had enough of kicks or when he contemplates that it is foolish to seek Infinite in the finite for one reason or many, he takes a step retrograde towards the Real Nature or Real Self i.e. Atman, which implies—to look upon others as expression of the same reality. And when he does look in that attitude, even though unconsciously and in a circumscribed area, he tries to see unconsciously the same Atman or Self behind the various selves in that area. This is the explanation for his love and the sacrifice of his very existence of body-mind-intellect-individuality

towards others. And when he consciously does so i.e. attempts to see the same Atman behind the diverse manifestation he becomes more consistent—the consistency being in proportion to one's conviction of and contemplation upon Atman as one's Real Self and that of others too, with the essential nature of Infinite Existence, Infinite Consciousness and Infinite Bliss—in his righteousness, goodness and love, and also widens the area or field of the expression of these higher tendencies; and thus becomes fit to overcome and eliminate the unrighteousness, selfishness and hatred towards others.

Hence let us not put the cart before the horse; and rather, first improve upon the inner nature of man, which will of course affect and find its expressions in the material outside, too. And it is the true religion or spirituality which deals with the inner nature of man, and hence its necessity.

It, however, does not mean that exploitation of man by man or sect by sect or nation by nation, in the fields of economic, politics, sex, so-called religion, education, administration etc., can be allowed or justified to continue. On the contrary it is the true Religion which gives a through and through rational basis for Justice, Equality and Liberty, or to use one word, say, the Universal Love, by revealing at its highest step—that every other man is nothing but thy own Self in another form, the same Reality in another frame, the same Universal Consciousness or God, Atman or Brahman, manifested in, or as, another body, that this Atman or Real Self of man is essentially Infinite and Blissful, and also that the more one grows towards It, the more selfless without, and the more happy, peaceful, strong and equanimous within, one becomes, for which it also gives the different types of techniques or what may be called Sadhana with different steps for the different types of minds, or say the different aspects of mind, in varying degrees. And it will also justify the formation of just laws and the executive to enforce them. In order to help the man exercise control over his selfish passions, tendencies and desires, so that he can grow or evolve healthily towards his Real Nature. So the laws will have to be framed to remove the vast economic inequality or concentration of social powers etc., so as to minimise the

possibilities of exploitation of man by society ; and among other things, prohibiting prostitution, drunkenness and gambling, so as to minimise the possibilities of exploitation of man by his lower nature, and of society by the man.

For all this, the masses are not to be given a few dogmas ; and no creed either based upon so-called-religion or politics etc, is to be established. They are to be made literate, educated and explained the various aspects of life and also healthy ways and means aimed at Universal Oneness without and within, both ; granting the freedom to speak anything which aims at the good of others ; giving the public a direct hand in the ruling-machinery and also to apply some sort of external checks on those in the law-making, governing i.e. executive bodies, because the minority howsoever good to begin with, (unless fully spiritually realized and which an ordinary man can not detect) even though brought through a revolution by all the people, ere long becomes transformed into a despot-group which will not mind purging or murdering hundreds, nay, thousands of people in the name of religion, democracy or socialism etc, even if these people point out genuine defects in the rulers and intend to oust them hence, as it is more difficult to renounce the power than the material wealth, once you attain to it, and perhaps another mass-resistance is required to oust them, further, these power-mad persons will divert the attention of the masses, by keeping the country engaged in a conflict with another country or will apply the old colonial method of divide and rule in their own country.

In other words the internal growth, and the external checks and healthy changes are required, for the good of the individual and the society both. And we have to exercise the external control or check through police etc so long we behave as brutes and so long we refuse to be selfless i.e. so long we refuse to evolve spiritually and attain to such a height by virtue of which no sense of selfishness remains in the individual, though even to apply the external control or check efficiently and truthfully, a certain amount of internal control is required, to maintain and improve which again, the true religion i.e. the spiritual sadhana is unavoidable.

It may be stated here that materialism<sup>1</sup> and spiritualism in their healthy sense are not antagonistic. To the extent, a materialist believes that actions by a man and his state of being also depend upon his emotions, ideas and psychic energy in him, to that extent the materialist, may be considered as a spiritualist or say religionist; and to the extent a spiritualist believes that the actions by a man and his state within also depend upon the material conditions around and also of the body, to that extent he may be considered as a materialist. Moreover, it will be found that ultimately matter and mind are of the same stuff, nay, there is nothing but consciousness and consciousness<sup>1</sup> alone.

If you just analyse all the philosophies of the world, you will find that these in their final verdict either deny the Spirit (or consciousness) and assert the matter, or deny the matter and assert the Spirit. The material philosopher may say that the particles of matter are the only reality, that they go on combining themselves in a process which leads to the appearance of consciousness or feeling etc., at a later stage, and that this appearance is almost delusory; the spiritual-philosopher may say that the modifications in the consciousness bring a chain of thoughts in the flow of which there appears, or comes, to be a peculiar feeling which we call matter or energy, and that in reality, it is all consciousness and nothing more. The former should note that the latest scientific knowledge has already led to the denial of the existence of the old matter, and that it may at the most define matter as a state of energy. Rather according to the latest discoveries or theories of science we can not afford to think of the universe as consisting of some solid pieces of matter moving about in space or persisting in time. The old materialist must adjust himself to the new science which

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1. "I believe in God.....who reveals Himself in the orderly harmony of the universe. I believe that the intelligence is manifested throughout all nature."

—Einstein



forbids us to grant any material reality to space or to think of space and time separately

Now let us observe activity around us and see whether anything is possible without intelligence or consciousness in the background. Right from the movement of your hands, nay, from the child's sucking of the milk, upto the building of huge dams and rockets, or destroying of the big cities and mountains, can there be anything without the intelligence as the pre requisite? And if in order, even, to say i.e. to make the movement of this speech, that the (so called) matter is the only reality that exists, or that it is the first, some intelligence is required as the pre requisite<sup>1</sup> then what infinitely great intelligence would be 'required to bring about the infinite number of movements for the manifestation of such a vast universe of infinite number of stars, so large that lakhs of earths could be contained in each with sufficient room to spare, breaking into various planetary systems, and those leading to the manifestation of infinite number of living beings'

Moreover, was there a materialist who could jump out of himself to prove the existence of matter or call it energy, apart from his feeling or 'intelligence'? Firstly, the existence of matter or energy is a particular feeling in your consciousness-personality secondly how could the various combinations of

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- 1 "Materialism and (mechanical) Determinism, those household gods of nineteenth century science which believed that this world could be explained in mechanical and biological concepts as a well-run machine, must be discarded by modern science to make room for a spiritual conception of the universe and man's place in it. Mind is the first and most direct thing in our experience, all else is merely remote inference, Religion belongs to the realm of spirit and mind and cannot be shaken"

the particles of matter, even if it exists, be brought forth without the Intelligence behind; and thirdly, even to deny this 'Intelligence' or call it consciousness or 'Spirit' i.e. Atman, the 'Intelligence' must exist as the foremost. Therefore this Atman is Self-existent and Self-evident, as the very denial of it, proves it. Of course it would be a mistake to call it a governor of the universe with human emotions and love, existing absolutely separate from other beings. And to deny its emotional character, as such, it is sufficient to observe that there is no such thing as creation or destruction from its stand-point i.e. from the stand-point of the universe as a whole, and also that 'pain' and 'misery' have always been there from time immemorial from the relative, individual or microcosmic stand point; even though one can take to the healthy-emotional-sadhana of prayers and love, in order to transcend one's limitedness and realize it as one's Real Nature or as one's Real Self. However this limited intelligence or consciousness of all the beings is part and parcel of the Infinite-universal-Intelligence, in manifestation.

It may be added here that it would be childish for a materialist to reject religion because he has seen much of fraud in many religionists or all the religionists he came across, as if the antagonists of religion never play a fraud.

However, it is incompatible that religious persons should even dream of being rich at the cost of the depressed and hungry or diseased people. How can these persons believe that we are all children of the same God or say manifestation of the same Reality, and at the same time remain pre-occupied with the ambition of being rich or having a privileged position in the society, while the fellow-men around, live in the slums, without even healthy food and clothing, not to talk of any medical attention, education, or a better shelter, or hate those children of God or say the other human-manifestations of Reality, who do not believe in the word 'God' or this 'Reality', even though they are morally ahead of them and practise the brotherhood of man; or believe in the foolish idea of something like 'Divine-Right-of-kings', saying that they are so-privileged because God wished them

to be, and also that the others are subjected to poverty and slavery because God wished them to be and with the same reason indulge in colonisation etc. On the other hand, how can one talk of socialism or universal brotherhood, and at the same time practise hatred for those whose only fault is that they believe in Transcendental Truth or God as the basis of the universe, even though they preach or practise universal love for all because they are children of God or because they are manifestations of the same Reality, and also perform regular spiritual practices so as to gain the inner strength in order to live upto it. Further how can one go on regimenting the society in all its walks as if human beings are spare parts of a machine, and build a huge military strength with the sole idea of expanding or, being a horror to the neighbours and rest of the world, whether under socialism, democracy or religion ?

In other words you may profess to be spiritual or religious and democrat or socialist if you do not have any feeling for i.e. if you can not identify yourself with, in thought word and action, the millions of poverty-stricken masses of your community, country, or the world at large, whether these masses wear one political label or the other, one religious symbol or the other, you are not really so, rather you are only having a narrow, nay, the convenient idea of religion or socialism, thus a great hypocrite. If and when such like men happen to be on the top of a community, religion, or nation, you can always notice communal riots, religious strifes and national wars which only proves that they are seemingly religious or democrat or socialist, that they have become mad with their selfish motives either to gain material wealth and social status for themselves and a few relatives, friends and their party men, or to actualize the supremacy for their creeds of religion, political or economic ideology, in their country and the world over, and hence they are fit only for a lunatic asylum.

That is, to be really spiritual or religious, really democrat or socialist, or let us say spirito democrat or spirito socialist, you must start thinking, feeling, speaking and acting for the people of the world as a whole, for their external and internal improvement to bring about which healthily, intensively

and extensively, requires a philosophy of life, taking in its fold the essentials of all the religions of the world, the physical sciences, psychology and the social, political and economic aspects of human beings, aiming at the good of all and the happiness of all, or in other words the external oneness and the internal oneness i.e. a philosophy which indicates the ONE of which all of us are, nay, the whole world is, nothing but its manifestation in various names and forms, and which also gives some 'practices' by means of which, a greater inner strength-and-vision is obtained so as to live upto the ideal above and also to realize within one's own-consciousness this ONE. Fortunately there have been men, though a few, in the world, in the ancient times and the recent too, who had realized this ONE, and also taught and lived upto the ideal above. We shall call this ONE as SPIRIT (not the spirit, soul or mind) and hence this philosophy as Spiritual philosophy i.e. Atma-Darshan; and name 'practices' to gain the inner strength etc., and to realize ONE within one's own-consciousness as Sadhana. The whole thing is universal in as much as the SPIRIT, obviously, is omnipresent and the very basis of the universe; and these men or call them Rishis i.e. Seers of Truth, have realized It (though calling It by different names) independently in different countries and at different times, explaining It in different ways, and giving the different practices to realize the Same, according to the understanding and the capacity of the persons or people coming in contact.

Furthermore, if you want the strength within to have healthy control over your tendencies of lust, anger, greed, attachment and pride etc., in order to build a strong character; if you want to know the Real Basis for doing good unto others and acquire the power to exercise healthily the moral and ethical trends, if you want to work out a philosophy of life in its various details and applications, to be imparted to the people at large and specially the new generations, so that there may prevail a real healthy social order where a man may recognise another as his very own, and thus live in a world of deeper understanding, universal love, and freedom from basic wants and various types of exploitations; if you want to know the Unity not

only behind the manifold matter or energy but also behind all the minds and rather the whole of diversity, or say, if you want to know the changeless permanent Substratum behind what is changing and transitory, if you want to know the One which appears as Many, if you want to realise the Eternal Life or if you want to obtain the unbreakable Infinite Bliss, if you want to know what 'YOU' are, or say, if you want to know thy Real Self or Real Nature which some call God, and if you want to know the TRUTH AND TRUTH alone, then the study of religion or spirituality in its right import with a sincere endeavour to conceive the universal Goal with the obvious variations in its appearance at the different distances, with the greatest intellectual conviction and know its various techniques relating to the various aspects of your personality, at the level individual and collective both and the genuine practices thereof, with a great urge for the Realization of the very Goal, become indispensable

Here accordingly, we shall study religion in its right import and in various details of its different approaches for the different types of minds towards the same Goal, giving as much reason and authority as possible, and as thought necessary, without any of its narrowmindedness or fanaticism which come into play when there is a rush for a mere show and indulgence in the religious-propaganda which like the propaganda of politics creates more of hatred and selfishness and curbs the free thinking of man, putting a heavy strain on the mind with an ever-weakening sense of guilt, and thus is most anti religious

One of the sublimest spiritual testaments making such like study possible is THE HOLY SUKHMANI which we shall treat here in its entirety. It was given by Guru (Spiritual Teacher) Arjan Dev (1563—1606) the 4th successor of Guru Nanak who was one of the greatest spiritual giants like Buddha or Christ the world has seen. As we go on with the text of Sukhmani, we shall find how much we can derive from it to help ourselves, by various attitudes contemplations, meditations and other practices given therein either directly or suggestively, in order to gain the inner strength, stability, integration and equipoise so necessary in the tense and fast life of today creating more possibilities for a healthier world without, and

also to attain the Realization of man's Real Self which again some call God, some call the Infinite Existence and some by other names

It may be mentioned here that the reader will find lot of authority in the form of great quotations used in this book. The authority employed to coerce the free thinking of man or to encourage a sectarian or a destructive activity is sinful. Firstly it has been used here because majority of people ask for it, though they may not require it as an absolute necessity. Secondly the 'authority' has not been used here as an authority i.e. the reader is not expected to believe as it is an authority. Rather the approach has been made rational throughout, doing away with any sense of superstition which may be orthodox or modern. Thirdly the authority from different times and different lands has been used, so as to emphasise that the Absolute Truth whether experienced in the past or now, whether experienced by a beggar or a king, whether experienced by a man or a woman, whether experienced while living in the intense activity of society or in a remote cave of the Himalayas, whether experienced in the East or the West, is and thus must be the SAME, if it is the truth; and it must be the SAME or true in the future too, hence it remains open to verification which we must attempt if we are to remain true to ourselves. On the other hand to accept it as an imposition or reject it without verification, is nothing short of degradation.

## INTRODUCTION II

The very word Sukhmani literally means 'Bliss giving to the mind', and indicates the Goal as 'BLISS'. It also means 'Related to Sukhman i.e. Sushumna'. There are many references about this Sushumna in the Holy Granth (Adi Granth). A few are given as under :—

(i) ਮਨ ਰੇ ਪਵਨ ਦ੍ਰਿੜ ਸੁਖਮਨ ਨਾਹੀ ॥

ਮਨ ਰੇ ਪਵਨ ਦ੍ਰਿੜ ਸੁਖਮਨ ਨਾਰੀ ॥

—Kabir

Oh mind, Raise Prana through the Sushumna

(ii) ਉਲਟਤ ਪਵਨ ਚਕ੍ਰ ਖਟੁ ਭੇਦੇ ॥

ਚਕ੍ਰਟਤ ਪਵਨ ਚਕ੍ਰ ਖਟੁ ਮੇਦੇ ॥

—Kabir

Prana directed back piercing through the six Chakras (centres).

(iii) ਇੜਾ ਪਿੰਗੁਲਾ ਅਉਰ ਸੁਖਮਨਾ ਪਉਨੈ ਬੰਧਿ ਦਹ ਫਿਰੀ ॥

ਭੜਾ ਪਿੰਗੁਲਾ ਅਉਰ ਸੁਖਮਨਾ ਪਉਨੈ ਕਹਿ ਰਹਾਭਗੀ ॥

—Namdev

Prana through Ida, Pingala, and Sushumna (now) to be under control

(iv) ਇੜਾ ਪਿੰਗੁਲਾ ਅਉਰ ਸੁਖਮਨਾ ਤੀਨਿ ਬਸਹਿ ਇਕ ਠਾਈ ॥

ਬੇਈ ਸੰਗਮੁ ਤਹ ਪਿਰਾਗੁ ਮਨੁ ਮਜਨੁ ਕਰੇ ਤਿਥਾਈ ॥

ਭੜਾ ਪਿੰਗੁਲਾ ਅਉਰ ਸੁਖਮਨਾ ਤੀਨਿ ਬਸਹਿ ਇਕ ਠਾਈ ॥

ਬੇਈ ਸੰਗਮੁ ਤਹ ਪਿਰਾਗੁ ਮਨੁ ਮਜਨੁ ਕਰੇ ਤਿਥਾਈ ॥ —Bani

(Just as) people have a holy bath at Prayag (Allahabad) where three Streams (Yamuna, Ganga and Saraswati) meet,

Oh, mind, says Bani (a saint), bathe where Ida, Pingala and Sushumna meet

(v) ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਕਮਲ ਬਿਗਾਸਨੁ ॥

ਸੁਖ ਕੈ ਸਿਮਰਨਿ ਕਮਲ ਬਿਗਾਸਨੁ ॥

—Sukhmani

The Lotuses (of chakras) blossom forth with the Realization of God.

It will be quite appropriate to give some relevant details so as to explain these verses mainly for the practical purposes. Sushumna is a hollow canal which runs through the centre of the spinal cord. On its left and right are Ida and Pingala respectively. It starts right from sacral plexus to the Medula (a sort of bulb which is not attached to the brain but floats in a fluid in the brain) in the head, where the Hindus keep Chutia (a lock of hair) to indicate for meditation, the highest spot known as Sahasrara Padma, literally meaning a thousand-petalled-lotus which is a figurative name so as to make the meditation easier. There are six such centres (chakras) or lotuses (padmas), in the Sushumna. Their names are Muladhara, Svadhishtana, Manipura, Anahata, Vishuddha and Agya. The different physiological plexus that have their centres in the spinal canal can very well stand for the different chakras. They are at the anus, start of the penis, navel, heart, base of the throat, and the root of the nose between the two eyebrows.

These six chakras are the centres of consciousness presiding over the five Tanmatras of earth, water, air, fire & ether (space identified with matter), in the body, and the intellect. So in all there are seven planes of consciousness, including the highest i.e. Sahasrara, as it were. These have been symbolically mentioned as seven skies in Koran, and seven stars or seven candlesticks and seven churches in Bible.

Now the Ida Nadi which is on the left side of the spinal column is the passage for afferent (sensory) nerve currents and Pingala which is on the right side of the spinal column is for the efferent (motor) nerve currents. These two meet at Agya Chakra situated between two eye brows, and end in the nostrils. When Sushumna reaches the level of Kantha (region of the larynx), it divides into two branches—one goes towards Agya Chakra, meets Ida and Pingala, and then joins the Sahasrara, while the other branch passes behind the skull towards the Sahasrara at the Medula.



Then there is what is known as Kundalini Shakti (the coiled up energy also called Serpent Power) or the Prana in its highest state, lying almost unused in the ordinary persons. The prana is the essence of all that is energy in the universe external or internal. In the great prophets of the world, this Kundalini was risen fully to the top and they had thus control over the Prana. This control over the Prana by psychic method indicated in the above Slokas (verses) from the Holy Granth, means Pranayama<sup>1</sup> (yama-meaning control). The word Pranayama has been mostly misunderstood. Strangely enough hundreds of persons when asked about it, took it merely as control of breath, and at the same time believed that at the time of meditation they took the breath to the head and were afraid that some day they may not be able to bring the breath down, resulting in death, hence Well, there is no doubt that this psychic method i.e. Raja Yoga—[ ਗੁਰ ਪ੍ਰਸਾਦਿ ਕਰਿ ਰਾਜ ਯੋਗੁ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਕਰਿ ਰਾਜ ਯੋਗੁ ॥

—'By the grace (help) of a Guru, do Raja Yoga—Adi Granth] requires a little control of breath as a subsidiary means but breath does not mean Prana, though its motion is by the power of Prana through the nerves to the muscles

1. 'The man of well regulated endeavours controls the Prana, and when it has become quieted, breathes out through the nostrils. The persevering sage holds his mind as a charioteer holds the restive horses.'

—Shvetashvatara Upanishad

'After practising the postures as desired, according to rules, then, O Gargi, the man who has conquered the posture will practise Pranayama.'

—Shankaracharya quoting Yagyavalkya.

'Others offer as sacrifice the out going breath in the in-coming, and the in-coming in the out-going, restraining the courses of the out-going and in-coming breaths, solely absorbed in Pranayama.'

—Gita

and from the muscles to the lungs. Even physical sciences can be included in Pranayama but there the external methods are adopted, whereas to control the Prana as a mental force, we adopt internal methods

The Psychic method further teaches that by sitting upright, keeping chest, neck and head straight in one line, with eyes closed, breath should be taken in a measured way. Fill the lungs with breath through the left nostril and at the same time think that you, as it were, were sending the nerve currents, through the spinal column (Ida) and striking with great force on Muladhara at the plexus at the anus—the seat of Kundalini, so as to arouse it. Then hold the currents there for sometime. Now think that you are slowly drawing the nerve currents with the breath through the other side (Pingala) and let the breath out through the right nostril. Repeat this by inhaling through the right nostril and exhaling through the left nostril. This makes one round. The ratio of inhaling (Puraka), retaining (Kumbhaka) and exhaling (Rechaka) is 1:4:2, that is, if you take 10 seconds while inhaling, retention and exhalation should take 40 and 20 seconds respectively. During retention while concentrating on Muladhara exert the will power by sending the thought currents, again and again, with the idea that the Kundalini is rising through Sushumna. It is more or less like controlling a muscle of the body. First we think of the spot where that muscle is situated and then we send our thought currents to become conscious of it. And then we exert our will power again and again until we can move it at will. After some practice we do get control over it and so with every other muscle of the body. Similarly after hard practice one day the Kundalini will be aroused.

When the Kundalini with its centre, aroused consciously, goes on reaching different chakras on its upward journey, the practitioner goes on acquiring various mental powers like thought reading etc. The great masters have warned us here, that not only we should not apply these for our worldly use, but we should positively shun these, otherwise,

we are bound to use these as such<sup>1</sup>, resulting in the sudden fall of the Kundalini to its base, which will give a great injury.

However occasional experiences of thought-reading or, call it telepathy, clairvoyance (mental perception relating to the sensory aspects of an external material object, belonging to past present or future, without the aid of one's senses), both falling under the heading Extra-Sensory-Perception<sup>2</sup>, with the short as E. S. P., will come; it may

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1. "Since peace of mind is permanent in Liberation, how can they who yoke their mind to (Psychic) Powers—..... ..—become merged in the Bliss of Liberation which subdues the agitation of the mind?"

—Ramana

"So eminent is the grace (i.e. divine contact or Realization) that neither the gift of prophecy, nor the working of miracles, nor any speculation, how high soever, is of any esteem without it."

—Thomas A Kempis

"If thou canst walk on water  
Thou art no better than a straw.  
If thou canst fly in air  
Thou art no better than a fly.  
Conquer thy heart  
That thou mayest become somebody."

—Abdullah Ansari

2. ".....At Edinburgh, I was able to affirm before 100 physiologists that our five senses are not our only means of knowledge, and that a fragment of reality sometimes reaches the Intelligence in other ways... Because a fact is rare is no reason that it does not exist. Because a study is difficult, is that reason for not understanding it?"—Charles Robert Richet, the Nobel Prize winner for Physiology.

also appear to you that some how or other you have been able to affect a certain event without any external material agent—this ability being called by the workers in the field of Modern Psychical Research as Psycho-Kinesis, also known as PK-effect; and all of these i.e. telepathy, clairvoyance and psychokinesis etc., being called as Psi-faculties, but again you must ignore them, otherwise they will hinder your spiritual i.e. divine, growth. It may be added here that not only the persons having a great mastery over such powers or perceptions and abilities are rare, but rare are also reported the genuine incidents. On the other hand there are people who do not believe if such powers have ever been exercised by any one in the past or can be so in the future. Although, as already stated above, such masters have been rare in the world, the exercise of such powers<sup>1</sup> (or the so-called miracles) can not be denied absolutely. These people must note that even palmistry and astrology whether reading the past, present or future, when correctly, imply ESP through symbols in the form of lines or mounts on one's palm etc. Further it is stated that the author, his brother<sup>2</sup> and mother too have had a good

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1. "attention to the psychic has been re aroused by the abnormal, extranormal, and supernormal, phenomena functions and activities of human personality. It began with mesmerism, a century or more ago, and every phase of the movement has been met, as is well known, by the most bitter hostility on the part of official science. In spite of denial and ridicule, however, the evidence as to so-called mesmeric phenomena accumulated by degrees, and a vast field of research was opened up, until, under the name of hypnotism, it has become part and parcel of accepted scientific investigation"—G R S Mead.

"Science cannot now object to the occurrence of miraculous events as we have seen, for such things were deemed impossible or forbidden only while science was passing through a transient phase interpreting nature in terms of a narrow theory that has now been superseded"—C.W O Hara, S J. Professor of Mathematics and Astronomy.

2 In the words of the younger brother of the author :

(i) It was in the beginning of 1957, when my mother had

number of such experiences I e saw these powers manifested in certain persons

The author's mother once went to see Bawa Roda of

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some terrible serious physical ailment I was frightened. We all the members of family were frightened. We called various doctors to examine her. She was also shown to a German Doctor, living at Curzon Road, New Delhi. But all in vain.

One day I went to a foreteller living at Shankar Road, New Delhi, to enquire about the health of my mother. I was surprised to see that the foreteller was a blind man. Hearing my steps he said, 'Welcome, for what purpose you have come?' I told him that I had come to enquire about the health of my mother. He immediately started beating his laps with both the hands and started filliping as well. First he told me the description of my house where I live. Then he gave description of the room in which my mother was lying sick. He said, 'In that room another lady is sitting who neither has her husband nor children.' She was my mother's elder sister. It was correct. On the second day I took my brother, who is a Lt Colonel in the Army, but every thing he told him was incorrect. (However the first correct descriptions could not be guesses.)

- (ii) After appearing in B A examination I went to Dehradun for a change. There I was being told about one foreteller. I went to him early in the morning. I had to wait for ten minutes before I could see him. I had four questions in my mind to put to him. When I entered his room, he took a piece of paper and wrote something on it. After folding the same paper he asked me to hold it in my hand. Then he said to me, 'Please tell me your questions.' After hearing my questions he

Rawalpindi, before India's political independence<sup>1</sup> with a question in her mind about her wish for the

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asked me to unfold the paper and read out to him. I was much surprised. They were the same questions. Then I came out with the paper in my hand.

- (iii) It was in 1958 when I was in Glasgow (Scotland) where I read in the paper about one Astrologer (a Frenchman) residing in London. It was advertised

"Send one self-addressed envelope and know your future". I immediately took paper and pen and wrote him one question. After four days I got the reply of my question. It was correct. For further questions his charges were £2 for three questions. Again I sent him £2 and asked him three questions. After five months it happened the same way as he told me.

- (iv) In July 1963, I went to a lady who had come from Amritsar to a relative in Delhi. She is known as Babaji. Her address is—Babaji, Narianwali Gali, Amritsar. She told my mother the reason of her serious ailment which she had six years back i.e. in 1957. She said that a lady who wanted to occupy our house, came to our place and tied something on Anar (Pomegranate) tree which we had in the backyard of our house, and that, after cutting that tree, our mother had become all right. In her further talks she also told of a bent Papita tree. (The author's emphasis, as regards this case, is only upon her ability to tell about the tree in the backyard and its removal, and also about the other tree and its bending.)

Now an elder brother, of the author mentioned above by the younger brother, often experiences E. S. P., three most outstanding are reproduced.

- \* transfer of the author's father. She had not told this to any one else. The moment she bowed to the Bawa and sat, the Bawa without asking the question, gave the reply, in the presence of other persons, stating that she would receive a message by post on the following day about his transfer to such and such place. Bawa Roda<sup>1</sup> was famous for such readings and predictions. There are persons yet alive, who have themselves had similar experiences with the Bawa.
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- (a) In 1951 while at prayers in the evening he suddenly had a vision within of Guru Gobind Singh sitting on a horse flying in the air with a sword stained with blood, in the right hand, carrying the head of a famous political leader of the continent. The vision went on appearing before him, now dimly, on the following three to four days, and seven days after the first vision, the very leader was assassinated suddenly and most unexpectedly. Before the actual assassination, he had related his vision to one Parshottam Dass, his wife and also to a friend.
- (b) In 1961 he went to Hardwar to see his mother's aunt. Before he entered her residence, a coloured figure appeared before him, and then he saw the same picture inside. It was the coloured picture of her husband (late) while he was young. He had neither seen him, while he was alive, nor any of his pictures earlier.
- (c) In 1963, he while in meditation one day in a jungle, got a vision of a Chief Minister of a certain State of India followed by a feeling that he would be joining the central cabinet. He told about this to his colleagues i.e. other officers; and on the third day the very thing happened.
1. In the recent past there have been saints like Bawa Roda, in whom masses had seen many a psychic-power manifested e.g. Ramakrishna of Bengal,

There was also a lady in Rawalpindi by the name of 'Bhaiji'. She was so called because a powerful soul by the name of 'Bhai' used to overtake her and exhibited the powers as above. But Bawa Rōja was a God-realized person, whereas this lady was not the least so.

A few years back the author's mother got one tooth extracted by a wandering dentist who could produce a sudden hypnotising effect. He extracted the tooth with a jerk (not felt by her i.e. produced anaesthesia) and caused almost no bleeding and not the least pain, with the post-hypnotic effect of no bleeding and no pain. The author has himself observed such extractions no less than a score of times since his childhood.

Upon this type of tooth extractions, it has been stated :

"Hypnodontics, as this new method is some what oddly called, has already produced a large number of reports of bloodless and painless extractions of teeth, and a few years ago a public exhibition was given in the United States in which, before a large group of dentists, two upper bicuspids and one lower

Ramana of South India, Sai Baba of Shirdi, Nityananda of Ganeshpuri (Bombay), Attar Singh and Jawala Singh of Punjab. It may be stated here that these saints and others like them know when to use these powers ; whereas there have been persons who by sheer force of concentration had obtained these powers and used them indiscriminately, rather misused them i.e. either for fame or out of attachment or greed, or out of emotion, even though well intended, not knowing whether it would bring ultimate harm to the subject or not, or even to harm others ; and ultimately ruined their personality-within.



bicuspid, all on the right side, were extracted without the use of drugs or chemical anaesthetics. The periosteum was lifted away and the three teeth extracted without the slightest indication of pain, and without bleeding, while the patient remained in a deep trance. Post-hypnotically there was no sign of bleeding or recollection of pain."

—H. J. Eysenck (a Psychologist)

Dr. H. J. Eysenck also states :

"there is no doubt that in literally thousands of cases, major amputations have been carried out under hypnosis without pain, and without the usual accompaniment of shock, and other traumatic physiological indices. Much of the credit for the introduction of hypnosis into this field goes to Elliotson, a young physician at one of London's major hospitals during the middle of the last century, and to Esdaile, a physician working in India."

Below are a few cases from the lives of certain famous aints of the world :

- (i) Nanak told a Nawab in Northern India that he was not really saying his prayers as his mind was thinking of purchasing horses in Kabul. The Nawab agreed, though astonished.
- (ii) While delivering a lecture on January 8, 1900 at Los Angeles, California, Vivekananda related an incident of his life concerning a man who was a mind-reader, and who could foretell events :

"I once heard of a man who, if any one went to him with questions in his mind, would answer them immediately ; and I was also informed that he foretold events. I was curious and went to see him with a few friends...we wrote down our questions and put them in our pockets. As soon as the man saw one of us, he repeated our questions and gave the answers to them. Then he

wrote something on paper, which he folded up, asked me to sign on the back, and said, "Don't look at it; put it in your pocket and keep it there till I ask for it again." And so on to each one of us...Then he said, "Now, think of a word or a sentence, from any language you like." I thought of a long sentence from Sanskrit, a language of which he was entirely ignorant. "Now, take out the paper from your pocket", he said. The Sanskrit sentence was written there! He had written it an hour before with the remark, "In confirmation of what I have written, this man will think of this sentence." It was correct. Another of us...thought of a sentence in Arabic, which it was still less possible for the man to know; it was some passage from Koran. And my friend found this written down on the paper.

Another of us was a physician. He thought of a sentence from a German medical book. It was written on his paper."

- (iii) One day in March 1886, Vivekananda (then Naren) after having done long meditations etc, suddenly asked Kali (later Abhedananda) to touch him. Kali felt a sort of electric-shock. Later on that very night when they again sat for meditation, Kali was able to get absorbed too much, in his meditation. Then Vivekananda went to see Ramakrishna, their Guru. At once, Ramakrishna said, "Well, you are frittering away your power before you have accumulated enough. Gather it first and then you will understand how much of it you should spend and in what way.. Do you understand what great harm you have done to that boy by infusing your idea into him? He had been following a particular line for a long time. All is spoilt now. Well, let bygones be bygones. Never do it again..." Ramakrishna even though in his room, could know what was going on outside, among his disciples; the walls of the room were no more walls for him, when he so desired.

(iv) Abhedananda of Ramakrishna Mission, while in U S A met Keeler, a slate-writing medium, on (4-8-1889) through whom he was able to contact the departed soul of his friend Jogan Abhedananda wrote on a slip his friend's name with a question- "Are you here ? Answer my questions written in Bengali " Later Keeler said—"Jogan is here". The answers were given in Bengali Abhedananda says—"I heard the scratching noise of the moving pencil from inside the slates. It was over in two seconds " Keeler was astonished because he did not know Bengali

(v) 'About eight-thirty on Wednesday morning, a telepathic message from my guru flashed insistently to my mind: 'I am delayed, don't meet the nine O'clock train ' I conveyed the latest instructions to Djen, who was already dressed for departure '

'The metaphysical method for transfer of disease is known to highly advanced yogis . ,a spiritual superman is able to minimize his disciple's physical or mental burdens by sharing the karma of their past actions.'

—Yogananda

(vi) "St Augustine, who must be regarded as a reasonably trustworthy witness, relates that one of his pupils asked Albicerius, a Carthaginian medium and diviner, to say what he, the pupil, was thinking about Albicerius replied that the pupil was thinking of a line of Virgil, and although he was a man of little education, actually recited the passage "

—H J Eysenck.

Dr. H J. Eysenck also gives the case of one Mrs. Piper who had some extraordinary abilities :

" Mrs Piper, a young married woman of Boston, Massachusetts Her abilities were investigated by Professor William James, one of the really great names in

psychology.....Mrs. Piper's forte was to tell strangers things about their private affairs which she could not normally have known...She was staying at the time with Sir Oliver Lodge, Professor of Physics at Liverpool University, in his own house. All the servants were new and ignorant of the family connexions, and Lodge, very sceptical at this stage, took such precautions as locking up the photograph-albums and family Bibles, and searching Mrs. Piper's luggage. Strangers were asked to call and were introduced to Mrs Piper under assumed names. Mrs Piper herself was quite uninquisitive and seemed somewhat self-absorbed.

Lodge tried an experiment with Mrs Piper. He wrote to an uncle to ask for a relic of the uncle's twin brother who had died about twenty years previously. He was sent an old watch, which he gave to Mrs Piper while she was in a trance. She said, almost at once, that the watch belonged to an uncle, and after a lot of stumbling she produced the name of 'Jerry'...verification was received for every one of the items mentioned by Mrs Piper... It is particularly interesting in this connexion to note that Lodge himself did not know anything about Uncle Jerry's boyhood and therefore could not say until after he had made inquiries whether or not the medium's statements were correct. Here, it seems, we have a case reliably reported by several people of integrity and intelligence where explanations not involving extra-sensory perception are rather difficult to come by unless, indeed, we explain it simply in terms of coincidence. Yet coincidence would not often result in such startling revelations, and it should be remembered that Mrs Piper did not produce this as an isolated event, but kept on producing 'coincidences,' for some twenty-five years, day in and day out."

Upon the ability to foretell events Dr. H. J. Eysenck further remarks :

"Taking together the work of Rhine, Tyrrell, Soal, and other investigators, such as Carington, who used

the technique of getting people to draw pictures of objects which he was trying to 'send', there appears to be little possibility of denying the existence of precognition. However much such a conclusion may go against our ingrained habits of thought, the experimental rigour and the statistical adequacy of the experiments are such as to make criticism impotent. Unless, again, all these people and the many independent scorers and colleagues involved in this work are actively fraudulent, the conclusion is inescapable that certain people possess a faculty which enables them to foretell events in the immediate future.'

According to Dr. Rhine—'It has now been established by scientific means that there is an extra-physical element in it.' He also says :

'the concept of Psi faculties, telepathy, clairvoyance, prevision, psychokinesis etc (i.e. parapsychology)... suggests wider potentialities for human personality, and finally it gives support for the concept of a spiritual force in man.'

Dr. Eugene Osty remarks :

'Beyond (surface) consciousness, we discover the power to transform living matter, to deprive it of form, to exteriorise it.....Deep in the human being are found in miniature the attributes of God-concept, creative power and knowledge outside (the ordinary) time and place.'

We should not be much surprised about the possibilities of effects of mind over matter, through the manifestation of a higher degree of what may be termed as psychic prana, in a particular direction, by methods whatsoever, because our own material bodies, their health and sickness, are subject to i.e. become modified by, the familiar emotional states of our minds, consciously or unconsciously. By suggestion, hypnotic-suggestion by another, or mere will in a very first instance by yogis or saints having deepest

control over the prana, a disease may be cured, or caused, as the case may be, depending upon the intensity of the prana released :

'In all of us these organic functions are modified . during emotional excitement.. ...I have observed in several subjects changes of surface temperature of 10 degrees or more by repeated suggestion.....Dr. Hadfield succeeded in obtaining blisters on one good subject.'

—McDougall.

'Uma (elder sister) complained of a boil on her leg.....  
 "By the power of will in me, I say that to-morrow I shall have a fairly large boil in this exact place on my arm; and your boil shall swell to twice its present size !"

Morning found me with a stalwart boil on the indicated spot; the dimensions of Uma's boil had doubled. With a shriek, my sister rushed to Mother. "Mukunda (earlier name of Yogananda) has become a necromancer !" Gravely, Mother instructed me never to use the power of words for doing harm. I have always remembered her counsel, and followed it.'

—Yogananda.

The author's sister's youngest son about two years ago felt envious of the service and special attention given to his elder brother because of his running high temperature; and protested against it to his mother. Later in the evening he posed as though he had too fallen ill, and said, "I am also running temperature.....so give me this.....give me that." At that time he had no temperature, but soon thereafter his temperature also ran high.

There has been reported, by historians, a famous case of Baber, the founder of the Mogul Empire in India. He through prayers was able to transfer the sickness of his son Humayun upon himself after the physicians had shown their helplessness.

A remark may be made here that the physicians through medicine also exercise nothing but prana-yama i.e. control of

the prana in the body of the patient, whether they do it by allopathy or homoeopathy or any other system of medicine

But beware of medical-materialists and other persons who unnecessarily associate the genuine religious feelings or highest spiritual states or call them inwardly superior states of mind, not only with adolescence and thus to sex, rather sex perversions, but also with, i.e. seek their causes in, the organic-conditions, rather the disorders, of the physical-body of the subject. In so doing they commit a great contradiction because they will have to find the causes even for these views or concepts in the disorders of their own physical bodies, or have to imagine them even if they do not suffer from any, not to talk of the extraordinary or rare incidents of inventions in the physical sciences and the rare excellences in the fields of art, music and even the physical-feats etc., in which case they are supposed to look for the causes in some physical disorders of the great physical scientists, artists, musicians, athletes or acrobats etc., and when they can not trace them, they may have to invent them.

\* Peter would be less troubled about his soul if he would take more exercise in the open air, etc. A more fully developed example of the same kind of reasoning is the fashion, quite common nowadays among certain writers, of criticizing the religious emotions by showing a connection between them and the sexual life. But when other people criticize our own more exalted soul flights by calling them 'nothing but' expressions of our organic disposition, we feel outraged and hurt, for we know that, whatever be our organism's peculiarities, our mental states have their substantive value as revelations of the living truth, and we wish that all this medical materialism could be made to hold its tongue. Modern psychology, finding definite psycho physical connections to hold good, assumes as a convenient hypothesis that the dependence of mental states upon bodily conditions must be thorough going and complete. To plead the organic causation of a religious state of mind, then in refutation of its claim to possess superior spiritual value, is quite illogical.

and arbitrary...Otherwise none of our thoughts, feelings, not even our scientific doctrines, not our dis-beliefs, could retain any value as of the truth, for every one of them without exception flows from the state of their possessor's body at time....

...medical materialism. ....has no physiological theory of the production of these its favourite states, by which it may accredit them; and its attempt to discredit the states which it dislikes, by vaguely associating them with nerves and liver, and connecting them with names connoting bodily affliction, is altogether illogical and inconsistent.'

—William James

Although there have been some saints of the high order, who had some severe physiological disorders i.e. organic-diseases, but there have been many others who did not have such disorders or diseases e.g. Nanak, Hargobind, Gobind Singh. Moreover we always come across healthy, loving and stable bent of mind in persons with sick-body or very healthy body, both, and also hateful, unstable and irritating bent of mind in persons with sick-body or very healthy body, both

It may be stated here that the cure by faith-healers or hypnotists or say hypnotic-suggestions, which can only act on a weaker mind, must be discouraged, as it produces morbid state in the patient's mind. Even though the faith-healer or hypnotist or any one else calling himself by another name, but adopting a process implying the subjugation of the subject's will to himself, cures the patient physically or mentally temporarily, though intending good, ultimately he brings ruin to the subject, as any process requiring submission to an external superior will, inculcates weakness in the subject's personality, and if repeated again and again can lead to lunacy.

It is, in the words of Vivekananda—'not checking by means of reins and muscular strength the mad career of a fiery team, but rather by asking another to deliver heavy blows on the heads of the horses, to stun them for a time into gentleness'



Hence never submit yourself to another's will even though he is a 'yogi' or a 'saint' and intends good and good only for you, because unconsciously he brings the greatest harm to you, and similarly to any idea from any book be it known as holiest among the holy. The yogis or saints or such books have the right to explain certain truths behind certain phenomena or Truth behind the universe as you see ordinarily, and also explain the methods by understanding and adopting which you may be able to control yourself against the ever changing phenomena around and realize the Truth, and no more. It is better to remain a devil than submit and become a lunatic, 'as the devil can be transformed and led to freedom, the Goal of all, but the lunatic never, until he is out of lunacy, first

Similarly beware of the attractive advertisements and the faces around or other various shining articles pleasing to the eye, ear or taste, as to begin with these may bring to you pleasing sensations, but harm and harm only in the end. Shun every type of superstition social, religious and political or sensual, emotional and intellectual, try to understand the things before you take to them but never submit your will. It however does not mean that you become egotistic, proud or selfish. Nevertheless 'surrender' to the diviner in a saint in order to bring that in you, or God, is a different thing.

It may also be said that the methods adopted by the hypnotists or most of the modern psychologists, deal with what is called sub conscious or unconscious (and never with the super-conscious rather every goodness or act of sacrifice is interpreted in the terms of sex perversions etc., because of the ignorance of the one—without a second Atman i.e. Real Self of man) trying to take the subject to its remote past, stirring up its Haïdes or say stimulate the unconscious i.e. ever keeping the mind of the subject occupied and pre occupied with the sensual, selfish or unrighteous impressions and tendencies within, or in other words, keeping you identified with your unconscious and never helping you to realize the Whole or the Superconscious (Turiya), the Real Self of all, where alone belongs the real freedom, and the march towards which not only gives you healthier personality of greater integration, stability and clarity with a

strong character etc; but also makes you consistent in your righteousness sincerity and selflessness and ever-expanding universal love ; and thus making you a pure universal-man. Hence we should pay greater attention to the super-conscious i.e. Samadhi :

“For the past twenty years, students of psychology, influenced by Freud, gave all their time to searching the subconscious realms,” Rabbi Israel H. Levinthal pointed out in 1929. “It is true that the subconscious reveals much of the mystery that can explain human actions, but not all of our actions. It can explain the abnormal, but not deeds that are above the normal. The latest psychology, sponsored by the French schools, has discovered a new region in man, which it terms the superconscious. In contrast to the subconscious which represents the submerged currents of our nature, it reveals the heights to which our nature can reach. Man represents a triple, not a double, personality; our conscious and subconscious being is crowned by a superconsciousness... ..In contrast to the psychology that centres all its researches on the subconscious in man's nature, this new psychology of the superconscious focuses its attention upon the treasure house, the region that alone can explain the great, unselfish, heroic deeds of men.”

Before giving the above quotation (reproduced partly here) Yogananda remarks :—

“The subconsciously guided rationalizations of the mind are utterly different from the infallible guidance of truth which issues from the superconsciousness. Led by French scientists of the Sorbonne, Western thinkers are beginning to investigate the possibility of divine perception in man.”

Moreover according to the principle of ‘as you think so

you become<sup>1</sup> or by the compact of association, your occupation with the innumerable negative-impressions again and again (with no purpose of life i.e. without the over-all attempt towards the superconscious) In order to find the first cause of a particular problem within, will multiply the negative tendencies i.e. you will become more subject<sup>2</sup> to them or at the most be able to shift them to a new site.<sup>3</sup> Whatever good or relief you may seem to gain, by trying to find the so-called first cause etc., it will be so temporary; and further it will keep you tied down to the limited or finite realms i.e. will make you completely<sup>4</sup> depend upon the undependable, unconscious

1. 'What a man thinks that he becomes.' If one steadfastly thinks of good deeds, one will end by becoming a good man; if one always thinks of weakness one will be weak;..... Similarly, if for years one is almost daily engaged in stirring up Hades, explaining systematically everything higher in terms of the lower, ignoring at the same time all that in mankind's cultural history (inspite of its lamentable errors and misdeeds) has been regarded as valuable, the danger can scarcely be averted that discrimination is lost, imagination, a fountain of life, is levelled down, and the mental horizon shrinks. —Hans Jacobs.
2. The more one fixes one's mind on animal propensities exclusively, the more one becomes subject to them. —Hans Jacobs.
3. In common with modern science, to the methods of which Jung often pays tribute, his approach can lead us no further than to new fragmentary views, at best lifting some veils to re-establish them on a new site. —Hans Jacobs.
4. The complete dependence upon the unconscious leads without further ado into a limited and deterministic psychology. —Hans Jacobs.
5. 'Whenever and wherever the unconscious fails to co-operate, man is instantly at a loss.' —Jung.

or subconscious and which, hence, will never let you become Master-of-your-mind to become which you must realize superconscious which is its 'Whole' and Infinite !

Further, there is no need<sup>2</sup> of exercising such probe into your unconscious, because the real cause of all these troubles is Avidya (Ignorance) of your Real Nature of Infinite Existence, Infinite Consciousness and Infinite Bliss. Therefore any amount of running into the whirlpools of what they call un-conscious or sub-conscious, will intensify your Vikshepa (agitations-of-mind) i.e. miscomprehension of the Reality or Real Self or Real Nature, or say, Adhyaropa, Vivarta or Adhyasa (superimpositions) ; and never allow you to remove Avarana (veil of Ignorance upon Truth or Reality) i.e. non-comprehension of the Reality, or say, take to Apavada i.e. de-superimposition ; and rather keep you tossing on the 'rise' and 'fall' of the waves of the objectivity i.e. the duality of 'pleasure and pain', 'attachment and aversion' or 'joy and grief' !

Now the above technique (of kundalini-rising) would appeal to the persons with dominating psychic bent of mind, though a

1. While the finite realm knows only the parts and not the Whole from which they derive, it can expand into the Infinite. Both sense-experience and reason are a limited expression of the same divine Power which, once all wordly concepts are transcended, is fully experienced in Samadhi. —Hans Jacobs.
2. 'he who is mindful of his thoughts, feelings, and actions, and has learnt to put them under a critical magnifying glass and to distinguish himself from them, scarcely needs the 'unconscious' as a source of information, which, after all, generally distorts so badly what it wants to express and will normally yield him little of consequence that he does not know anyhow' —Hans Jacobs.

little of this exercise would benefit all by giving them a balance between their emotional and intellectual trends, acting like a tail between the two wings of a bird. A vast majority of the people however, have either a dominating emotional temperament or intellectual temperament for both of which we have the paths of Devotion (Bhakti) and Contemplation (Gyana) which are safer also and are found in abundance in the text of Sukhmani.

The Kundalini fully aroused to Sahasrara, is a Realisation in a state known as Superconscious or Transcendental (Turiya) which is not finite. It is Infinite Existence. It is Infinite Consciousness. And it is Infinite Bliss after the realisation of which, when one comes back to play the game of life, one never<sup>1</sup> becomes miserable even though there be the highest suffering of the body, just as a cancer in the

1. "Relative existence has been conquered by them in this very life, whose mind rests in everness, since God is even in all and without imperfection. Therefore such are said to be living in God."

—Gita

"To the Seer, all things have verily become the Self: what delusion, what sorrow, can there be for him who beholds that oneness?"

—Isha Upanishad

'In many persons, happiness is congenital and irreclaimable. I mean those who, when unhappiness is offered or proposed to them, positively refuse to feel it, as if it were something mean and wrong. We find such persons in every age. It is probable that there never has been a century in which the deliberate refusal to think ill of life has not been idealized by a number of persons. Saint Francis and his immediate disciples were, on the whole, of this company of spirits, of which there are of course infinite varieties.'

—William L.

throat of Ramakrishna, the Guru of Vivekananda, was nothing but a suffering in his physical body, the sorrows of Jesus at the cross were not for Christ; and the burns on the body by the boiling water, hot sand and hot iron, were not a misery in the self of Guru Arjan Dev

This Infinite Existence-Consciousness-Bliss (Sat-Chit-Ananda) or GODHEAD is the Real Nature of Man—the embodied being, or this embodied being is nothing but God the Absolute through Maya (Space-Time Causation) So if and when this embodied-one transcends Maya which is 'mind' in the microcosmic man, he realizes his Real Nature as ABSOLUTE which is substratum of the whole universe.

Now the universe can be resolved into two fine components what we call Akasha (Ether) and Prana (Vibration or Wave) Akasha supplies material or the substance for the objects of the world and Prana acts as the moving agent. When these two interact there come into manifestation numberless kinds of cosmic waves and particles' (the finest particles being called as Tanmatras by the Indian thinkers). These go on multiplying

1. "In many circumstances, the behaviour of an electron or proton is found to be too complex to permit of explanation as the motion of a mere particle. Louis de Broglie, Schrodinger and others have accordingly tried to interpret it as the behaviour of a group of waves, and, in so doing, have founded the branch of mathematical-physics which is now known as 'Wave-Mechanics'."

—James Jeans

Electron and proton are conceived in each atom of various substances of matter. In the centre of an atom there is what they call nucleus which contains protons which are charged with positive electricity. The electrons charged with negative electricity are found around the nucleus. In each normal atom the positive charge of the nucleus is counterbalanced by the negative charge of electrons around it. The number of electrons surrounding the nucleus is called the 'atomic number' of the atom. There has also been conceived what they call neut-

and manifesting the grosser forms of energy and matter and what we call the various planetary systems. All this can only take place provided there are what we call Space to give some place or area for a substance to exist, and Time to give some sort of sequence or continuity for an event to take place or say to move. But for Space and Time, nothing ever was perceived in this world of objects and nothing ever can be perceived. In other words if Space and Time are the pre-requisites for the perceiver they are also fundamentals for the 'objects-perceived' i.e. the Cosmos. But try to find Space or Time, you can never lay hands upon, as these are some-thing in your mind :

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ron which carries no electric charge at all, but has got approximately the mass equal to that of a proton.

Nuclei of all atoms other than normal hydrogen atom are built of protons and neutrons both tightly fused. In the nucleus of this hydrogen atom there is one proton. In case of Helium there are two protons and two neutrons. So Helium has got a nuclear charge of two and atomic weight as four. Uranium has got ninety two protons and one hundred and forty six neutrons in its nucleus. In radium there are eighty eight protons and one hundred and thirty eight neutrons.

It appears that the weight of electron is not taken into account, as its weight seems to be almost two thousand times smaller than that of a normal hydrogen atom having the standard weight of one atomic weight unit.

In 1932, Harold Urey, the American Nobel Prize winner found what was called 'Heavy' hydrogen the nucleus of which contained one proton and one neutron as well. As the chemical properties of an atom depend upon the number of electrons it contains, this 'Heavy' hydrogen atom would behave chemically like the normal hydrogen atom, although its atomic weight would be now two units. Atoms differing only in the number of neutrons in their nuclei, are called 'isotopes', from the Greek word meaning 'in the same place.'

‘Time begins with mind, space also is in the mind ... Without the idea of succession there can not be any idea of causation. Time, space and causation, therefore, are in the mind ;’ —Vivekananda

“time and space.....exist only in our minds.” —F. Engels

Now the question arises—where the Space and Time of the Cosmos as a whole are beheld and bound? The obvious answer is Cosmic-Mind (Mahat). That is, it is the Cosmic-Mind (of which the individual mind is part and parcel) or say the Universal-Intelligence or say the Infinite-Consciousness when modified, which acts as Space to provide the medium for its objective world or the various ‘objects-perceived’. Time is however implied when the succession of perceptions takes place.

Heavy atoms like Uranium and Radium mentioned above are radio-active because of the great rush into their nuclei. Radio activity means—atoms breaking apart, which involves the emission of rays. Each radio active atom can break up only once, whereafter it becomes another type of atom. The new type may again be radio active or stable. A radio-active atom may go on breaking itself until it becomes an atom of lead which is stable. Radio activity tells us that matter and energy must be the same thing in two different forms. The first scientist to understand this was Albert Einstein in 1905 when he was only 26 years old and gave the world the great equation :

$$E=mc^2$$

E stands for energy and m for mass or matter.  $c^2$  means the speed of light multiplied by itself. The speed of light is 186,000 miles per second.

Now coming back to electron and proton, say in the hydrogen atom, the question arises : How they are kept apart, as they bear opposite charges and the opposite electrical charges must attract each other ? The solution was given by Bohr who calculated the whirling around, of the electron, not less than seven million billion times in every second. It is like swinging



This leads to the non mechanical or non material nature of Space and this is what the modern scientists want us to believe

The non mechanical or non material concept of space existed among the Greek scientists before Descartes (1596 1650) who gave it an objective material value. It was thus space became known as 'luminiferous ether'. The scientists started looking upon Nature as a mechanical machine and tried to invent and apply the laws of mechanical causation upon all the events in nature

'would that the rest of the phenomena of nature could be deduced by a like kind of reasoning from mechanical principles'

—Newton

of a bucket of water, around and overhead, without the water spilling out. It means that atom is mostly an empty space. It is said if all the electrons, protons and neutrons of a material substance of the size of a human body could be joined together into a solid mass without any empty space in between found in the natural state of the substance they would occupy space of the size of a grain of sand

'Roughly a ton of bricks occupies a cubic yard while the millions of particles which form this ton of bricks occupy only about a cubic inch all the rest is empty space'

—James Jeans

What a great illusion provided in the make up of nature !

This empty space in the structure of the atom or the make up of the material substances was perhaps first found by Ernest Rutherford the famous English scientist. The atomic machine gun used in his experiment was made of a piece of radium inside a box of lead with a small outlet for the rays emitted by the radium because of its radio activity. Between his gun and a fluorescent screen he placed an extremely thin wall of gold foil and even now Rutherford observed the constant sparkling on this screen as if the wall was never there

This went on until the end of nineteenth century when it was found that Newton's mechanical laws failed to account for the spontaneous disintegration of radium into lead and helium. Science can not tell us how many and which of the atoms of a piece of radium will die away in a year's time. In the same century Max Planck gave a theory, suggesting the

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Then he found certain rays deflected from their straight path. This rare deflecting according to him was caused by a small centre or a core in the heart of the empty space of the atom. He gave the name of 'nucleus' to this heart.

Now radio-active atoms, as stated above, were known to break apart by emitting certain rays, but were not known to split apart until 1938 when Otto Hahn and Fritz Strassmann per chance split the uranium nucleus, by stuffing the neutron, into two—later called as *nuclear fission*. The parts, so obtained, will differ in size depending upon the intensity of the fission. The nucleus of the uranium atom has got 92 protons. The two new nuclei may divide these between themselves in the groups of . 57, 35; 56, 36, and so on. The fission also releases neutrons from one atom, which in turn get into the nuclei of other atoms, split them and release more neutrons to repeat the process—the atomic chain reaction; requiring a small fraction of a second, for billions of nuclei to split apart. There, a heat of millions of degrees is produced. However the same process or the chain reaction is slowed down in an atomic reactor, thus bringing a control over the released energy which can be transformed into electricity or other forms of energy and used for construction rather than destruction.

This slowing down or the control is exercised by elements like cadmium the nuclei of which can absorb so many neutrons as even to stop the chain reaction completely.

There is another what they called *nuclear fusion*, termed by physicists as 'thermonuclear reaction'. For example two protons and two neutrons may be fused together to form a nucleus of helium, releasing tremendous amount of energy. In the sun, it is said, protons of hydrogen fuse to form nuclei of helium

"A whole array of experiments on electric action in general gave information similar to that which the Michelson-Morley experiments had given about

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covered all the 'Ingredients' of the atom, says Dr. Segre. In fact "those ingredients have a very complex nature and character because they quickly transform themselves into one another."

Above the three elementary particles of atom viz electron, proton and neutron have been explained and also positron sometimes called anti-electron, has been mentioned, and so has been mentioned anti proton and anti neutron. More sub atomic particles have also been discovered and named as neutrino, meson, hyperon and K-meson etc

However electrons etc. almost formed a part of Inferred knowledge :

"The mere orbital motion of an electron round a proton, which figured so largely in Bohr's theory, is not an observable event. It emitted no light, and so could not affect our senses"

—James Jeans

It may be stated here that the units of the rays emitted in the act of radioactivity or call them waves or bullets or units of radiation, are known as 'photons'. These 'photons' were previously called as 'light quanta' by Einstein. According to the modern science, the behaviour of a photon, contrary to the old science's mechanical views, is a matter of probability, thus involving consciousness :

"a photon may follow one path or another, but cannot distribute itself over two paths, and once again its choice becomes, to all appearances, a matter of probability."

—James Jeans.

In other words the finer states of the so-called material world exhibit consciousness

light. They not only failed to disclose the speed of the earth's motion through the ether but seemed to indicate that no such motion existed.

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—James Jeans

The Michelson-Morley experiment was performed to calculate the difference in the times taken by two rays of light, emitted from the same source, in their return journey of two equal distances in two different directions. If there was a material ether and if the earth was moving towards east, then the return journey from east to west and west to east, should take more time than the return journey of the same distance, from north to south and south to north.

To their utter surprise, no difference in the times was found. The experiment was performed many a time but gave the same result. So the hypothesis of a mechanical or a material ether had to be dropped among the scientists and became replaced by the concept of Space of the theory of Relativity<sup>1</sup> by Einstein, according to which there was no Space and Time existing separately. Nature had to be studied as a sort of four-dimensional volume (continuum) in which there were the three usual dimensions of space, required to be welded with one dimension of time.

Time joining as equal partner with Space makes the whole world of objects, their occupation and their flow, existing as something in the mind not of a man, an ant, an elephant or a God sitting in some distant heaven, but in Mahat

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1. 'the principle of relativity, as interpreted by Minkowski, states that all the phenomena of electromagnetism may be thought of as occurring in a continuum of four dimensions—three dimensions of space and one of time—in which it is impossible to separate the space from the time in any absolute manner.'

—James Jeans

i.e. the Universal Mind,<sup>1</sup> or say the Infinite intellect of omnipresent God of which all our minds are part and parcel. This means that there is no such thing as objective<sup>2</sup> absolute space or absolute time

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This gives a strong blow to the so called 'force of gravity' imagined by Newton to exist.

"The effect of a mass of gravitating matter was not, as Newton had imagined, to exude a 'force', but to distort the four-dimensional continuum in its neighbourhood. The moving planet or cricket ball was no longer drawn off from its rectilinear motion by the pull of a force, but by a curvature of the continuum."

—James Jeans

According to Newton a planet must describe the same orbit or ellipse again and again. It was found by Leverrier, an astronomer, in the 19th century, that Mercury did not obey this law and that the orbit itself moved, as if. However the relativity, giving altogether a new concept, contrary to the mechanical one of Newton and others, came to the rescue

"the theory of relativity, which not only explained all the phenomena which Newton's theory of gravitation had previously explained, but also gave an accurate account of the motion of Mercury"

—James Jeans.

- (i) 'The human mind is part of the Infinite Intellect of God'

—Spinoza.

- (1) 'a universal mind of which your mind and mine are units or even excrescences'

—James Jeans

- (2) "This implies that it is just as impossible to locate an event in time in an objective way, as to locate an object in space in an objective way. Einstein accordingly proposed abandoning the concepts of

Now mind being nothing but a thought-flow<sup>1</sup> implies consciousness in the background. This flow or the act<sup>2</sup> of thought implies Nimitta i.e. some sort of causation or continuity of a series of events of which the preceeding one may be taken as the cause and succeeding one as the effect which in turn will be taken as the cause for its succeeding event which will be said to be its effect and so on. This series is circular in as much as it is absurd to look for the first cause, because there is nothing here absolutely in a straight line. However, because of the

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objective, or absolute, time and space, and putting in their place the supposition, which all experimental evidence appeared to confirm, that "Nature is such that it is impossible to measure an absolute velocity by any means whatever"

—James Jeans.

James Jeans also said that—

"The speed of light, it now appeared, was not constant relative to an absolute space pegged out by a material ether, but relative to an observer, he, and not the ether, now became the central fact of the situation. As the subject developed, it became clear that the phenomena of nature were determined by us and our experiences rather than by a mechanical universe outside us and independent of us."

1. "Today there is a wide measure of agreement which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading towards a non-mechanical reality; the universe begins to look more like a great thought than like a great machine."

—James Jeans

"The old solidity is gone, and with it the characteristics that, to the materialist, made matter seem more real than fleeting thoughts."

—Bertrand Russell

2. "Time and Space, which form the setting for the thought, must have come into being as part of this act."

—James Jeans.

consciousness in the background, as it were, the causation is not mechanical as thought by the old science, although many problems on the surface specially in the huge construction of atoms etc., can be solved by certain mechanical<sup>1</sup> laws. Further no event can be detached from the observed series of events and taken as a cause for the succeeding event<sup>2</sup>, in its absolute sense, as firstly the act of observation is a part of the very event, and, secondly, there is no causation in the Absolute if the Absolute is to remain absolute and hence there is no such thing as an absolute cause.

Now this causation cannot be there unless there are Space and Time (or Space-Time) and vice versa. Hence, Space-Time-Causation is a trio welded together in such a way that any of them can not be conceived without the other two. Further Space-Time-Causation comes into play only when there are objects or images whether material or mental to be illumined for all types of objective or dual experiences. Hence not only that Space, Time and Causation are interdependent among themselves but also dependent upon objects which in turn do not find any

1. "the Newtonian mechanics...gave accurate results for the motion in large-scale processes, where billions of units of action were involved, but failed for sub-atomic processes which involved only single units".

—James Jeans.

2. "Now I believe that events in nature are controlled by a much stricter and more closely binding law than we suspect today, when we speak of one event being the cause of another. Our concept here is confined to one happening within one time-section. It is dissected from the whole process. Our present rough way of applying the causal principle is quite superficial. We are like a child who judges a poem by the rhyme and knows nothing of the rhythmic pattern...we must further enlarge and refine our concept of causality."

—Einstein.

existence without the framework or system of Space-Time-Causation. So this world of ours, is a world of inter-interdependence where no one can find the Absolute Truth, as the very framework of the objective reality and subjective reality is such, and to find which, hence, the equipment of mind through which the objective—subjective or dual experiences are obtained, has got to be transcended ; and this is what precisely the great Rishis of the world did.

In other words Space-Time-Causation is the framework when working through which, as it were, Consciousness becomes modified and acts as Mind, Energy and Matter. This Consciousness transcending Space-Time-Causation obviously is infinite and hence absolutely motionless, as where should it move ? Motion can only be in the finitude which is characteristic of Space Time Causation. Hence freedom only belongs to the transcendental state of Consciousness (Turīya i.e. the fourth, as it is not any of the three—waking, dream and deep-sleep).

This absolute Consciousness is called Atma (often written as Atman in English) microcosmically, and Paramatma (often written as Paramatman in English) macrocosmically. The same is called 'Brahm' (often written as Brahman in English) implying infinite vastness. This Consciousness is also called Sat-Chit-Ananda (Existence-Consciousness-Bliss), as this is the essence of all that exists here and also because its realization (Anubhava) or experience by Rishis i.e. the highest saints, has revealed its Nature as infinite and unmodified Bliss. This Sat-Chit-Ananda is the God of the Rishis or the highest scientists in the field of spirituality, for whom the aim of life was to know the very essence of life and who found this essence or this God as their very Self (Atman) and as the Self of all the beings and also as the absolute nature of the vastness of the relative world before us and hence the Brahman !

This Self being absolute in reality knows no bondage but when seen through Space-Time-Causation whose very character is finite, must appear as the bound. Hence it must be one without a second.

It may also be stated here that three categories of Akasha (ether or space) named Mahakasha (elemental space), Chittaka-



sha<sup>1</sup> (mental space) and Chidakasha (consciousness-space) were

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1. "When a Yogi reads the thoughts of other men, or perceives supersensuous objects, he sees them in another sort of space called the Chittakasha, the mental space. When perception has become objectless, and the soul shines in its own nature, it is called the Chidakasha"

—Vivekananda

In the Vedas and as well as in the Adi Granth the term kasha has also been used for the Atman, the Supreme Self or the Brahman, the one without a second :

"and lies in the Akasha"

—Brihadaranyaka Upanishad.

Commenting upon the above passage in the Upanishad, Shankaracharya says, " 'Akasha' here means the Supreme Self ..which is its own nature and transcendent "

"Aum is the ether-Brahman—the eternal ether."

—Brihadaranyaka Upanishad

Commenting upon the above passage Shankaracharya says, "the eternal, i.e., the ether (Akasha) which is the Supreme Self "

ਸਹਸ ਘਟਾ ਮਹਿ ਏਕ ਆਕਾਸੁ । ਘਟ ਫੁਟੇ ਤੇ ਓਹੀ ਪ੍ਰਗਾਸੁ ॥  
 सहस घटा माह एक आकासु । घट फूटे ते उही प्रगासु ॥

"In thousand and one pots (beings) there is one Akasha, When (the modification of) the pot (being) breaks, there shines That alone !"

—Adi Granth.

That is, the absolute consciousness becomes realized when the modification of the limited self of the dual-existence is transcended

mentioned by the Rishis. But space<sup>1</sup> implies all pervading vastness, and as there can not be more than one all-pervading substance, therefore only one of these should survive. From the explanations given above, it is the last i.e. Chidakasha<sup>2</sup>, which does, as Chidakasha means "Consciousness-as-such," thus taking away the objective aspect or the dual aspect of space as ordinarily implied. Accordingly Chittakasha means—consciousness associated with 'mind'; and Mahakasha means—consciousness associated with 'matter and energy.' Chittakasha is indicated when a direct contact or effect between one mind and another, without the aid of senses, takes place. Mahakasha is indicated when the contact is through the senses directly. Of course according to the very definitions given above, these are not to be taken, at all, as water-tight compartments.

Next we come to psychology as regards 'perception'. When a person looks out, at an object, the external sensations are brought to him by the eyes through the sensory nerves to the corresponding internal organ in the brain. But the person would not see even if all this happens until the mind (Manas) is attached to the internal organ. And still it is not complete, there must be a reaction within, with which comes the knowledge called perception etc. This reaction is in the form of Intellect (Buddhi), which decides in relation to the impressions already received and projects a current of reaction along with which flashes the idea of Aham (ego) or will. But all this can only be possible if there is something which is stationary or permanent in the background. And this permanent or changeless one is called Atman or absolute SELF of the man, but for which (Atman) no sense of unity or continuity would be found between one experience and an-

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1. 'space is no element, it is one indivisible'

—Nityananda.

2. 'Let the Truth be realized in the "Chidakasha".'

—Nityananda (the saint of  
Ganeshpuri Bombay)

other at different times and also the simultaneous experiences e.g. hearing and seeing

Similarly the permanent or changeless support of the universe from matter right up to Mahat macrocosmically is known as Paramatman or Brahman. But there can't be two Absolutes, hence this Atman is the Brahman.

It is not that Absolute (i.e. the changeless) and the Universe (i.e. the change) are two different things absolutely. It is the same thing which is Absolute (i.e. the Transcendental Plane to which Real Infinity or Real Freedom belongs, and the same thing which from another standpoint appears as Mahat, Prana or Akasha (i.e. Relative). The knowledge taking us to the Absolute, as it were, is evolutionary. There have been persons known to the history of mankind who had realized this knowledge supreme. Janaka, Buddha, Christ and Nanak are but a few examples to quote. They were most evolved and perfect personalities of the world. They were at the end of evolution as it were. This end is called by the religionists as 'God' i.e. the 'Universal Intelligence'. And the End and the Beginning must be alike.<sup>1</sup> The materialistic evolutionists may object to it by saying that in the course of evolution, 'intelligence' develops much later. But their objection is most un-scientific because nothing can be created out of nothing e.g. out of a machine you cannot get any thing until you put that thing in the machine first, in any form whatsoever. And this is supported by the law of conservation of energy, too. Moreover as Bergson and Lloyd Morgan, among recent writers on

- 1 Here the terms God or Universal Intelligence are to be taken as Saguna Brahman i.e. Brahman qualified as strictly speaking from the standpoint of Absolute i.e. the Nirguna Brahman or the Brahman unqualified there can be no question of quality' and hence no evolution
- 2 'He is the First and the Last, and the Outward and the Inward  
Unto Him ye will be brought back' —Koran

evolution, have conceived, there is the need for a power other than the atoms and molecules in order that the initial movement and the subsequent changes may take place. Bergson has used the term 'élan vital' calling it as a primordial principle which ingratulates itself into matter and directs the course of its evolution. Lloyd Morgan, realizing the need for such a power, calls it God.

'I acknowledge God as the *nisus* through whose activities emergents emerge and the whole course of emergent evolution is directed'.

While referring to Ramanuja, a great Rishi of India, as regards evolution, Prof Max Muller says -

'Though Ramanuja also would hardly accept our idea of creation he teaches evolution or a process by which all that existed potentially or in a subtle invisible form in the one Brahman while in its undeveloped state (*pralaya*) becomes visible, material, objective, and individual in this phenomenal world. Could our evolutionists have wished for a better ancestor?'

We also observe in the nature that every thing arises from a certain fine form and goes back to it. For example a tree comes out of a seed and goes back to it, thus completing the circle. A mountain comes out of sand and goes back to sand. In other words the grosser comes out of the finer and must complete the circle and go back to the finer. And if there is uniformity in the nature throughout, then this universe, as we see or visualise, has come out of some finest state (i.e. Universal Intelligence also called God) and must go back to it, consciously or unconsciously. Or in other words if we are going back to GOD we must have come from HIM, nay, must have been HIM. And this brings the greatest teaching ever given to the mankind -

॥ उतु निर्गुणं त्रिभिः प्रकृतं त्रैलोक्यं न वेद्यं ॥  
सुतु निरञ्जनुं ज्योतिः सदाहं सोहं भेदुं न कोहं ज्ञीव ॥

Essence beyond Maya is the Infinite Consciousness which is also the manifold and That I am, there is no difference !  
—Adi Granth

II ਮੈਹਸੇ ਜਾਕਉ ਹੈ ਜਾਪ ॥

ਸੋਹਸੋ ਜਾਕਤੁ ਹੈ ਜਾਪ ॥

'That I am That' is the Mantra (formula) to realize That  
—Adi Granth

III ਅਤਮ ਰਾਮੁ ਰਾਮੁ ਹੈ ਅਤਮ ॥

ਆਤਮ ਰਾਮੁ ਗਮੁ ਹੈ ਆਤਮ ॥

Atman (Self) is God and God is Atman (Self),  
—Adi Granth

IV ਨਾਨਕ ਬ੍ਰਹਮਗਿਆਨੀ ਆਪਿ ਪਰਮੇਸੁਰ ॥

ਜਾਨਕੁ ਬ੍ਰਹਮਗਿਆਨੀ ਆਪਿ ਧਰਮੇਸੁਰ ॥

Nanak says—Knower of Brahman realizes Self to be God (i.e. Brahman)  
—Sukhmani

v I am That I am —Bible

vi Ye are the Light of the world —Bible

vii I and my Father are One —Bible

I am the way the truth and the life —Bible

viii He that hath seen me hath seen the Father —Bible

ix Know thy Self to know God —Koran

x Know thy Self—One of the oldest commandments of Greek Philosophy

xi Tat Twam Asi (Thou art That) —Vedas

xii Ayam Atma Brahma (This Atman is Brahman).—Vedas

xiii Aham Brahma Asmi (I am Brahman) —Vedas

xiv Shivoham (Infinite Bliss I am) —Vedas

xv Brahman is the oblation Brahman is the clarified butter etc constituting the offerings by Brahman is the oblation poured into the fire of Brahman

Brahman verily shall be attained by him who always sees Brahman in all actions.  
—Gita.

xvi He who is happy within, who enjoys within, who is illumined within, such a Yogi attains Absolute Liberation, himself becoming Brahman

—Gita.

xvii. Whose mind is harmonised by yoga, he sees the Atman (Self) abiding in all beings and all beings in the Atman (Self) ; he sees the same everywhere

—Gita

xviii. Happy and blessed one, thou shalt be God instead of mortal.  
—Ancient Greek Religious teaching.

xix 'there is nothing which He is not, for all things that exist are even He'.  
—Hermetic teaching.

xx. 'Every one hath the Light of the Father within himself, which is the mighty man Christ Jesus . . . Your body is His body, and now His spirit is your spirit and so you are become one with Him and with the Father '  
—Gerard Winstanley.

xxi 'If I say I see Thee, it is nothing but Thy seeing of Thyself , for there is nothing in me capable of seeing Thee but Thyself My seeking of Thee is no other but Thy seeking of Thyself '

—Jacob Bauthumley.

xxii ਤਤਾ ਤੁਰੀਆ ਤੱਤਵ ਮੇਂ ਰਮੇਂ ਸੋ ਤੁਰੀਆ ਹੋਏ ॥

ਭੂਭਣ ਸਬ ਕੰਚਨ ਛੇਏ, ਐਰ ਨ ਦੂਜਾ ਕੋਏ ॥

ਤਗਾ ਤੁਰਿਆ ਜਬ ਮੇਂ ਰਮੇਂ ਸੋ ਤੁਰਿਆ ਹੋਏ ॥

ਮੂਧਣੁ ਸਰ ਕਚਨ ਭਏ ਐਰ ਨ ਦੂਜਾ ਕੋਏ ॥

'T-Turiya, he becomes, who enters Turiya Substance, (just as) all ornaments (-of-gold), become gold (when put into fire to remove their separateness i.e. their separate forms which made them different), there is none other (but gold, in the illustration, and

Turiya i.e. Brahman, in the proposition) "

—Lal

Its experience ultimately is non-dual—[ਮਦ੍ਵੈ 'ਬਦ੍ਵੈ'  
(Advai)—Guru Gobind Singh who was the  
9th successor to Guru Nanak]

The above teaching requires a seeker to deny the misery felt at the level of body, mind and Intellect (i.e. the lower self) and assert the Real Nature (i.e. Higher Self) which is Infinite Existence, Infinite Consciousness and Infinite Bliss. This process would be suitable for one possessing the analytical will of a philosopher i.e. a person with dominating intellectual temperament. The contemplation upon above Mantras however, would help even others as regards control over the intellectual trend in them.

This process would be appreciated if one understood

ਜੇ ਬ੍ਰਹਮਭੇ ਨਹੀ ਪਿਛੇ ਜੇ ਬੰਨੈ ਮ ਖਾਏ ॥

ਜੋ ਬ੍ਰਹਮਭੇ ਮੋਢੇ ਦਿਛੇ ਜੋ ਖੋਜੇ ਸੋ ਪਾਏ ।

Macrocosm and Microcosm are the same (In Essence)

Whosoever seeks (the Essence of the Microcosm or say, the Absolute Truth within), attains (the Absolute Truth without i.e. the Essence of Macrocosm or say, of the whole universe)

—Adi Granth

The more we understand individual things, the more we understand God'

—Spinoza

A man to the Universe is like a tree to the Forest !

Many writers and devotees though accepting the final experience to be Non dual have not approved of meditation upon the above Mantras as a technique, fearing this would create egoistic tendencies in the practitioner. But it has no basis, as the Blissful State and the idea of Infinity deny the very ego. However such a possibility cannot be ruled out for a devotional person who lays too much stress on the dualistic approach, as he may feel the pride of being a chosen beloved of God. Moreover the nondualistic

The above conception of 'Krishna' is the essential characteristic of Krishna in Gita which is found in Mahabharata, written by Vyasa. The historical great war of Mahabharata, as a psychological war, is taking place in the human mind, at all times, between virtuous tendencies, small in number, represented by five Pandavas, and the vicious tendencies, great in number, represented by hundred and one Kaurvas. Between these opposing tendencies or armies, a jiva i.e. an embodied-self represented by Arjuna, finds himself confused and agitated, while riding upon chariot of the body driven by horses of the senses. The reins represent the mind, and charioteer is the intellect.

Now once the intellect becomes coloured with the knowledge of Krishna-consciousness and once jiva gives his reins of mind, in the hands of such an intellect, his intellect becomes represented by Krishna i.e. God Himself, as it were, and the jiva is bound to become victorious in putting the virtuous or positive tendencies into action, prevailing over the hundred and one vicious or negative tendencies.

The conception of this life-pulsating chariot can be traced back to Katha Upanishad, in the Vedas -

- I. Krishna calls Himself as the Self of all "Therefore, dedicating all actions to Me, the Self of all, freed from dependency and mental fever, fight".

—Gita.

It was in the back-ground of the realization of the 'Self of all,' that Guru Arjun said

ਸਰਬ ਸੀਲ ਮਮ ਸੀਲੰ ਸਰਬ ਪਾਵਨ ਮਮ ਪਾਵਨਹ ॥

सरब सील मम सीलं सरब पावन मम पावनह ॥

ਸਰਬ ਕਰਤਬ ਮਮ ਕਰਤਾ ਨਾਨਕ ਲੇਖ ਲੇਖ ਨ ਲਿਖੁ ਤੇ ॥

सरब करतब मम करता नानक लेख लेख न लिख्यते ॥

"I am Peace of all that is Peace, I am Purity of all that is Purity,

I am Activity of all that is Action, (yet) unattached and uncontaminated—Nanak". —Adi Granth



"Know the Atman to be the master of the chariot ; the body, the chariot ; the buddhi (i.e. intellect), the charioteer ; and the mind, the reins. The senses, they say, are the horses ; the objects, the roads. The wise call the Atman-united with the body, the senses, the mind—the enjoyer (i.e. the jīva)."

The chariot referred to, above, is microcosmic. In the *Adi Granth*, one finds the conception of the macrocosmic-chariot, dividing the unfoldment of the universe, as regards the attitudes and tendencies of majority of the masses, in four long periods called *Yugas* ; here these tendencies as a whole are called the charioteer and the actions at the physical level, the chariot :

ਨਾਨਕ ਮੇਰੁ ਸਰੀਰ ਕਾ ਇਕੁ ਰਥੁ ਇਕੁ ਦਬਦਾਹੁ ॥  
 ਨਾਨਕ ਮੇਰੁ ਸਰੀਰ ਕਾ ਇਕੁ ਰਥੁ ਇਕੁ ਰਖਬਾਹੁ ॥  
 ਜੁਗੁ ਜੁਗੁ ਫੇਰਿ ਵਟਾਈਅਹਿ ਗਿਆਨੀ ਬੁਝਹਿ ਤਾਹਿ ॥  
 ਜੁਗੁ ਜੁਗੁ ਫੇਰਿ ਵਟਾਈਅਹਿ ਗਿਆਨੀ ਬੁਝਹਿ ਤਾਹਿ ॥  
 ਸਤਜੁਗਿ ਰਥੁ ਸਤੋਖ ਕਾ ਧਰਮੁ ਅਗੈ ਰਖਵਾਹੁ ॥  
 ਸਤਜੁਗਿ ਰਥੁ ਸਤੋਖ ਕਾ ਧਰਮੁ ਅਗੈ ਰਖਵਾਹੁ ॥  
 ਤ੍ਰੈਤੈ ਰਥੁ ਜਤੈ ਕਾ ਮੋਰੁ ਅਗੈ ਰਖਵਾਹੁ ॥  
 ਤ੍ਰੈਤੈ ਰਥੁ ਜਤੈ ਕਾ ਮੋਰੁ ਅਗੈ ਰਖਵਾਹੁ ॥  
 ਦੁਆਪੁਰਿ ਰਥੁ ਤਪੈ ਕਾ ਸਤੁ ਅਗੈ ਰਖਵਾਹੁ ॥  
 ਦੁਆਪੁਰਿ ਰਥੁ ਤਪੈ ਕਾ ਸਤੁ ਅਗੈ ਰਖਵਾਹੁ ॥  
 ਕਲਜੁਗਿ ਰਥੁ ਅਗਨਿ ਕਾ ਕੂੜੁ ਅਗੈ ਰਖਵਾਹੁ ॥  
 ਕਲਜੁਗਿ ਰਥੁ ਅਗਨਿ ਕਾ ਕੂੜੁ ਅਗੈ ਰਖਵਾਹੁ ॥

"Nanak says—there is one chariot with a charioteer, of the Supreme (i.e. cosmic) body,

From Yuga to Yuga they change, which a wise man realizes ;

Sat-Yuga has the chariot of contentment, with (consciousness of) Dharma i.e. Real Nature, as its charioteer ;

Treta-Yuga has the chariot of sense-control, with force (of character leading to mental powers) as its charioteer ;

Dwapara-Yuga has the chariot of austerity (concentrated activity undertaken to manifest the material-scientific knowledge), with Existence (as regards the material nature i.e. physical sciences) as its charioteer ;

Kala-Yuga (also known as Kali Yuga) has the chariot of fire (of all-round confused and agitated activity), with falsehood (extreme ignorance in all spheres) as its charioteer."

So far the psychic and intellectual aspects have been touched. Now there are those who have dominating emotional bent of mind, those who do not bother about the 'how' and 'why' of the Universe or God or Man, who know only one thing and that is Love for God (Who manifests, sustains and dissolves the universe) :

i. ਰਾਜੁ ਨ ਚਾਹੁ ਮੁਕਤਿ ਨ ਚਾਹੁ ॥

ਰਾਜੁ ਨ ਚਾਹੁ ਮੁਕਤਿ ਨ ਚਾਹੁ ॥

ਮਨਿ ਧੀਰਿ ਚਰਨ ਕਮਲਾਰੇ ॥

ਮਨਿ ਪ੍ਰੀਤਿ ਚਰਨ ਕਮਲਾਰੇ ॥

'Oh, Kamlapati (i.e. Lord of Maya), I neither want a kingdom nor (relative) liberation, (but) I want the love of thy feet' —Adi Granth. ;

ਜੇ ਰਾਜੁ ਦੇਹਿ ਤ ਕਵਨ ਬਡਾਈ ॥

ਜੇ ਰਾਜੁ ਦੇਹਿ ਤ ਕਬਨ ਬਡਾਈ ॥

ਜੇ ਭੀਖ ਮੰਗਵਹਿ ਤ ਕਿਆ ਘਟਿ ਜਾਈ ॥

ਜੇ ਮੀਥ ਮੰਗਵਹਿ ਤ ਕਿਆ ਘਟਿ ਜਾਈ ॥

'If you give me a kingdom, To whom is the Glory,  
(And) if you make me a beggar, What do I lose !'

—Adi Granth,

ii. Unto Him is homage due both in this life and that which is to come.

—Koran.

- iii. 'There is none upon earth that I desire besides Thee.'  
—Bible.
- iv. 'O Immortal : Archangel : I offer unto you my sacrifice and devotion through thought, word and deed, and with all my heart I dedicate the very life of my existence.'  
—Zorcastrian Prayer.
- v. 'If in Hell I obtain union with Thee  
What care I for those who dwell in Paradise ?  
And were I called to Heaven' without Thee  
The pleasures of Paradise would then  
Be worse than the fires of Hell.'  
—Abdullah Ansari.
- vi. "I am in thy hand ; turn me round, and turn me back again, as thou shalt please.  
"Behold I am thy servant, prepared for all things ;  
for I desire not to live unto myself, but unto thee ;  
and oh that I could do it worthily and perfectly !"  
—Thomas A Kempis.
- vii. 'He who gives up even the scriptures, and practises unconditional absolute devotion,  
That man goes beyond, and helps others to go beyond (Maya).'  
—Narada.
- viii. 'He is my only support, my only strength, my only hope, and the only object of my faith.'  
—Tulasidas.

xi. 'Now it is time to sit quiet, face to face with thee, and to sing dedication of life in this silent and overflowing leisure'

—Tagore.

xii. 'Let only that little be left of my will whereby I may feel thee on every side, and come to thee in everything, and offer to thee my love every moment'

—Tagore.

xiii. 'Always glorifying Me, striving, firm in vows, prostrating before Me, they worship Me with devotion, always steadfast.'

—Gita.

xiv. 'Abandoning all Dharmas (of egotism i.e. egotistic activity etc.), take refuge in Me alone ;  
I will liberate thee from all sins : grieve not.'

—Gita.

So obviously for them the path is that of devotion which inculcates love for God and His beings, with love as the best reward. This is no doubt a great teaching, only if one also remembers that all the various prophets or gods are His forms, or are the messengers of the very One God and that the differences in their teachings are only due to the differences in time and customs and understanding of the different people taught. This love for God may start with rituals, books, temples and churches etc., with an intense attachment to one particular form of God or a Prophet. Later, however, all such things fly away and the very life of the devotee becomes as an act of love towards God and all that belongs to Him i.e. the whole of universe.

The devotee, however, has not to suppress his emotions. He only strives to intensify and divert them towards God. This diversion in love is also seen every day around us in various ways. A man loves a woman whom he leaves after sometime and starts loving another. The first woman thereafter just drops out of his mind without any suppression or violence within i.e. in a quite natural way. A man loves his country and as such

even becomes a fanatic. But as soon as this very man starts feeling for the rest of the world and then learns to love the whole world around, his intense fanatical patriotism dies away. Or just as an illiterate and uncivilised person seeks the pleasures of the senses always, but as soon as he becomes educated and cultured, he starts loving the intellectual pleasures, and his sensual pleasures start diminishing. Similarly when a person enters the plane of Spirituality he finds a state of Bliss compared with which all the various pleasures of sense-objects or those of Intellect are nothing.

Moreover in the man the emotional trend is tremendous and it cannot be satisfied by finding a little expression in one being or the other at a degree higher or lower i.e. through love or hate. You have got to find an infinite avenue for it otherwise there will never be attained a sense of fulfilment, and nothing short of it could satisfy<sup>1</sup> you ever; and which means the contact with the Infinite existence—the plane of which can not be the object of the senses which are too limited. This implies a march away from the senses and towards That which is infinite which some call God or your Higher Self. We arrive at this conclusion from the stand-point of knowledge also. Secular and spiritual (minus the Self-Realization) knowledge both come from the mind which is within. Any knowledge of manifestation, whatsoever good or joy it may bring, is limited and finite. Hence it can never bring the real satisfaction or unending happiness or say perfection and bliss to its knower. In order to gain the infinite knowledge i.e. the infinite consciousness which is the source of all that is knowledge here, you have to go within and transcend the limitation of nature without and

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1. Though GOD is everywhere present, yet He is only present to thee in the deepest and most central part of thy soul...This depth is the unity, the eternity ...of thy soul, for it is so infinite that nothing can satisfy it or give it rest but the infinity of God.

—William Law.

within both, and then reach the Fountain-Head of knowledge—God or the Real Self, and thus also get Infinite Bliss. But this does not any way mean the destruction of the other things. Did not Christ say that he had come to fulfil? And so did the other prophets of the world declare. The true spirit of religion requires a healthy march towards the Infinite Goal. Never mind the differences in the name and form of this great march provided it is true and means no ill-will against any one. And when you realize this Goal, the adamant sense of otherness or separateness will die away and there shall emerge a spontaneous flow of selflessness and universal love in the background of Infinite Bliss within.

The love of the devotee (Bhakta or say Bhakti-Yogi) for the Lord is in the form of remembrance, with greatest emotional feelings, of His Name. He remembers the Lord from the moment he wakes up to the moment he goes to sleep. He acts for him, he laughs or weeps for Him. He suffers and enjoys for Him. He feels that his very life is for Him. Ere long, his remembrance at the highest level brings the highest perception where the Gopi (worshipper) becomes transformed into Krishna (worshipped), seeing Whom everywhere,<sup>1</sup> the Bhakta's love is transformed into Absolute Love in the realization of which there is neither any idea of God nor any feeling of the ego of the devotee. It is all Oneness and the result is automatically like that of Freedom from nature external and internal both, as in the case of the psychic practitioner (i.e. Raja-Yogi); or like the Realization of one's Real Nature as Infinite Existence—Consciousness-Bliss, as in the case of the philosopher-practitioner (i.e. Gyana-Yogi).

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1. When the worshipper of the 'Singular Form' sees the manifold aspect of It, he is led to, automatically, or seeks and gets, the Formless which is realized as one's own Self. It is like the case of a stranger who is to reach the end of a street and does not stop at the blind turns of the street, though at a distance each blind-turn seemed to be the end.

Now as regards the physical activity, that is other than psychic, intellectual or emotional trends, one is to renounce the anxiety<sup>1</sup> for the fruits of one's actions. The important point here is, that the unrighteous actions are to be replaced, by and by, by the righteous which will be, greatly and ultimately absolutely, realized in proportion to the evolution of the psychic, intellectual and emotional aspects of the personality of the individual by the corresponding techniques given above.

But there are those who just believe in doing good i.e. just selfless physical actions and actions alone. They, though not believing in the idea of God, not caring for the above practices, just believe in a selfless activity, that is, they feel joy in living only for others. When they in actuality live for others and others alone, then where is the little individual self to attain to freedom.

They live in the thought of being one with the rest of the world, as it were. They feel that their very life is for others. This is the height of self-abnegation where Bhakta, Philosopher, Psychic-practitioner and this (physical) Worker meet.<sup>2</sup> The other three though in a different way also reach the

- 1 Kill out ambition, but work as those work who are ambitious

—Hilarion

He with whom virtue has become a habit,  
Hath accomplished his work here, and hereafter,

—Abdullah Ansari

- 2 'Charity, Penance, Sacrifice, Duty, Yoga, Devotion, Renunciation and Bliss' know that all these are synonymous with the severance of the 'I am-the-body' Consciousness."

—Ramana

same-point<sup>1</sup> where they feel only to live for others' welfare and as such become adored by the whole world. Don't we see, that even if there may be numberless differences among

1. 'That state which is attained by the Sankhyas (Gyana Yogis) is attained by the Yogis (Karma-Yogis). He sees who sees Sankhya (Gyana Yoga) and Yoga (Karma and other Yogas) are one.'

—Gita.

ਪ੍ਰੇਮ ਗਿਆਨ ਵਿਸ਼ਵਾਸ ਜੋ ਤੀਨ ਹੋਂਦ ਇਕ ਠੋਰ ॥  
 ਤੇ ਸਹਜੇ ਆਤਮ ਦਰਬੀਏ, ਮਿਟ ਜਾਏ ਮਨ ਕੀ ਦੋਰ ॥  
 ਪ੍ਰੇਮ ਖ਼ਾਨ ਵਿਸ਼ਾਸ ਜੋ ਤੀਨ ਹੋਂਦ ਇਕ ਠੋਰ ॥  
 ਜੋ ਸਹਜੇ ਆਤਮ ਦਰੀਏ, ਮਿਟ ਜਾਏ ਮਨ ਕੀ ਦੋਰ ॥

If Bhakti Gyana and faith (i.e. confidence and determination with constant spontaneous flow towards the Goal), the three, are found in one,  
 Then it becomes easier to realize Atman, and the wanderings of the mind remain no more.

—Lal.

ਜੇਗ ਧਿਆਨ ਗੁਰ ਗਿਆਨ ਬਿਨਾ ਪ੍ਰਭ ਅਵਤੁ ਨ ਜਾਣੈ ॥  
 ਯੋਗ ਧਿਆਨ ਗੁਰ ਗਿਆਨ ਬਿਨਾ ਪ੍ਰਭ ਅਵਰੁ ਨ ਜਾਣੈ ॥  
 Nothing other than the guidance in the Yoga of Dhyana (i.e. Raja-Yoga and Bhakti-Yoga) and Gyana, (i.e. never the path of sense-pleasures), leads to God-Realization.

—Adi Granth.

ਗਿਆਨੁ ਧਿਆਨੁ ਸਿਮਰਣੁ ਜੁਗਤਿ ... ਅਲਖੁ ਲਖੰਦਾ ।  
 ਗਿਆਨੁ ਧਿਆਨੁ ਸਿਮਰਣੁ ਜੁਗਤਿ ... ਅਲਖੁ ਲਖੰਦਾ ॥  
 By the techniques of Gyana (=Yoga), Dhyana (i.e. Raja-Yoga) and Simaran (i.e. Bhakti-Yoga) ... the Incomprehensible (i.e. Infinite Existence or Higher



their systems of government, rituals, mythology and philosophy, the whole of mankind gives a great respect to the man who is ready to sacrifice his life to save another's, irrespective of cast, creed and country.

This worker's inner self as such goes on evolving, having

Self or God) becomes comprehended (i.e. Realized).  
—Gurdas.

ਸੋ ਸੁਰਤਾ ਸੋ ਬੈਸਨੋ ਸੋ ਗਿਆਨੀ ਧਨਵੰਤੁ ।  
ਸੋ ਸੂਰਾ ਕੁਲਵੰਤੁ ਸੋਇ ਜਿਨਿ ਭਜਿਆ ਭਗਵੰਤੁ ।  
ਸੋ ਸੁਰਤਾ ਸੋ ਬੈਸਨੋ ਸੋ ਗਿਆਨੀ ਧਨਵੰਤੁ ॥  
ਸੋ ਸੂਰਾ ਕੁਲਵੰਤੁ ਸੋਇ ਜਿਨਿ ਭਜਿਆ ਭਗਵੰਤੁ ॥

That Surta (Raja-Yogi), That Vaishnava (Bhakti-Yogi),  
That Gyani (Gyana-Yogi) is rich (in the spiritual  
wealth),

Who invokes God (i.e. takes to the Sadhana, and  
not the one who merely talks about it or admires  
one Yoga or the other), and he (alone) is (said to  
be) brave and the one belonging to a great-family  
(of wise men of Realization).

—Adi Granth.

ਬੀਜੁ ਬੀਜਿ ਦੇਖਿਓ ਬਹੁ ਪਰਕਾਰਾ । ਫਲ ਪਾਕੇ ਤੇ ਏਕੰਕਾਰਾ ।  
ਬੀਜੁ ਬੀਜਿ ਦੇਖਿਓ ਬਹੁ ਪਰਕਾਰਾ । ਫਲ ਪਾਕੇ ਤੇ ਏਕੰਕਾਰਾ ॥

The sowing (tr<sup>ea</sup>dding) of different types of seeds  
(paths) have been seen,  
When they give the fruit (result), it is One (the  
Same) Aumkara (Brahman or Real Self or God).

—Adi Granth.

\*As the different streams having their sources in  
different places all mingle their water in the sea,

no attachment<sup>1</sup> whatsoever, becoming purer and subtler until one day it fully realizes itself as the Subtlest Existence of universal oneness which others call Absolute Bliss, or Absolute Existence or Absolute Love But where is the capacity to do always selfless actions ? To get that capacity we need the above

so O Lord the different paths which men take through different tendencies various though they appear, crooked or straight, all lead to Thee

—Shankaracharya

- 1 'by performing action without attachment, man attains the Supreme'

—Gita

'The devotee need not give up his active life in the world on the fructification of his devotion he is expected to surrender the fruits of his actions'

—Narada

ਕਰਮ ਕਰਤ ਹੋਵੈ ਨਿਰਕਰਮ ॥

ਤਿਸੁ ਬੈਸਨੋ ਕਾ ਨਿਰਮਲ ਧਰਮ ॥

ਕਾਹੁ ਫਲ ਕੀ ਇਛਾ ਨਹੀ ਬਾਛੈ ॥

ਕਰਮ ਕਰਤ ਹੋਵੈ ਨਿਰਕਰਮ ॥

ਤਿਸੁ ਬੈਸਨੋ ਕਾ ਨਿਰਮਲ ਧਰਮ ॥

ਕਾਹੁ ਫਲ ਕੀ ਇਛਾ ਨਹੀ ਬਾਛੈ ॥

The devotee (i.e. the seeker) acts but without the vanity of doership,

Thus brings purity to his very nature (i.e. realizes the Pure or Real Nature),

And no more desires the fruits of his actions

—Sukhmani

ਫਲ ਕਾਰਨ ਫੁਲੀ ਬਨਰਾਇ, ਫਲੁ ਲਾਗਾ ਤਬ ਫਲੁ ਬਿਲਾਇ ॥

ਜਿਅਨੈ ਕਾਰਨ ਕਰਮ ਅਭਿਆਸੁ, ਗਿਆਨੁ ਭਇਆ ਤਹ ਕਰਮਹ ਨਾਸੁ ॥

techniques by which we are able to control and manifest properly the various aspects of our personality and become absolutely selfless, implied in democracy and socialism. But ignorantly some people condemn meditation or such like deep spiritual exercises practised in quiet corners, and rather advocate a life of intense activity outside in the world in order to help the world, as if the world is so small and dying for want of their help; and yet, of course, we know that there is something known as helping the fellow beings around us. But beings are not just dead matter and specially in the human beings, the mind element matters most: because as the mind so the actions, and unless this mind is properly developed, the seeming good at the physical level becomes very very short lived, and rather in turn may give much more harm than the apparent little good perceived to begin with.

Moreover the first instrument is the mind and then the senses through which the whole world of objects is perceived, and if the very basic instrument remains confused, agitated and unintelligent, what good will it do even if the second instrument and the objects are improved upon. Meditation is one of the essential inner techniques by which this basic instrument is

फल कारन फूलो बनराइ, फलु लागी तब फूलु बिनाइ ॥

गिआनै कारन करम अभिआसु, गिआनु भइआ तह करमह नासु ॥

Vegetable-kingdom grows for the fruit (i.e. the ultimate result),

When the fruit comes, the flower perishes

(Similarly) the practice of Karma (Yoga i.e. righteous and selfless actions without egotism or attachment) is for illumination,

(When) the illumination (i.e. Realization of one's infinite Nature) takes place, the Karma (i.e. the usual result of bondage of 'cause and effect' or finitude) perishes,

—Adi Granth.

Improved upon and the stormy, agitated and confused mind is brought under control in order to be made available for some higher, nobler, purer and selfless activity outside in the world.

But too much curious persons with an anxiety to help the people around, run outside from one place to another trying to help the society in one or the other way without fulfilling the above explained necessity. Leaving aside the genuineness of the help which they thought of rendering to others, hardly they go a few steps and mix with the strange and different types of people and they find that they do become fed up and annoyed with the type of behaviour or treatment given by the masses and which becomes only helpful in bringing on the surface their tendencies of jealousy, vengeance, hatred and fanaticism etc., while expressing which they do more harm to the society than the good they thought of doing, though an insignificant good they might have even done to start with, and thus create uncontrollable agitations in their own minds and in the minds of others, as well.

The explanation is very simple : It is just like giving a sword in the hands of a child, which becomes dangerous for the others and also suicidal for the child itself, and does not help the child grow to the point of a healthy maturity whereafter alone he becomes fit to handle certain works.

Similarly unless and until a proper training is given to the child-mind, be it of a boy, youth or an old man with various experiences of say, hundred years' life to his credit, neither a healthy well-integrated, matured and peaceful bosom becomes available within it, nor it can help produce the same effect in the bosom of others. This applies even more to many of the well known 'learned' social reformers who with a great anxiety for fame or even to help others, plunge into social activity without a little attempt to apply at least a bit of learning or knowledge upon themselves and obtain practical wisdom for themselves<sup>1</sup>

1. 'Acquire peace and thousands around you will be saved.'

—Seraphim.

before they can become fit to help or reform others

On the other hand let those who practise meditation know that to begin with specially they should not suppress their vasanas (past tendencies) but spend more time in exhausting them righteously without bringing any harm to the fellow beings and spend sometime in replacing some of the undesirable tendencies by better ones and also spend a little time for meditation which they may increase afterwards by and by, of course after understanding the technique properly from a practitioner already ahead of them, along with the study of such knowledge as to get the knack of elevation and know the art of right and healthier living. Otherwise these meditations will be more upon their vasanas rather than God or Atman

Further there are persons who think that it is enough to spend some time in the ceremonial worship of the Lord in the temple and perhaps also practise a little of meditation that there is no necessity of selfless actions for the benefit of the other beings because they have to reap what they had sowed in the past and that they also would not come near the poor people clothed in dirty or torn garments thus creating hatred in their heart for the least privileged masses of the society. Let it be known to them that they are exhibiting the greatest delusion and hypocrisy that they are making religion a mere mockery and that their confinement of the Lord to the temple of four walls is the most ignorant step. They must remember and understand two things—firstly that every one is potentially divine and the difference lies only in the manifestation of this basic divinity secondly that without the attitude of service and love to the people (without) they can never experience the true devotion or true meditation (within), and nor grow spiritually because Lord resides in the heart of every one be he poor and miserable and the whole world is His Abode and not a temple mosque or church alone and that they must be practical in that apart from the help of the society through its various organs to uplift the masses and remove the evil of the economic slavery and illiteracy etc, come forward individually and give them sometimes a few clean

clothes, some well-cooked healthy food and pure water, some employment too if possible, spend some time in their company, have a good friendly and brotherly chat with them, and do embrace them, feeling from the core of your heart, as you would your child or parent, if you want to feel the vibrations of life in them, if you want to recognise that they also live, that they are also human beings, that there is God in them too ; though, it is equally true that the proper spiritual education of the intellect and sadhana of the mind i.e. meditation etc., help the development of this very attitude, and that without its wholesome and regular development, often the majority of social-workers, or say, the reformers etc., have later helplessly indulged in sensuality, greed, anger and such negative tendencies ; and rather after gaining some substantial spiritual growth within, impart the same to others, specially, the suppressed and oppressed individuals, so that they feel their potential spiritual strength and rely upon themselves for their own upliftment, outer as well as inner, and wake from their long slumber. In that sense, spiritual help is the greatest help, indeed ; and yet, when we help another, not in the attitude of 'help' rather in that of service and love towards the Lord or your own Real Self, in him, we really help ourselves. Here let us remember the great advice :-

**Zoroaster :** He is most pleasing in the eyes of the Lord above who here below intercedeth for the poor and the oppressed.

**Nanak :** (1) ਮਨਮੁਖ ਹਰਿ ਮੰਦਰ ਕੀ ਸਾਰ ਨ ਜਾਣਨੀ ਓਨੀ ਜਨਮੁ ਗਵਾਤਾ ॥  
ਸਭ ਮਹਿ ਇਕੁ ਵਟਤਾ ਗੁਰਸਬਦੀ ਪਾਇਆ ਜਾਈ ॥

मनमुख हरि मन्दर की सार न जाणनी उनी जनमु गवाता ॥  
सब महि इकु चरतदा गुरसबदी पाइआ जाई ॥

Manmukh (i.e. one, who listens to one's own mind, or say, is arrogant) not knowing the import of the temple of the Lord, he wastes his life, In all, One resides (i.e. every one is the temple of the Lord) and is attainable by the word of the Guru (i.e. by living upto the spiritual teachings).

(ii) ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ ਤੇਰੇ ਭਾਣੇ ਸਰਬਤ ਦਾ ਭਲਾ ॥

ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ ਤੇਰੇ ਭਾਣੇ ਸਰਬਤ ਦਾ ਭਲਾ ॥

Narak—May one remain in high spirits by the Nam (i.e. invocation of one's Real Nature or God),

May Thy Will (i.e. egolessness) prevail (and one act) for the good of all !

Vivekananda : (i) The only God to worship is the human soul in the human body. Of course, all animals are temples too, but man is the highest .... If I can not worship in that, no other temple will be of any advantage

(ii) At your very threshold, Narayana (God) Himself in the form of a poor beggar is dying of starvation ! Instead of giving him anything, would you only satisfy the appetites of your wife and children with delicacies ? Why, that is beastly !

Tagore - He is there where the tiller is tilling the hard ground and where the pathmaker is breaking stones. He is with them in sun and in shower, and his garment is covered with dust....

What harm is there if thy clothes become tattered and stained ? Meet him and stand by him in toil and in sweat of thy brow.

Nevertheless most of you have to take to the spiritual sadhana in order to generate the spiritual power required for proper performance of service to the people at large, and the essential spiritual practices should not be stopped even if you are efficiently engaged in the social activities for service unto others, otherwise ere long you may experience the gap within, leading to the manifestation of the negative tendencies and restlessness etc.

Now there are persons who meet initial success in Meditation to a certain point whereafter they can not carry on because of the great agitations due to the pull of some past

samskaras (tendencies from the unconscious plane), now too strong to be resisted. At that moment they should not entertain the feeling of vanity, and rather come out to do a little good to others. In the fields, spiritual or otherwise from outer contact i.e. the contact through the senses, according to their capacity, and at the same time if they find some strong vasanas manifesting as desires, to be fulfilled in the outer field, they should exhaust these righteously.

Here it means those vasanas (desires at the subtler level) which are now overclouding the surface consciousness so much that the mind does not become available at all for the spiritual sadhana. In order to manifest strength within, required for stability, peace and healthier activity etc.

No action is possible without a desire. Hence in a way there is nothing wrong in having a desire or its fulfilment so long it is not meant to harm others or oneself. Such a desire or activity is called righteous activity. When a righteous activity is done with pure intention of helping persons other than oneself, it is called selfless activity. But a righteous or selfless activity done with anxiety for the fruits or results, or egotism and agitations, respectively, ere long makes the person succumb to unrighteousness and selfishness. Agitations etc. are caused when we catch the tail of the horse of desire. In order to ride upon this horse of desire steadily whether the desire is righteous or selfless, and not to catch its tail i.e. allow agitations within, the spiritual education of intellect and sadhana of the mind become unavoidable.

It has been said that the fulfilment of desires is like adding fuel to the fire but it is only so when these are expressed with the sense of egotism and anxiety for the fruits in an improper or immoral way. When a vasana is expressed with egotism and anxiety for the fruits within and improper field without, it leads to multiplication of the vasanas within and undesirable complications without.

For example a person has got the habit of playing cards with stakes, among his friends and brothers who otherwise behave nicely. If the person becomes egotistic and entertains the anxiety for the result, he is bound to commit more mistakes.



or increase his stakes and suffer within, there and then, because of the very anxiety. Now, due to the continued heavy stakes and agitated moves, there arise more chances of loss, which ere long compel the person to adopt underhand methods and also come to exchange of hot words which become tenfold, leading to blows and what not, if and when he goes to a gambling den i.e. an improper field.

So in the first instance, the vasanas overclouding the surface-consciousness, again and again, should not be suppressed and rather be expressed in a proper atmosphere with the ever increasing renunciation of the egotism and anxiety for the fruits thereof. This process will release the surface-consciousness from the stress or the fumes of the vasanas, to a great extent. Now is the time, not to start creating further thoughts for the complete expression of the vasanas which may later be fully completed or not, but to impart spiritual education to the intellect and sadhana to the mind, through the divine company to start with, which will help the individual decide whether the particular desire is healthy and should be even pursued further or not, or what modifications should be made regarding the same, and which will also make him fit for the flight into the higher spiritual realms within, accruing stability, integrity and character, and a constructive or selfless activity without.

An example :

A person has got the above degree of vasana of sex but has taken physical-sannyasa with the ochre-cloth in a hurry under a stress of emotion etc. He should now take 'sannyasa' from the sannyasa, renouncing the fear of defamation, vanity and hypocrisy. He, instead of contemplating upon his vasanas in his mind and later being compelled to express them in an immoral way, should take to marriage and release his surface-consciousness to a great extent by the process given above, for the spiritual education and sadhana, through the help of the advanced spiritual-seekers and the study of spiritual writings giving the broadest vision and reason as far as possible.

Similarly a person whose hands move helplessly, striking one person or the other, at home or in the street, should join some boxing club (i.e. have a proper field and start renouncing the sense of egotism and anxiety for the fruits) for the exhaustion of the vasana-stress.

But after a little release from the vasana-stress at the level of surface-consciousness, the person should not become contented with this achievement and slacken in his spiritual education and sadhana which aim at the ultimate realisation of the Real Nature of man, without which, no vasana-stress is absolutely exhausted or say becomes powerless for all times to come. As, so long an individual has the adamant feeling of being a body, mind or intellect, that long he is helpless in expressing one vasana or the other with stress and agitations and selfishness, at one time or the other, even after having done great selfless works at times.

Moreover it is only after the realization of the Real Nature or the Real Self, that the renunciation of egotism and anxiety for the fruits etc. becomes perfect.

Hence a conclusion can be made here ; that mere actions for want of control over the inner nature of man will create more confusion around and more impurities within, because a man is bound by the past strong and uncontrollable vasanas; and when he is helplessly listening to their voice, he starts behaving or acting in the undesirable way. Thus he should not merely listen to this voice, but approach a man already established within i.e. the one who knows the technique of meditation or the knack of inner control including the release from the vasana-stress. Thereafter his practices of simaran or meditation would become healthy and effective, otherwise his mere repetition of a sacred mantra or say a name of God or even the reading of the scriptures time and again would neither remove the impurities from within and nor bring any significant good effect outside in the world ; and thus he will become fed up with it, even though he may hide this failure. Hence a man should first learn the technique properly and exercise a healthy control over his inner personality of emotions and thoughts, and get established in selflessness,

within, to a great extent, before he allows himself to be engaged in an effective activity, say, to reform the people around.

The above is indicated wonderfully in the stanzas given below from the *Adi Granth* :-

ਬਹੁ ਬਿਧਿ ਕਰਮ ਕਮਾਵਹੈ ਦੁਣੀ ਮਧੁ ਲਾਗੀ ਆਇ ॥  
 ਪਤਿਐ ਮੈਲੁ ਨ ਉਤਰੈ ਪੁਛਹੁ ਗਿਆਨੀਆ ਜਾਇ ॥  
 ਮਨ ਮੇਰੇ ਗੁਰਸਰਣਿ ਆਵੈ ਤਾ ਨਿਟਮਲੁ ਹੋਇ ॥  
 ਮਨਮੁਖ ਹਰਿ ਹਰਿ ਕਰਿ ਬਕੇ ਮੈਲੁ ਨ ਸਕੀ ਧੋਇ ॥  
 ਬਹੁਬਿਧਿ ਕਰਮ ਕਮਾਵਹੈ ਦੁਣੀ ਸਲੁ ਲਾਗੀ ਆਇ ॥  
 ਪਤਿਐ ਮੈਲੁ ਨ ਉਤਰੈ ਪੁਛਹੁ ਗਿਆਨੀਆ ਜਾਇ ॥  
 ਮਨ ਮੇਰੇ ਗੁਰਸਰਣਿ ਆਵੈ ਤਾ ਨਿਰਮਲੁ ਹੋਇ ॥  
 ਮਨਮੁਖ ਹਰਿ ਹਰਿ ਕਰਿ ਬਕੇ ਮੈਲੁ ਨ ਸਕੀ ਧੋਇ ॥

"By various types of Karmas, the mind may become (even) doubly impure (for want of control over the mind and lack of know-how of Karmas). Reading (of scriptures also) will not remove the impurities; you may enquire from the Wise (established within).

O my mind (i.e. tell yourself like this), by surrendering unto a Guru alone (i.e. by student-like listening, understanding and acting upon the spiritual knowledge by a person already ahead of you or established in God within) thou shall become pure (i.e. selfless, ever steady and blissful within).

(And on the other hand because of their vanity, not approaching a saint to know the knack of spiritual practice) people listening only to (a little knowledge and no wisdom they might have got in) their own mind, even though repeating (mechanically) the name of God, only have tired themselves and never could remove their impurities (from within)."

"It is within my power either to serve God, or not to serve Him. Serving Him I add to my own good and the good of the whole world. Not serving

Him, I forfeit my own good and deprive the world of that good, which was in my power to create."

—Leo Tolstoy.

"First, let us be Gods, and then help others to be Gods. "Be and make," let this be our motto."

—Vivekananda.

"First go through devotional practices and see God. Then it is that inspiration and power will come to you and you may talk of doing good."

—Ramakrishna.

In other words, if you want to do good to yourself or convey good to others in fields whatsoever, viz. food, shelter, clothing, economic, social, art and science, smoothly with a healthy and most lasting effect, it must be so done in the background of the systematic spiritual education of the intellect, with the attunement of the mind to the same, by proper technique (Sadhana).

Moreover you can not do real good to another without the idea of any expectation or reward in return, until you love him, and you can not really love a person until you realize him or her, be it your wife or husband, sister or brother, father or mother, son or daughter, friend or stranger, officer or subordinate, master or disciple, as thy Real Self (or God) in another form, consciously or unconsciously; hence the basic necessity of the direct endeavour towards this Realization, by taking to the spiritual-sadhana intensely and regularly.

From above-para we draw two conclusions: firstly, that absolute selflessness can not be practised at all times, unless God or Real Self i.e. oneness with the whole world becomes realized; secondly, and similarly, that one can not renounce the fruits of action i.e. their anxiety or attachment, so long one thinks of and feels oneself adamantly as a limited or finite being, or say, so long one has not realized one's eternal nature of Infinite Existence, Infinite Consciousness and Infinite Bliss; thus a man may take to Karma-Yoga in a

dominating proportion because of the temperament and immense natural capacity and be a success to a great degree; but the perfection in Karma-Yoga would be a natural result rather than out of an effort, hence Gyana-Yoga i.e. Realization of Absolute Existence or Oneness, Bhakti-Yoga i.e. devotion to that Oneness or God without form, which might have been preceded by devotion to God with form, and Raja-Yoga i.e. transcendence of the relative-aspect, are implied in the Karma-Yoga. Similarly<sup>1</sup> Karma Yoga is implied after a seeker comes out of his intense inner absorption of the type of any of the other three yogas. Also the other three are implied in one another among themselves in the higher stages of sadhana when one is contemplating upon Infinite-Existence and trying to identify with It, one is obviously going towards intense meditation and silence within and trying to transcend the relative or lower self i.e. Raja Yoga, and also intensifying his love for that infinite Goal i.e. Bhakti-Yoga, when one is practising pranayama followed by intense meditation etc. in order to transcend the relative, one is automatically led to the contemplation of the Absolute i.e. Gyana-Yoga, with an obvious love for It i.e. Bhakti-Yoga, and when one is practising devotion to the Lord without form, one is obviously meditating, and transcending the relative nature of name and form i.e. Raja-Yoga, and obtaining, as it were, absorption into the Formless Existence, which means identification that is, becoming one, with It, like a river getting absorbed into, and becoming one with, the sea i.e. Gyana-Yoga.

Nevertheless, this height of unselfishness, mentioned above, is nothing but God head. And this unselfishness, if one practises even though one may be a king, one is godly, whereas a man

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1. 'Those who are more adapted to the active life can prepare themselves for contemplation in the practice of the active life, while those who are more adapted to the contemplative life can take upon themselves the works of the active life so as to become yet more apt for contemplation'

—Thomas Aquinas

may live in a hut and wear rags or be a priest in a temple or church. If he is selfish<sup>1</sup>, he is really ungodly.

Further, by replacing our unrighteous and selfish actions by righteous and selfless ones renouncing the sense of egotism and anxiety or attachment for the fruits of actions to the extent it is possible i.e. within our ordinary capacity or will power we have already got we bring a relative purity within because of which there comes a possibility of a greater success in the practice of psychic exercises or devotional prayers and remembrances so as to remove the agitations within, and because of which the internal nature of the individual becomes so subtle that in a very natural way he will be able to practise the meditation upon non dual Mantras most efficiently and ere long remove the veil of ignorance which was the cause of miseries and imperfections in the daily walk of life. All these various aspects of the human personality stated above however, will be touched in details, as we proceed with the text of Sukhmant in which you may find a good repetition so

1      ਕਿਆ ਜਪੁ ਕਿਆ ਤਪੁ ਕਿਆ ਬ੍ਰਤ ਪੂਜਾ ॥

ਜਾ ਕੈ ਰਿਦੈ ਭਾਉ ਹੈ ਦੁਜਾ ॥

ਕਿਐ ਜਪੁ ਕਿਐ ਜਪੁ ਕਿਐ ਬ੍ਰਤ ਪੂਜਾ ॥

ਜਾਕੈ ਰਿਦੈ ਭਾਉ ਹੈ ਦੁਜਾ ॥

What is the use of Repetition of God's Name  
Austerities Fasting and Worship,  
If there is a thought of otherness (selfishness) in the  
mind

ਤੈ ਨਰ ਕਿਆ ਪੁਰਾਨੁ ਸੁਨਿ ਕੀਨਾ ॥

ਅਨ ਪਾਵਨੀ ਭਗਤਿ ਨਹੀ ਉਪਜੀ ਭੁਖੇ ਦਾਨੁ ਨ ਦੀਨਾ ॥

ਤੈ ਨਰ ਭ੍ਰਿਸ਼ਾ ਪੁਰਾਨੁ ਸੁਨਿ ਕੀਨਾ ॥

ਅਜ ਪਾਬਨੀ ਮਗਤਿ ਨਹੀ ਭਾਖੀ ਮੂਕੈ ਦਾਨੁ ਨ ਦੀਨਾ ॥

O man, what is the use of listening to Puranas  
(i.e. the Spiritual Books)

If there is no genuine devotion and neither rendering  
of help to the needy

—Adi Granth

as to create a lasting impression on the student for his spiritual upliftment

It may however be stated here that just as a little of Raja Yoga (i.e. control over the psychic prana) is required to bring or maintain a balance between the emotional and intellectual trends of the human being even though one may be performing great practices of Bhakti and Gyana similarly a certain amount of Bhakti and Gyana which at every step teach love or 'oneness and service or understanding in one way or the other, is indispensable for the wholesome and healthy spiritual growth of the human personality and also to avoid suppression which later does manifest certain undesirable outbursts and that too at the most unexpected and crucial time. For example a great Raja Yogi who even demonstrated his great control and manipulation over the prana in his body as regards its physical aspect, by stopping the beats of his heart and doing some other extraordinary feats could not help exhibiting above average anxiety and agitations of his mind when his son had suddenly fallen ill. There also goes a story of remote past about a Yogi of this type who had developed some psychic powers. One day he felt disturbed by some sparrows and became so much angry that he could not help using his psychic power to kill them thus committing a criminal and most anti spiritual or anti religious act.

Hence we should utilize this method definitely and solely for the sake of psychic balance required between the intellectual and emotional aspects of the human personality. So with that intention or motive alone attempt to arouse your kundalini. I apply Raja Yoga of course those who have got the required competency of mind can do Pranayama etc i.e. direct kundalini arousing process as the main practice. In order only to realize the Higher Self or God head ultimately. But to avoid the danger as already stated it must be so done to ~~the~~ the accompaniment of Gyana and Bhakti otherwise these psychic powers if and when obtained will only enhance the expression of the negative tendencies of anger, greed and egoism in an abnormal way thus diametrically opposing and defeating the very purpose of the Spiritual Sadhana.

On the other hand there are those who are interested in the talks upon ~~mysticism~~ or some sort of mysteriousness exhibiting a great fancy for some magical-stories. Such persons are in a great majority, and to arouse or enhance their interest in the so-called miracles of certain Yogis, is only to increase their Tamas (laziness or inactivity) and thus make them fit for nothing.

#### Caution :

Beware of those who intend fraud. There are a good number of persons who, by a show of some muscular feat or some jugglery and trick, try to mislead and trap you for either some material gain or even fame. For example, in case of Raja-Yoga, the process of Kundalini-rising, which is generally aroused unconsciously by those who practise more of Gyana, Bhakti or Karma, is never to the accompaniment of any sort of muscular movement or disturbance. That is, when a person is in deep contemplation and meditation, which even though done, with the very idea to arouse the Kundalini, there is no such thing as a play or demonstration of quick-muscle-movement. Rather the body-consciousness is absent, when meditations are deeper. Further, whether you are conscious of Kundalini-rising or not, the real test that it is properly rising, is that you are becoming more and more selfless, with a greater sense-control, stability and fearlessness within.

Similarly beware of those who are mere learned in the great spiritual scriptures of the whole world and are intellectually very sharp, but never practise Gyana-Yoga i.e. never contemplate upon oneness of the world or identify with the ultimate reality or God-head ; and are even without any character or element of love for others, and sense-control. In other words the power of oratory or joining the words in a fine way or the power of argumentation or memorising quotations from great scriptures etc., is not a mark of spiritual upliftment, at all.



Also beware of psalm singers i.e. those who do kirtan, possessing a well-controlled voice pleasing to the ears, seeking only money or fame, or those who calling God as the Father of all, but at the same time, adamant in their sectarian or communal views and ways or superstition like touch-me not and never ready to give a single penny to a needy irrespective of caste and creed, and also of those Bhaktas who declare their so called belief in the will of God, and get an excuse never to mend their weaknesses or wrongs, and nor to do any good to others

You should also beware of a person who calls himself a Karma-Yogi, by act of his participation in some social service or reforms, but in reality has some selfish motive behind, or works for the good of his sect at the cost of those not belonging to that sect, or condemns other Yogas because neither they interest him (as he is interested in the material possessions) and nor he has got any patience to practise them or say because he is lazy and jealous of those who have obtained substantial results, by the practice thereof. Mostly these are the persons who (even though having claimed themselves as yogis or saints, yet) have issued warning<sup>1</sup> based on irrelevant factors like sex, race, socio economic group, geography or climate to others against the practice of Yoga i.e. Dhyana and Samadhi etc, and also against the physical yogic exercises i.e. asanas etc. Though it is a different matter that you have such a sickness as not to take to any physical exercise or concentration etc, but, even then, light contemplation can always be advised. However one should not practise mere concentration or cause suppression, that is, proper guidance, as in any other line, is always advisable

- 1 'It has become fashionable for certain people to issue warnings on the dangers of performing yogic exercises. On closer scrutiny I have always found that these friendly warners were persons without any immediate experiences

"From all that has been said already it is hardly sur-

However once the spiritual-state within has been established and the regular progress maintained, measured in terms of 'state' and 'attitude' of mind under changing surroundings, the usual practices are to be followed, of the type whatsoever ; and one need not take to those of any other type ; and yet the novice and the rest should be advised to take to all the four

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prising that Jung totally repudiates Yoga for Western people. Without giving any more precise reasons he states that Western and Eastern minds differ. It is curious and piquant that the very prophet of the 'collective unconscious,' thus denies the conformity of the psychic structure ... Nor did any of the gurus with whom I had the good luck to come in contact in India dissuade me from taking up yogic exercises because Professor C.G. Jung, the greatest authority on these questions in the West, had raised his warning hands .....

"So the whole argument that Easterners are generally introverted (in Jung's sense)<sup>1</sup> falls to the ground, which makes it almost superfluous to go into the other side of the question, viz. whether Europeans are all extroverted (i.e. not interested in the non-sensual etc.) That this cannot be asserted is so obvious that it needs indeed no further elaboration and Jung himself, with his psychology meant prevalently for the introverted, should be the last to make this claim .. .. It is not a question of racial but of individual disposition ....

"The impulse for spirituality.. is not restricted geographically but it is a question of individual temperament and competence (Adhikari)<sup>1</sup>. Nor should one lay undue stress on the influence of climate as is frequently done in this connection ;"

—Hans Jacobs.

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1. These brackets are in the original.

Yogas though in varying degree, depending upon the temperament or competency of the individual

As already said consciously or unconsciously the whole universe is going back to the Absolute Existence or call it God And this may take millions of aeons But the intelligent conscious being cannot wait that long and why should he ? And it were such like persons though rare who were known as Rishis (Seers) or the Great Prophets<sup>1</sup> of the world or Incarnations of God They realized at the highest level the same Truth but had to express in different ways to the different people to comprehend, because of which they became known as founders of different Religions

One such Prophet was Nanak who had nine continuous-successors His 4th successor, as already stated was Arjan Dev who is the author of Sukhmani Arjan Dev has also given other spiritual statements in the form of poetry in musical modes, which he compiled in the Adi Granth in which there were also added by him the verses (Bani) of first four Gurus and those of various saints accepted by different religions and castes in India at that time This was done so as to remove the narrowmindedness of Religion. It was due to this great factor that in Adi Granth only the essentials of religion have been given and which are universal in their import and application thereof

It is requested that the above 'thoughts' be studied and contemplated upon, a good number of times, before getting into the text of Sukhmani which may then open its secrets easily, leading thereby to healthier reactions in the subjective mind of the student in the daily walk of life, and may create a trend also to practise one or more or all of the above stated

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1. "We make no distinction between any of His messengers "

—Koran.

• Reverence to all holy Monks in the world "

—A great saying of Jains

techniques for the development and control of the various aspects of the man's inner personality so as to give a few super-conscious perceptions giving him thus the real comprehension of the subject and oneself, and bringing ere long the final experience of Non-dual Realization where the seeker and sought become one, where the questioner and questioned are one i.e. where there is no more a questioner and hence .

Now, in the Interest of clearness, the frequent repetitions have been thought inevitable and no attention to the elegance of presentation has been made. Moreover this 'writing' is not to be taken as a piece of literature for which it has not been intended. However a good amount of patience and force of will on the part of the reader would be required at many places, as there are certain inherent difficulties in the subject—which not being the object of the senses, specially those readers whose minds are preoccupied with the surface meaning or one tracked meaning of 'Sukhmani' and such like writings generally heard. These readers and hardened materialists and other so-called religionists to whom religion has been only a mental assent to a certain set of dogmas or a routine performance of certain rituals<sup>1</sup>, may be startled, perhaps, in the first instance. They are requested to hold their preconceived

1 Rituals are practised by man not only in the religious but also secular activities of life viz. exhibition of respect to the superiors in age and status, to men of excellence in art and science, and to men of sacrifice i.e. the martyrs and the heroes, exhibition of likeness by means of like dresses, belonging to a particular political party, athletic-organization or a state, or while attending a particular dinner party or marriage party and other ceremonies.

Hence nothing is wrong with the rituals or the symbols, so far the practitioners or the wearers do not do so dogmatically whether the field is religious, political, economic or social.

And so long these great movements have got the essence of the flowers of universal righteousness and universal love, never mind the different pots of name and form which contain

notions or prejudices in abeyance and instead go through, with a fresh and opened mind in a seeking spirit, of course by mak-

these, that is, there is no need to break the pots. If the pots contain the artificial flowers, let us sincerely and truthfully replace these by the genuine and natural ones. Nevertheless it appears that, in essence, every sect in Religion to the exclusion of its external form is additive and supplements or confirms some truth preached in another. Each sect seems to lay the greatest stress upon one essential, or universal, truth and spends its whole energy upon it. It is also seen that the same point is expressed in a different and seemingly contradictory method. It is quite natural and so are the real differences in the non essentials of religion, as the existence of the world we know, is due to the variety seen all around. This variety expressed in ever increasing number of sects is not to be killed to know the Unity behind. The unity or universal Religion or say the universal Ideal is only to be discovered in each and every sect and recognised hence. On the other hand if some preacher or reformer uses force to bring the unity on the surface he creates a great disturbance, a chaos and hatred. After all what matters is the meaning and not the words or the language or symbols used to convey the same. In the very scheme of nature, the words must differ, the language must differ just as the manner of eating, drinking, dressing, sitting or the expression of music, art and drama etc differs in different lands and at different times. And if we accept the variation in these fields, there is no reason why should not we accept it in religion too.

So what required is the understanding and then the practice in order to gain strength required to exercise righteousness and universal love etc.

Of course we must remember at the same time that from the standpoint of the Goal of True Religion, there is no such thing as your religion, or my religion, and because there is ultimate oneness, the differences in the manner of bowing, praying and symbols etc. in Religion should only be allow

ing full use of their reasoning faculty followed by at least a few practices suggested in the Sadhana-chapter at the end of this book

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In that attitude, and only as long as these do not mean harm to others i.e. disturb the peace in the society. However it has been often seen that

“The real disturber of the peace are those who, in a free state, seek to curtail the liberty of judgment which they are unable to tyrannize over.”

—Spinoza

**SUKHMANI**

ਗਉੜੀ ਸੁਖਮਨੀ ਮਹਲਾ ੫  
ਗਉੜੀ ਸੁਖਮਨੀ ਮਹਲਾ ੫  
(GAURI SUKHMANI MAHALLA FIFTH)

It means that the Chapter named Sukhmani is by the 5th light of Guru Nanak, sung in Gauri Raga (a Musical Mode).

The whole of the Adi Granth (except the 1st chapter named Jap Ji) is given in various musical modes (Ragas). The advantage of Raga i.e. by singing the verses (Bani) to

4. Music, or 'Sangeet', as called in India, implies an order in the expression of voice or the manifestation of sound. The former is called vocal and the latter instrumental. The oldest known chants pregnant with music are the hymns of Rig Veda. In India, particularly, music appears to have been associated with religion from the very beginning

"poetry and music have always illustrated and assisted each other, particularly in India, where both are subservient to religion, and where the ablest performers of music were Munis and Yogis (saints and seers), a set of men reputed for sanctity, and whose devout aspirations were continually poured forth in measured numbers and varied tone."

—N. Augustus Willard.

As regards the effect of music or say the use to which the music can be put, we may have three classifications. The first comes into play when it helps create a particular mood in the mind of a man or an animal, with more of external movement or internal; the second, when a particular phenomenon in the insentient nature can be affected; the third, when its use is



a tune, is that we create harmony within, and the mind gets at once single-pointed, and then with the whole of the mind available, as it were, one ponders over the words again and again, so as to dive deep into the suggestive meanings and

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against itself i.e. to integrate the mind in order to make it rise above the sense-effects so as to, perhaps, get into a transcendental state of consciousness

Orpheus, and Pythagoras, of the ancient Greek, by playing on lyre, could charm men and animals both. Tansen in Akbar's court scalded himself badly when he sang Dipak Raga. It is also said that in 1928 Ustad Mohammad Ali Khan performed the same Raga<sup>1</sup> on a Rahab (stringed instrument) in a Hanuman-Temple at Gaya and burnt a part of the instrument. Sir William Jones says 'I have been assured by a credible eye-witness that two wild antelopes used often to come from the woods, to the place where the Nawab Siraj ud Doulah entertained himself with concerts, and that they listened to the strain with an appearance of pleasure. An intelligent Persian, who repeated his story again and again, permitted me to write it down from his lips told me he had more than once been present when a celebrated lutanist Mirza Mohammad, surnamed Bulbul, was playing to a large company in a grove near Shiraz, where he distinctly saw the nightingales trying to vie with the musician, sometimes warbling on the trees sometimes fluttering from to branch, as if they wished to approach the instrument the melody proceeded, and at length dropping on the ground in a kind of ecstasy, from which they were soon raised, he assured me, by a change of the mode.'

Charles Kellogg the Californian naturalist gave a demonstration of the effect of tonal vibrations on fire in 1926 before a

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1. Besides other rules to regularise Raga 'a combination of notes to produce some sort of effect', it was laid down that; at least five notes must be used in a Raga i.e. a musical-mode

then be fit for higher meditations. †  
suitable instrument for mass attentio  
prayers etc.

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group of New York firemen.

In India the basic Ragas were 6 in number and these used to be sung in different seasons of the year. Their names are—Bhairava, Megha, Panchama, Nata-Narayana, Siri and Vasanta, sung in the seasons of Summer, Rainy, Autumn, beginning-Winter, Winter and Spring, respectively. N. Augustus Willard says, "I have endeavoured.....to assign the motives for several peculiarities in Hindu (Indian) music and manners, for which none has been hitherto assigned, such as the confining their Ragas and Raginis to particular seasons of the year and time of day and night;"

The Gamut in India is called as Sargam, derived from the first four notes of the scale. The names of these notes (svaras) are—Sa (Sada), Re or Ri (Rekhab), Ga (Gandhar), Ma (Madhyam) Pa (Pancham), Dha (Dhawat), Ni (Nikhad), corresponding to C, D, E, F, G, A, B, in the west. Further these svaras were associated with the sounds of the various birds or animals. Sada to peacock; Rekhab to skylark; Gandhar to sheep; Madhyam to heron; Pancham to nightingale; Dhawat to horse; and Nikhad to elephant.

The notes of an octave in India are divided into twenty-two minor subdivisions called Shrutis, in the order 4,3,2,4,4,3,2, whereas in the west there are twelve semi-tones. O. Goswami says, "Though many of our ancient texts have recognised the existence of sixty-six distinct intervals within the compass of an octave, all of which can be distinguished by the ear as distinct steps when played in succession, yet we find them agreed upon the use of only twenty-two in actual practice."

As regards the scales, in the western music, their number is three—major, harmonic minor and melodic minor; whereas in the Indian music there are seventy two scales i.e. Thatas. Time measures (talas) are very important in Indian music, in as much

But here is a warning about the singing and dancing religious personalities whose sects spread like an epidemic because of the intense hypnotic effect. The sentimental and intense emotional people come immediately under this sway and may show even an apparent spiritual progress by the morbid external control exercised even by well meaning but narrow-minded religious fanatics, who condemn reason and understanding, who just ask you to believe blindly and who can act upon you by the art of music or strong will, but in the long run it brings degeneration and weakness and thus is very dangerous indeed. On the other hand one should by one's own will try to understand the spiritual subject and its purport and may then take the help of music or devotional songs (Shabad or Bhajan) i.e. Kirtan<sup>1</sup> (which, when performed or sung from the depth of heart, really for the sake of the spiritual progress and not least for any show i.e. platform-business, definitely purifies the inner-self, keeps one away from the inner-association of the evil or negative thoughts, thus helping one attain some mastery over these, and makes one fit for higher or deeper Simaran or Meditation, and contemplation, leading to Samadhi or what may be called the ultimate-Realization) ; but not by submission to a superior will.

The other Important point about Ragas i.e. mere musical

as very often 'words' are set to music. It may also be stated here that there is more of what they call 'Melody' in the Indian music, and 'Harmony' in the Western. However it seems to be a matter of emphasis. Further, in Indian music the drum (Mridanga or Tabla) always accompanies. Tabla (a pair of drums) having been introduced in 15th century

1. "I would not hesitate to say that even common recitation (Kirtan or Bhajan) can have great effects. It is a contemplative kind of music without appeal to any part of our weaker nature, purifying all evil or unworthy thoughts."

—Hans Jacobs.

notes is that they are secondary means and after all secondary means, and thus one should not give more importance to these than to the understanding whereafter one should arouse hence a real permanent leaning towards God-Realization Thus it was said in the Adi Granth —

ਭਗਤਿ ਨਾਰਦੀ ਠਿਏ ਨ ਆਈ, ਕਛਿ ਕੂਛਿ ਤਨੁ ਦੀਨਾ ॥

ਰਾਗ ਰਾਗਨੀ ਭਿੰਭ ਹੋਇ ਬੈਠਾ, ਉਨਿ ਹਰਿ ਪਹਿ ਕਿਆ ਲੀਨਾ ॥

ਮਗਧਿ ਨਾਰਦੀ ਰਿਦੈ ਨ ਆਈ, ਕਾਛਿ ਕੂਛਿ ਤਨੁ ਦੀਨਾ ॥

ਰਾਗ ਰਾਗਨੀ ਫਿੰਮ ਹੋਇ ਪੈਠਾ, ਚਨਿ ਹਰਿ ਪਹਿ ਕਿਆ ਲੀਨਾ ॥

“(You) did not develop the devotion of Narada-quality (meaning the love for God who is Absolute Love Himself, for the sake of Love and not for any worldly thing) but nourished your body for its death (ultimately), (the usage of mere) Ragas with their families (of music) has become a hypocrisy and (as such) they would never bring you (nearer) to God ”

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ੴ ਓ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Every Psalm or Chapter in the Adi Granth begins with

ੴ i.e. I-AUMKARA This Aumkara (i.e. form of Aum) was originally written as ‘ॐ’. AUM has the greatest significance in the literature of Spiritualism Its importance goes back to a chapter in the Atharvana Veda, known as “MANDUKYA UPANISHAD” There are however four Vedas Rig, Yajur, Sama and Atharvana. Almost all the Upanishads find their place in the last portion of these Vedas But this is the most important Upanishad in as much as MUKTIKO Upanishad gives the most glorious review upon it by saying

“Mandukya alone is sufficient for an aspirant to reach liberation ”

The Mandukya Upanishad explains AUM as having three parts of its sound viz. A, U, and M representing Waking, Dream and Deep sleep states respectively, and AUM in silence represents the Ultimate TRUTH - Transcendental or Changeless

ie Superconscious (Turiya ie 4th) or the Absolute Substratum of the entire Universe

It was due to such knowledge in the Vedas in its Chapters named Upanishads and reproduced in different forms in Smritis<sup>1</sup> and Shastras<sup>2</sup> that one reads in Sukhmani —

ਗੁਣ ਗੋਬਿੰਦ ਨਾਮ ਧੁਨਿ ਬਾਣੀ, ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਬੇਦ ਬਖਾਣੀ ॥  
 ਗੁਣ ਗੋਬਿੰਦ ਨਾਮ ਧੁਨਿ ਬਾਣੀ, ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਬੇਦ ਬਖਾਣੀ ॥

\* The rhythmical Bani (ie the composition of Sukhmani) is about GOD with attributes and GOD without attributes,

(Also) explained in Smritis Shastras and Vedas \*\*  
 And so did Guru Nanak comment —

ਚਰੇ ਏਦਿ ਹੋਏ ਸਚਿਆਰ, ਪੜਹਿ ਗੁਣਹਿ ਤਿਨੁ ਚਾਰ ਵੀਚਾਰ ॥  
 ਚਾਰੇ ਬੇਦਿ ਹੋਏ ਸਚਿਆਰ, ਪੜਹਿ ਗੁਣਹਿ ਤਿਨੁ ਚਾਰ ਵੀਚਾਰ ॥

- 1 Smriti implies memory and as such does not contain direct experience whereas Shruti implies hearing ie perception and it gives the direct experience Upanishads are called Shrutis Further there are two famous Smritis one by Manu and the other by Yagyavalkya These deal with the moral and social codes also indicating the spiritual truths
- 2 Shastras are six in number and contain the various steps in the philosophy of religion from dualism to non dualism The names of shastras and their corresponding authors are given as under —

|     |                |   |           |
|-----|----------------|---|-----------|
| (1) | Visheshika     | — | Kanada    |
| (2) | Nyaya          | — | Gautama   |
| (3) | Sankhya        | — | Kapila    |
| (4) | Yoga           | — | Patanjali |
| (5) | Purva Mimamsa  | — | Jaimini   |
| (6) | Uttara Mimamsa | — | Vyasa     |

(also known as Brahma Sutras  
 or Vedanta Sutras)

"(All) the four Vedas are true, whosoever studies and experiences (their truths) becomes virtuous and wise."

So, we say again that AUM represents all that we experience in the world of waking, dream and sleep i.e. the world of change or all that has a beginning and thus an end; and also AUM represents the Transcendental, that is, the changeless or which is without a beginning and thus without an end, and which is hence the Real Nature of man. This wholesome meaning is wonderfully conveyed in a single line by Guru Gobind Singh in "JAP SAHIB" —

ਓਅੰ ਅਦਿ ਰੁਪੇ, ਅਨਾਦਿ ਸਰੂਪੈ ॥

ਓਅੰ ਆਦਿ ਰੁਪੇ, ਅਨਾਦਿ ਸਰੂਪੈ ॥

"AUM (stands for what has a) beginning (and) form, (and also for what is) beginning-less (and) the Real-Nature."

Here to understand the relation between Jagarata (waking), Swapana (dream) and Sushupti (sleep) states of the embodied-self i.e. the Jiva, and its Real Self i.e. Atman which is the same as Paramatman macrocosmically, the following analogy is stated —

Let us think of ice on the mountains, which under the heat of sun melts into water and rolling down swiftly, changing its course, reaches plains where it becomes more stable and definite and is known as a river. Sun is compared to Atman and Ice to the sleep-state. After the Ice has melted into water and water is rolling down the hills and changing swiftly its course, it is compared to the dream state. And the river-form is compared to the waking-state. The reflection of sun is only visible in the last two states. This reflection is the Jiva or the little 'self.' Because of its identification with these three states, it thinks that it is sleeping, dreaming and waking. In the states of which either it enjoys or suffers, again and again, due to the very identifications.

When it starts renouncing its identification with these

and instead identifies with Sun i.e. Atman, it goes on rising above the pairs of opposites and starts getting nearer Real Nature of Light i.e. 'Consciousness' and also goes on getting bliss more and more; ere long realizing fully 'Consciousness' which knows no misery and by very nature is Infinite Bliss indeed.

Now why so much emphasis upon this one word "AUM"? After all, there are so many other names and symbols for REALITY. Or may be it is all right for India, but why should others adopt it? Well, there is a very scientific reason behind this greatest and oldest adoption.

Firstly we see that there must be always a word with a thought though it is not necessary that it requires the same word or the same sound. But the connection between the thought and sound holds good only if there is a real connection, otherwise that word or symbol will never come into a general use. Now let us see if there is any material sound of which all other sounds may be the manifestation: Well the answer is again AUM.

'A' is the root-sound pronounced without moving any part of the tongue. 'M' represents the last sound and is produced by the closed lips. And 'U' rolls from the very root to the end. Thus AUM represents the whole phenomenon of sound-producing.

Moreover all the various ideas upon GOD with its multi-aspects regarding the Immediate existence and the ultimate existence, have been expressed by the symbol AUM also written in English as 'OM'. On the other hand take the word God or any other; it covers only a limited field and to give it a place in other aspects, it will have to be further qualified; that is, the significance of other words is very small, whereas AUM has got all the various significances around it.

The greatest significance upon this AUMKARA or AUM is given in the form of a lengthy chapter by Guru Nanak incorporated in the Adi Granth, by naming the very chapter as 'Dakhani Aumkara'. It was given by Guru Nanak while he was in Dakhan i.e. South of India. Its first six lines are reproduced is under:—

ਓਅੰਕਾਰਿ ਬ੍ਰਹਮਾ ਉਤਪਤਿ ॥

ਓਅੰਕਾਰਿ ਬ੍ਰਹਮਾ ਉਤਪਤਿ ॥

Aumkara projected Brahma (the mythological representation of Hiranya-Garbha i.e. the Cosmic Mind).

ਓਅੰਕਾਰਿ ਕੀਆ ਜਿਨਿ ਚਿਤਿ ॥

ਓਅੰਕਾਰਿ ਕੀਆ ਜਿਨਿ ਚਿਤਿ ॥

Aumkara which manifested Chitta (i.e. the microcosmic mind).

ਓਅੰਕਾਰਿ ਸੈਲ ਜੁਗ ਭਏ ॥

ਓਅੰਕਾਰਿ ਸੈਲ ਜੁਗ ਭਏ ॥

From Aumkara proceeded the giant Yugas (rounds of Time).

ਓਅੰਕਾਰਿ ਬੇਦ ਨਿਰਮਏ ॥

ਓਅੰਕਾਰਿ ਬੇਦ ਨਿਰਮਏ ॥

From Aumkara came the Knowledge.

ਓਅੰਕਾਰਿ ਸਬਦਿ ਉਧਰੇ ॥

ਓਅੰਕਾਰਿ ਸਬਦਿ ਉਧਰੇ ॥

Meditation on the word Aumkara brought Liberation.

ਓਅੰਕਾਰਿ ਗੁਰਮੁਖਿ ਤਰੇ ॥

ਓਅੰਕਾਰਿ ਗੁਰਮੁਖਿ ਤਰੇ ॥

Curmukh i.e. those who approached a Guru (for understanding, and learnt and applied the technique to Invoke) Aumkara, (ere long) did get Liberation.

It also finds its most wonderful expression by Guru Arjan Dev in his Bani (saying) 'Bawan Akhari' (i.e. upon 52 letters) in the Adi Granth :—

ਓਅੰ ਸਾਧ ਸਤਿਗੁਰ ਨਮਸਕਾਰੰ, ਆਦਿ ਮਧਿ ਅੰਤਿ ਨਿਰੰਕਾਰੰ ॥

ਓਅੰ ਸਾਧ ਸਤਿਗੁਰ ਨਮਸਕਾਰੰ, ਆਦਿ ਮਧਿ ਅੰਤਿ ਨਿਰੰਕਾਰੰ ॥

'The Saints and the Spiritual Teachers of Absolute Existence bow unto Aum,



(Which represents that exists in the) beginning, middle end, (and that which is, beyond Maya (Space Time Causation)) "

When the sound continues after having sung AUM, it becomes purely nasal. And AUM together with its purely nasal sound at the end indicating the technique of chanting may be written as 'Amin' of the Muslims or 'Amen' of the Egyptians, Jews and Christians.

The symbol of the Idea Aum or the sound Aum when given 'akara' i.e. a form, becomes known as Aumkara. But when Aumkara has been suggested for meditation, it means Aum.

Because of its being most general and complete as explained above it may be of the greatest help to you. Among other mantras for deep meditation, however, it is better to choose those which end with the sound 'M' e.g. Ram, Satnam, Rahim<sup>1</sup>, for the systematic (i.e. synchronised) working of the process.

But, if you are already using some Mantras with good effect, then better not change because of the psychological reasons. Moreover, Truth has no name.

It may be stated here that there is no such thing as mantras for a cast or sex because the mantras are meant for the evolution of the 'mind' and not the body. The caste and sex of a person belong only to the body and not to the mind.

However there are various Mantras evolved out of deepest spiritual experiences by certain saints representing one aspect or the other of God with qualities. And just as Aum has been mostly used for the Nirguna Brahman i.e. Absolute without any quality (guna) or a differentiation, similarly these other Mantras mostly have been used for differentiated aspects of Brahman i.e. Saguna Brahman. After long and intense meditations on these, one is however, automatically led to the Nirguna i.e. the undifferentiated aspect of God or Brahman.

"q" or '1' i.e. ONE, is prefixed before ॐ (or ॐ ) i.e. Aumkara, meaning that Aumkara though standing for that which has a beginning and an end i.e. which has name and form or which is in Maya, and also that which is beyond Maya i.e. which is Infinite and Changeless, yet represents ONE and the SAME REALITY; that is, there seem to be two, the Absolute and Maya (the sum total of Space, Time and Causation), but in reality there is ONE.

In the first place neither Space, Time nor Causation have any independent existence. They cannot exist without other things. For example try to think of Space without colour or without limits i.e. just abstract Space and you can't. You have to think of Space between 2 limits at least. You have to think of Time also between two events. Moreover, the concept of time changes due to change of conditions in the mind. For instance the concept in dream and waking are different. The greatest scientist mathematician Einstein also once said that his theory of Relativity, when put in simple words, meant: the conception of Space and Time depended upon the varying conditions of the individual. And the idea of causation can't be separated from time or space. That is, they do not have any real existence and yet they are not non-existent, for the universe, as we see, has its existence only through these.

So first it is seen that the combination of Space, Time and Causation has neither existence nor non-existence. Secondly sometimes it vanishes. To illustrate it, let us consider a wave in the Ocean. The wave is certainly the same as the ocean, and yet in a way it is different from the Ocean. This difference is due to the form and the name (the Idea in the mind), yet the wave can not exist separately from the Ocean. When the wave subsides, the form vanishes and yet it is not a delusion. This is MAYA. Hence it is the SAME ONE (Absolute) which appears as what we call name and form i.e. the manifold universe. And as soon as a person gives up this Maya, he becomes free. After all the whole of struggle is to get rid of this clinging to Space, Time and Causation ; and realize the Freedom which belongs to Absolute—the Real Nature of man.

Moreover, it is from the reality of the Oneness (Ekatva) or the same God or Divinity behind everything, that we get our real basis of morality :

ਕਿਸਨੋ ਕਹੀਐ ਨਾਨਕਾ ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ॥

ਕਿਸਨੋ ਕਹੀਐ ਨਾਨਕਾ ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ॥

"Nanak says—Whom to condemn (i.e. harm) when everything is Self and Self alone "

—Adi Granth

Or

"He, who sees everyone in himself, and himself in everyone, thus seeing the same God living in all, he, the sage no more kills the Self by the self."

—Gita.

Or

"The wise man beholds all beings in the Self, and the Self in all beings, for that reason he does not hate any one "

—Isha Upanishad.

And from this also springs up the idea of self-abnegation or Renunciation. Because it is this little individualised self which makes a person different from all other beings and creates in him hatred, jealousy and other evils or all that is miserable. Once the self-abnegation takes place fully, that is, once the Absolute Nature is realized by a person, you will find that person ready to give up his life for even the lowest among beings that man though possessing the body, will never have any more the same world of misery which for him, as it were, has become transformed into Sat Chit Ananda i.e. Absolute Existence - Absolute Consciousness - Absolute Bliss

ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ੴ is often followed by ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ literally meaning "by the grace of a teacher of Absolute Existence". In other words, for GOD-Realization a Gurū should be approached

This term Guru or Satguru has often been misunderstood and also misused by the vested interests. It is a different thing

for a Guru to ask his disciples (sikhs) at the time of his departure from this world, to look unto a particular Book (Granth) as their Guide or Guru, but to expect an ordinary seeker or a beginner to be able to extract the knowledge from the Book for a suitable technique with minor details for his spiritual upliftment is nothing short of a folly. Even in other fields like Physics, Chemistry, Mathematics or Economics etc. where the Goal is finite, without the guidance of a living teacher, it is almost impossible to progress, nay, even to learn their 'ABC' and not to talk of the field where the Goal is Truth and nothing but the Truth (i.e. infinite). And this has been stated in Vedas Puranas and the Adi Granth, as well. Adi Granth speaks in most clear words :-

ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ ॥

गुर बिनु गिआनु न होइ ॥

"Knowledge shall not come without (the aid of a) Guru "

"Reveal unto me a teacher, who may be full of Wisdom...so innocent that the Angel of Inspiration may approach him through his loving thoughts. A true teacher is Thy beloved agent."

—Zoroastrian prayer.

"Consult with him that is wise and of sound judgment, and seek to be instructed by one better than thyself, rather than to follow thine own inventions "

—Thomas A Kempis.

"Inquire of the Holy Ones of the earth of the secrets they hold for you."

Moreover if you can approach your elder-relations with the attitude of service and respect, why can't you approach this person (whom you may call an advanced seeker if you are so touchy about the word "Guru") with service, devotion, and of course with question<sup>1</sup> This advanced seeker will serve the purpose of a Guru to begin with, to the extent of his own spiritual upliftment, and he must be accepted, hence. Even though not being at the height of Guru Nanak etc., however, he will serve the purpose of a Guru just as, for a school-going child, a matriculate school-master would suffice, even though not being a professor with the degree of Ph D.

On the other hand there are teachers or lecturers who because of their oratory might interest you much, but they will only be able to stimulate your intellect and not affect you in spiritual progress in reality, if they have no character or a little realization i.e. certain deep spiritual experiences<sup>2</sup> within themselves In subject like Physics or Economics etc the teacher may be a worst sinner, but in the subject of spirituality character is the fundamental thing because the very first purpose of the spiritual teaching is the transformation of the personality of the seeker or the student,

- 1    • Know that by long prostration (i.e. surrender to the diviner in them), by question and service (implying love), the wise Seers of Truth will instruct you in knowledge (of Truth or Self) "

—Gita

- 2    It will be generally seen that the advanced spiritual seekers or the sages do not reveal such experiences ordinarily or so easily, because of the fact that general masses are not matured so as to understand and appreciate these It is just like the sexual-experiences which are not to be revealed to the under puberty children as they do not possess that biological maturity so as to understand or appreciate these If told, it may rather confuse them.

from a low character to a high character—from a vicious to a virtuous

Moreover, it is life teaching life, therefore, how much a lecture or a book can help you? A personal contact is almost unavoidable. That is why the *Adi Granth* states —

ਅਨਹਦ ਬਾਨੀ ਪੰਜੀ, ਸੰਤਨ ਹਥਿ ਰਾਖੀ ਕੁੰਜੀ ॥

ਅਨਹਦ ਬਾਨੀ ਪੂਜੀ, ਸਤਨ ਹਾਥਿ ਰਾਖੀ ਕੂਜੀ ॥

‘ (This) *Bani* (i.e. the composition of divine verses) is an unlimited treasure (whose) key is in the hands of Saints ’

Please remember carefully that a person will be a Guru unto you only to the extent he can teach you depending upon his personal inner experiences. You must not have any mysterious or slave like relation with a person who happens to be your Guru because it is the right knowledge in him, which is your Guru and not his body.

Also remember that no spiritual-progress can be obtained by a mantra whisper in your ears by a Guru. It is by understanding the import of the mantra and the intense meditation thereupon, which will help you and not the mechanical ritual of the mantra giving ceremony or even the parrot like mantra-repetition.

Also please guard yourself against the fancy of the visions claimed to be granted by the mere presence before the guru, etc. There have been cases where the disciples have been forced to sit in the sun facing the sun in order to see some light within, as they did not have any vision in their first few sittings with this Guru.

Never allow your mind to accept the Imperfections of

However the general knowledge is given and the initial *sadhana* is explained so as to bring the required maturity whereafter such experiences by and by can be revealed for the benefit of the seeker.

your Guru and nor defend him on this point though at the same time these should not create any prejudices in your mind against his attainments, provided these are not contradictory i.e. if there is no inconsistency; for example a drunkard- 'Yogi' or 'Brahma Gyani' declaring himself to be unaffected by the intoxicating drinks. No doubt there have been yogis who could take poison<sup>1</sup> without any adverse effect upon their body, and similarly 'drinks' may not affect such a person but to be a drunkard i.e. addict in 'drinks' is a different thing altogether, because then tomorrow he may even say that lies do not affect him, therefore he can lie but not his disciples i.e. the novice. Beware of such pseudo-Yogis or pseudo-Brahma Gyanis etc.

There is another very important factor against which you must be on guard. there are emotional seekers who, instead of paying more attention towards their own spiritual improvement by taking to the guidance or advice from their Guru, waste lot of time in propagating the personality of their Guru, to the extent of fanaticism, in as much as they start denouncing all other living Gurus or the advanced seekers, trying in vain to drag even them towards their own Guru, never bothering for once that in so doing they are degrading their own Guru even if he is a genuine one, and never thinking that, may be the man, whom they are trying to drag to their own Guru, has already got a competent Guru, and probably is even ahead of their very Guru. They have created a physical picture of their

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1. 'That many yogins, outstripping all accomplishments feasible under hypnosis, can bring breathing and heartbeats to a standstill for many hours and that some, who have specialized in this, are even able to swallow concentrated nitric acid or cyanide of potassium without adverse effects, or to produce fire by rubbing their arms, or can make themselves invisible even to the photographic plate,—such facts, though known to individual scientists have been more or less ignored by official science'

—Hans Jacobs

However the exhibition of such psychic powers, in itself, is not a sign of God-Realization

ideal with which they want to measure every one else. In so doing they commit a great error and bring harm to others and themselves too. They become prejudiced and put limits upon the 'Ideal'. In their this anxiety they often have been lying about their own spiritual-state and that of their Guru too. They have often indulged in magical talks :

'Oh, our Guru's touch makes you Gyani.....our Guru, even after death, will take care of you.....you have not to bother for anything..... once you go to him, take a mantra from him, it becomes his responsibility to look after you in this life and hereafter until he introduces you to another (supreme) Guru and makes you realize God... ..all other Gurus in the world, nay, the dark age, of today, are mere fraud .....

Actually they want to hide their own weaknesses, when they talk too much about their Guru, condemning reason and also the possibility of other living Ideal-persons or advanced-seekers. They forget one thing: when they themselves have not been transformed by the 'magic' of their Guru, how will others be ? And when you do not agree with them, they declare you as an agnostic or an Ahamkari (egotistic) ! By such behaviour or reaction they only exhibit their own weakness, again.

On the other hand, they should first pay a great attention about what their Guru says ; verify the actual greatness of their Guru taking into consideration that what he says is universal in its import and supported with reason i.e. he does not contradict the already-available rational-spiritual-thought of the world given by realized persons, and he explains it, if he seemingly contradicts (of course, he need not be a scholar, and even if he is illiterate, never mind) ; improve upon their own state ; and then convince others by their own life, and not by mere praise of their Guru, which generally accompanies the slander of others.

Once you have understood and gained something substantial from your Guru, as regards your spiritual-upliftment, you may praise your Guru, and even convince and persuade others for the contact, but at an appropriate time and with



proper approach, for their good only, and not open an advertising-bureau. Rather you should lay more emphasis upon the spiritual-principles than upon your Guru's personality. However before you become his spokesman, if and when the need be, and not for the sake of propaganda and fame, be sure about your own character, and never be a fanatic. Nevertheless you can always suggest, but you must talk with love and reason, based on truth and nothing but truth.

It is however immaterial whether the Guru is Grihasthi (a family man or a man living in the society) or a Sannyasi (who has taken a physical renunciation also, from family or social life), a male or a female, and the same applies to the disciples or sikhs.

On the other hand if you have not been able to come across a genuine Guru or an advanced seeker, then the only way to begin with is to study the spiritual literature, specially the one which gives a rational approach as far as possible, and, after long and deep contemplation upon the various suggestions given therein, discuss with the genuine co-travellers and find the way for yourself. After all the job of the external Guru is only to show you the path and it ends there. The real help comes from within and is proportion to the amount of Self-enquiry you practise in one form or the other.

However, when you do come across a Sadhu or meet your Guru, do not waste your time on other useless petty things and never hesitate to place your spiritual difficulties before him for clarification and guidance, however foolish these may look to be as these are common. Also remember that, if your Guru or the Sadhu does not show you the psychic powers you are not to under-rate him as he may be far advanced than those who show these powers. The broadmindedness, the strength of the character, the capacity to explain and bring home to you the spiritual knowledge as far as possible in the light of his personal experiences (specially the supersensual), and above all, his equanimous state of mind in the various odds of life, with ever readiness to teach without any motive, and his spontaneous flow of love, are the special signs, nay the essential qualities, of a Guru.

There are also some born-Gurus whose very life from the start is meant for others. They are known as Divine-Incarnations (Avatar). They had done everything in their past lives so as to come to the present stage. These teachers are rare. They are also called as Jagat-Gurus. They are the real reformers of the society. Their capacity for transmitting spirituality is unlimited and the sincere seekers get the greatest benefit in the shortest contact. They are the teachers of the teachers. Blessed indeed is their very presence !

Now, there is an Important Indication in the term **सतिगुरु प्रसादि** (Sat-Gur-Prasad), for the Nature of the Ultimate or Silent-AUM (call IT Absolute Truth, Absolute, Absolute Love or Real Self or God) to be realized, in order to attain 'Freedom', the resultant.

'Sat' means EXISTENCE ; 'Gur' (or Guru) means the Light which dispels the darkness (Ignorance) , and 'Prasad' is the 'resultant-sweet' distributed at the end of the worship or a spiritual-discourse: thus Indicating the Goal to be BLISS. So the term as a whole would mean EXISTENCE-CONSCIOUSNESS-BLISS i.e. SAT-CHIT-ANANDA.

Obviously, it also suggests simaran or meditation upon the three ideas of Infinite-Existence, Infinite-Consciousness and Infinite-Bliss, corresponding to the three parts (A, U and M) of the Silent-AUM i.e. Real or Absolute-Nature, to get absorbed into, or say, to identify with i.e. to become one with, IT, or say, to realise IT as one's own SELF !

This is the meaning when Sat-gur-prasad is a Mantra for meditation, leading to Samadhi (i.e. Turiya)—its Realization !

As regards the gurus i.e. the spiritual guides seen in the society, a humble request is made to them that they may avoid changing their normal dress to the one pronouncing the spirituality, as long as they are residing in the crowded spots of the world for the following reasons :

1. Many persons would not approach you because of many cheats wandering in such garbs ; of course it does not mean that you are to be afraid of the opinion of others, when you are truthful.
2. You would not be able to contact persons who hate

the very word 'Religion' or 'Spirituality', in order to affect them unconsciously and suggestively, to begin with for a sufficient period, though for their (persons-in-touch) own subjective improvement.

3. Some too much emotional persons for whom every thing is taken for granted, may not come near you fearing lest you should read their minds and know their sins.
4. While being in a fashionable crowd, the too much mass-attention may rather hinder the execution of your normal spiritual activity required in the form of company and repeated talks etc. for the good of certain individuals.
5. The dress may make the new students so much conscious as not to act or behave in the normal way and thus cause much delay in the growth of the required intimacy between the teacher and the taught so necessary in a science which deals with the way of life, in its immediate and ultimate or relative and absolute aspects
6. This dress and specially when accompanied with big speeches on the stage before big audiences will keep the people at a distance in the sense that they will not open their heart to you to the required extent, as explained above, or rather say that due to crowded appointments there will be hardly any time left for serious individual seekers to get the real personal touch from you, which is almost unavoidable in the case of beginners.

Of course no aversion for the stage is the meaning here, as a time may come that you yourself have to go to a big stage, and that too with a distinct symbol, in a healthy sense, because of the pressing circumstances, for the good of many, and without any idea of personal-fame or any other motive.

Teachers on the stage with the spiritual-dress are also required to keep the general spiritual wave prevalent, and meet the collective demand specially in the modern times of fast-communication and frequent mass gatherings in the various spheres of the society. Both are important and great at their

own place But as (or wherever and whenever) there is a great dearth of the former type of guides hence the above request

Then there are certain fanatics<sup>1</sup> with coloured mind practising sincerely for their (limited) objectives but are so much sectarian contradictory narrowminded and single tracked that even though basing their authority on the words of some holy men of the past whom they call 'Lord' or 'Guru' yet in the same breath denounce and even can not tolerate when these terms are used for some other spiritual Giants of the past or present, and also deny any possibility of similar embodiments of Truth in the future Further when they do not believe that the spiritual Giants of the past in whom they have blind faith and for whom they give exclusive adoration, can be reproduced now or that their heights can be attained in the future by any other, then why they foolishly follow or preach their teachings? Because by this very conception obviously, they should remain low and never attain to the unattainable heights, though attained to by their heroes of the past Also there are those who believe exclusively in a particular 'book' and denounce all the possibilities of a living

# 1 By fanaticism a man lays a trap for himself

There was a person who adored only his religious sect and also spoke vehemently against others As he was a fanatic he never could study with a seeking spirit the religious scripture which he called his own Now the scripture which he called his very own believed in the element of destiny in a healthy sense and not out of weakness etc

Once an issue arose in which the other party used this very principle of destiny or call it Law of Karma as a support for its desire to hush up the matter and live together with affection and all that As the characteristic of the fanatic is the man got enraged so much that he even condemned what his own religious scripture had so often taught and yet at the top of his voice he gave the exclusive glorification to the so called his own religion It was so because he never had made a rational approach to what he called his own religion

person who may be conceived as an embodiment of truth preached in that very book, as if their 'book' had come to this earth from the stars, moon or sun or from the bottom of the ocean. They just forget one thing that the words of their 'book' were also spoken by some living human beings who had laboured in many lives before they attained to that height, hence why condemn or hate the very idea of a living guru or a spiritual master, even though they are rare who attain to that height? Moreover such men have always been rare, and further, what is the harm in accepting some one who, even though not attained to that height, is much advanced than yourself, and thus fit to be a teacher unto you. The matter is very simple do not give him that much status which you give to your heroes i.e. the spiritual Giants, until he also attains to their height. To have a psychological satisfaction you may use the word 'Guru' or 'Spiritual guide' for the living spiritual men far ahead of you, and 'Sat Guru' or 'Lord' for your own heroes and those at least of the past whom others worship with the same devotion and who seem or have been declared, to have attained to the same height and later may use these words for certain living ones when you are sure, that they have also now attained to that very height.

### ਸਲੋਕੁ ਸਲੋਕੁ SLOKA

- ' (Prologue to the 1st Astapadi<sup>1</sup> i.e. Octave)

ਅਦਿ ਗੁਰਏ ਨਮਹ ॥ ਜੁਗਾਦਿ ਗੁਰਏ ਨਮਹ ॥

ਸਤਿਗੁਰਏ ਨਮਹ ॥ ਸ੍ਰੀ ਗੁਰਦੇਵਏ ਨਮਹ ॥੧॥

ਆਦਿ ਗੁਰਏ ਨਮਹ ॥ ਜੁਗਾਦਿ ਗੁਰਏ ਨਮਹ ॥

ਸੇਤਿਗੁਰਏ ਨਮਹ ॥ ਸ੍ਰੀ ਗੁਰਦੇਵਏ ਨਮਹ ॥੧॥

- 1 There are 24 Astapadis in the Sukhmani, each Astapadi consisting of eight shabads i.e. psalms, and each shabad consisting of five verses, with one extra verse at the end of the 1st shabad of the 1st Astapadi, indicating the theme. However every Astapadi is preceded by one verse (couplet) of prologue.

"Salutations to the first Guru, who existed before the Yugas (four periods of a cycle),

Who exists even now, and who is verily my Guru

Here God is addressed as a teacher and saluted as such. God is repository of unlimited knowledge which is of course within but it has got to be invoked and which implies an other. To illustrate try to think of a little space, at the same time you have a circle around it of immeasurable dimensions and so it is with knowledge. Moreover if there are human teachers or god teachers, they all have a beginning, who was the teacher before them? So we cannot help admitting one teacher, who is ever preceding with infinite knowledge, without beginning or end, and whom we call GOD

ਅਸਟਪਦੀ ਅਸਟਪਦੀ

Astapadi (Octave)-I

Shabad (Psalm) I

ਜਿਮਰਉ ਜਿਮਰਿ ਜਿਮਰਿ ਸੁਖੁ ਪਾਵਉ ॥

ਕਲਿ ਕਲੇਸ ਤਨ ਮਾਹਿ ਮਿਟਾਵਉ ॥

ਸਿਮਰਤ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖੁ ਪਾਵਤ ॥

ਕਲਿ ਕਲੇਸ ਤਨ ਮਾਹਿ ਮਿਟਾਵਤ ॥

I have invoked Bliss at the level of body mind and intellect,

Eliminating the miseries without and the miseries within

That is though practising absolute selflessness while expressing the life pulsations physically emotionally and intellectually nothing is taken as burdensome or miserable, as I have realized my Self the Essence or the Substratum or my Real Nature, as All Bliss

ਜਿਮਰਉ ਜਾਸੁ ਬਿਸੁੰਭਤ ਏਕੈ ॥

ਨਾਮੁ ਜਪਤ ਅਗਨਤ ਅਨੇਕੈ ॥

ਸਿਮਰਤ ਜਾਸੁ ਤਿਸੁ ਮਰ ਏਕੈ ॥

ਨਾਮੁ ਜਪਤ ਅਗਨਤ ਅਨੇਕੈ ॥

I have invoked or realized (that) who is the ONE preserver of the universe (during the manifestation), Who has also been invoked by so many others

ਬੇਦ ਪੁਰਾਨ ਸਿੰਮ੍ਰਿਤਿ ਸੁਧਾਖੁਰ ॥  
 ਕੀਨੇ ਰਾਮ ਨਾਮ ਇਕ ਆਖੁਰ ॥  
 ਵੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਸੁਧਾਖੁਰ ॥  
 ਕੀਨੇ ਰਾਮ ਨਾਮ ਇਕ ਆਖੁਰ ॥

The Vedas, the Puranas<sup>1</sup> and the Smritis have indicated the pure (i.e. One without a second) and the Imperishable,

And (after having said much) ultimately taught the meditation upon ONE, the Imperishable.

ਕਿਨਕਾ ਏਕ ਜਿਸੁ ਜੀਅ ਬਸਾਵੈ ॥  
 ਤਾਕੀ ਮਹਿਮਾ ਗਨੀ ਨ ਆਵੈ ॥  
 ਕਿਨਕਾ ਏਕ ਜਿਸੁ ਜੀਅ ਬਸਾਵੈ ॥  
 ਤਾਕੀ ਮਹਿਮਾ ਗਨੀ ਨ ਆਵੈ ॥

One who has got even an atom (of Spiritual-Realization) within one's heart,

Comes to obtain (ere long) a glory beyond all praise.

ਕਾਂਖੀ ਏਕੈ ਦਰਸੁ ਤੁਧਾਰੋ ॥  
 ਨਾਨਕ ਉਨ ਸੰਗਿ ਮੋਹਿ ਉਧਾਰੋ ॥੧॥  
 ਕਾਂਖੀ ਏਕੈ ਦਰਸੁ ਤੁਧਾਰੋ ॥  
 ਨਾਨਕ ਉਨ ਸੰਗਿ ਮੋਹਿ ਉਧਾਰੋ ॥੧॥

The Only one desire I have, is to realize Thee, Nanak says (on behalf of the seekers)—so 'grant me their (Saints') company for my redemption.

Here Guru Arjan calling himself 'Nanak' as he and other successors of Guru Nanak have done at other places in the Adī Granth, and thus establishing the identity of Atman i.e. the Spirit or the Real Self, teaches the mental attitude in the

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1. There are 18 Puranas which form the mythological representation of the spiritual truths.

prayer<sup>1</sup>, for a seeker, and also advises the necessity of the company of real seekers or advanced seekers whose goal is nothing short of GOD-Realization

The word Nanak literally means "that in which there is no otherness" As the non-dual experience is the ultimate God-Realization or Self Realization i.e. when the seeker and the sought have become One, hence 'Nanak' as the name of the author as regards the various Psalms in Adi Granth, is most appropriate.

ਸੁਖਮਨੀ ਸੁਖ ਅੰਮ੍ਰਿਤ ਪ੍ਰਭ ਨਾਮੁ ॥

ਭਗਤ ਜਨਾ ਕੈ ਮਨਿ ਬਿਸ਼ਾਮ ॥ਰਹਾਉ॥

ਸੁਖਮਨੀ ਸੁਖ ਅਮ੍ਰਿਤ ਪ੍ਰਭ ਨਾਮੁ ॥

ਮਗਤ ਜਨਾ ਕੈ ਮਨਿ ਬਿਸ਼ਾਮ ॥ਰਹਾਉ॥

The (Bani of) Sukhmani (indicates) the Bliss-immortal which is God or (Nam<sup>3</sup>) Real Nature.

In which the seeker's mind remains established.

Shabad (Psalm)—॥

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਗਹੜਿ ਨ ਬਸੈ ॥

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਦੁਖੁ ਜਮੁ ਨਸੈ ॥

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਗਰਮਿ ਨ ਬਸੈ ॥

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਦੁਖੁ ਜਮੁ ਨਸੈ ॥

- 1 Prayer is a technique by which one removes the grossness of the mind and comes to a relative quietude within, so as to meditate thereafter and rise higher in the realm of the Spirit.
- 2 This (rehao) is like the Hebrew word 'Sela' in the Psalms requiring the reader to stop and think, that is, do not just read like a parrot, but try to understand and get into the deeper meanings as it indicates theme of the Psalm or the Text.
- 3 Its various imports are explained later.



By the Invocation (Realization) of God one shall not undergo the round-of-births,

(And hence) the misery and mortality<sup>1</sup> shall run away from him.

The above verse implies that one who has not realized God (i.e. Absolute Nature) will go on reincarnating hopelessly and helplessly i.e. miserably. Some people are frightened at the idea of reincarnation of soul i.e. the individual-self with its subtle body containing countless various mental tendencies and impressions. Well, this is not only not a frightening idea, but most necessary for the 'moral life' of the human beings. And above all it is a fact.

Some would come with the objection: Why do we not remember our past life? Well, do we remember all our past events even of this life viz the early childhood, and does it mean that we did not have our early childhood because we do not remember it? And yet there are instances where the memory came back. Buddha talked of his past incarnations. Guru Gobind Singh said that in his immediate last life he had done the greatest austerities for God-realization in Hemkunt-ranges of Himalayas. Christ said, "Verily, verily I say unto you: Before Abraham was, I am". Christ also told his disciples pointing to John the Baptist, "This is Elias, which was for to come." Krishna (in Gita<sup>2</sup>) points out to Arjuna, the great Pandava King, that he has had many incarnations before

1. As he realizes God, the immortal, as his very Self.
2. Gita further says about rebirth -

"Even as a person casts off worn-out-clothes and puts on others that are new, so the embodied-self casts off worn-out bodies and enters into others that are new."

In Vedas which are perhaps the oldest books of the world, reincarnation is an accepted fact:

"According unto his deeds the embodied-one successively assumes forms in various conditions"

—Svetashvatara Upanishad.

Guru Arjan has also taught

ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ, ਕਈ ਜਨਮ ਗਜ਼ ਮੀਨ ਕੁਟਗਾ ।

ਕਈ ਜਨਮ ਪੰਥੀ ਸਰਪ ਹੋਇਓ ਕਈ ਜਨਮ ਹੈਵਰ ਵਿਖ ਜੋਇਓ ।

ਮਿਲੁ ਜਗਦੀਸ਼ ਮਿਲਨ ਕੀ ਬਰੀਆ, ਚਿਰਕਾਲ ਇਹ ਦੇਹ ਸਜਰੀਆ ।

ਕई जनम भए कीट पतंगा, कई जनम गज मीन कुटगा ।

कई जनम पंथी सरप होइओ, कई जनम हैवर विख जोइओ ।

मिलु जगदीश मिलन की बरीआ, चिरकाल इह देह सजरीआ ।

Many a life one has, been an insect a moth,

Many a life an elephant, a fish, a deer

Many a life one has been a bird a snake

Many a life one has been a horse, a tree

And also —

\* Koran (i) That ye shall journey on from plane to plane

(ii) This life of the world is but a past me and a game

Thomas A Kempis Trust not to friends and kindred  
neither do thou put off the care  
of thy soul's welfare till here  
after If thou be not careful  
for thyself now who will be  
careful for thee hereafter ?

Time now is very precious  
now is the day of salvation now  
is the accepted time But alas  
that thou shouldst spend time  
so idly here, in which thou  
mightest purchase life eternal !

Seraphim Silence is the sacrament of the future  
life

(Now) is the turn (or time or step) to realize God (our original state of Infinite Existence),

(For which) after a long time this (human) body has been obtained !

Maulani Rumi, the great Muslim saint, once said, "I died out of the stone and I became a plant ; I died out of the plant and became an animal ; I died out of animal and became a man, why then should I fear to die ? When did I grow less by dying " Origen, the learned Christian father, said, ' Everyman received a body for himself according to his deserts in former lives " Solomon's Book of Wisdom says, 'To be born in a sound body with sound limbs is a reward of the virtues of the past lives " Josephus observed that the belief in reincarnation was widely accepted among the Jews of his age. Many western philosophers viz Goethe, Fichte, Hume, Spencer and Max Muller have also believed in this doctrine. Swami Yogananda, the founder of Self Realization Fellowship in America, said "Clear recollections came to me of a distant life, a yogi amidst the Himalayan snows "

The remarkable incident of rebirth which took place in the life of Swami Yogananda<sup>1</sup> is mentioned below :

A boy named Kashi who was a student in the Yogananda's school at Ranchi wanted to know about his future from him Yogananda replied that he (boy) would die soon. At this the student who was about twelve year old requested Yogananda to find him when he was reborn, and bring him to the spiritual path again. During following summer vacation Yogananda had to go out on a short trip and in his absence the boy had died. For six months Yogananda searched hard by help of spiritual vibrations and located the boy's soul in the womb of a new mother in Calcutta Yogananda, of course, astonished the

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1. Yogananda's soul departed from the body on March 7th, 1952, in Los Angeles, California.

new parents when he asked them :

"Please tell me, sir if you and your wife have been expecting a child for about six months "

Four more cases of rebirth as reported through very reliable sources are given below .

- 1 Mr. Salamat Rai's daughter at the age of 13 died due to typhoid in street No. 8, Guru Nanak Pura, Lyalpur (Pakistan) in about 1940 Later in the town Samundri near Lyalpur she was born as a daughter to some Hindu parents. When the girl was about two year old she insisted to see her past life's parents. They took her to Lyalpur and confirmed it. \* \* \*
2. In Jagraon, a village near Ludhiana (Punjab, India) about 30 years ago, a girl at about the age of 3½ was playing with other children, when an old man, a pot-maker of that village, passed that way with his donkey. She recognised him and covered her face with her shirt, explaining to her friends that he was her father-in-law in her last life. She also told her mates that about two days after giving birth to a son she had left her last body. Her mates immediately reported the matter to her parents who in the first instance scolded her but later at the insistence of their daughter visited the pot-maker's home and to their utter surprise, confirmed it. The girl also said that she had hidden a few silver-rupees underneath the earth. They immediately dug out the earth and found the silver-coins.

This girl was niece of Mrs. Jagan Nath, a tenant of S. Jawala Singh Sethi of Lyalpur.

1. It has been customary for the married girls or women in India to cover their face while appearing before their elders, in relation, from the family of in-laws. The custom had come from outside India. It is however becoming out-dated now.

- 3 Mr. Shiv Dass Dutt, resident of Saidpuri Gate Rawalpindi (Pakistan) near old Tehsil about 30 years ago, begot a daughter. The daughter used to talk at the age of about 4 years, about her past life at Lahore where she had died, while a student of a primary school. The girl insisted to be taken to her last life's parents. First the new parents were reluctant. Later they published the particulars in a Urdu daily and got the response. Then they went to Lahore with the little girl, who herself led the way to her last life's home. As she was the only child of her last parents, they requested the new parents to give her to them, but were refused. The girl was brought back to Rawalpindi where the new parents took special care and saw that no one was to talk to their daughter about her past life etc. so that she should forget all about it. By the time the girl entered her 12th year she had absolutely forgotten her last life. Her name was Kamala.
- 4 Rati Vant, grand daughter of S. Dhian Singh Saund of New Delhi, was born on 28.8.59 to his daughter. Kanwalnain Singh who was son of S. Dhian Singh had left his body in 1918. At the time of death the boy who was then 2 years and 2 months old, had vehemently said, "I won't go." The soul of the boy started visiting, in about 1931, off and on, his father who practised soul calling. Suddenly the soul stopped responding in about the month of February, 1959. In the mean time the soul of Jagdish a friend of another son of S. Dhian Singh, who left his body in an accident on 21st October 1958, immediately after his death, started visiting him. This soul comes even now. It was this soul which revealed, to S. Dhian Singh that the soul of Kanwalnain Singh was going to have rebirth through his daughter. The rebirth took place in the body of a girl on 28th August, 1959. This is the girl whose name is Rati Vant.

The latest case of reincarnation has been reported in The Indian Times, New Delhi, dated 26th December, 1962.

from Adana Turkey. It is the case of a boy of seven-year old named Ismail who prefers to be called as Abit, his name in his last life. Prof. H. N. Bannerji, a parapsychologist, took Ismail to the house of Abit. The boy burst into tears when he saw 50 year old Hatice—'Oh! my former wife.' Hatice was also moved to tears. The boy at night often cries 'I want to see my children. Where is my daughter Gulsareen?' Gulsareen lives with Hatice in the late Abit's house about three miles from where Ismail lives. Ismail remembers that in his last incarnation as Abit, his body was brought to an end by Ramzan who had hit him with an iron bar. According to Prof. Bannerji, the boy is mentally sound. Cross examination showed that he had not been tutored.

Now, the moment we get back this memory of many a past life, the very moment we will become free from attachments. Then alone we will realise that the various persons are all actors and the world is a stage, then alone this clinging to life will go because we would know that all this existed many times before, in one form or the other, that millions of times we had parents, wives, children, relatives, friends, wealth and power, and then alone we will have no fear of death—bringing hence the greatest self abnegation accruing the greatest selfless activity at all moments of life.

Moreover, no other theory except that of reincarnation explains the wide divergence between man and man, which also follows strictly the Law of Karmas or the Law of Causality in which even the Marxists are strict believers. Engels also once said

"the thinking mind, it must somewhere else and at another time again produce it"

Here, it may also be stated, that as some misconceive, the Russian people are not anti religious essentially. When Russia joined the world war, there were crowded Moscow congregations which prayed for the success of Russia and declared Hitler as the deadliest enemy of Religion. The Russian revolution was religious in its spirit, as it fought against injustice and tyranny. However, a religionist cannot denounce communism as regards its aim for equitable distribution of material wealth.

Marx, Engels or their followers at that time talked against Religion because firstly in the name of Religion evil was being done and secondly because in that part of the world at that time no Religious Philosophy rich with reason and scientific techniques was available which being available in many Religious Books in India explained and practised by great personalities in this part of the world, probably led even Namboodripad, while he was the Chief Minister of the Communist Government of Kerala State of India, to remark that even a most hardened communist would agree to the conception of God by Shankaracharya<sup>2</sup>

Now coming back to the divergence\* in the intelligence of the children and the knowledge which they refer to while perceiving and learning, some people have tried to explain it by saying that it is due to the hereditary transmission—that is all the experiences with which a child is born have been trans

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- 1 (i) 'There exists no other material cause of this phenomenal universe except Brahman. Hence this whole universe is Brahman alone and not anything else' —Aparokshanubhuti (by Shankaracharya)
  - (ii) Contemplate within, Thou art That the Brahman' —Vivekachudamani (by Shankaracharya)
  - 2 'Unfortunately all men are not created equal (in their intelligence or ability)

Given innate differences in ability, we must next stress a fact which again has ample experimental foundation namely that teaching is much more effective when the members of the class are of relatively uniform ability certain subjects at a reasonably advanced level are quite unsuitable for children with low I Qs (Intelligence quotients)

There is ample evidence that coaching produces a rise in I Q of about ten points or so which is quite a considerable increase. It has also been shown, however, that simply giving children a few hours practice in doing intelligence tests has much the same effect as coaching and brings them to a point beyond which no coaching and no practice is found to increase their scores' —H J Eysenck

mitted<sup>1</sup> to him by his parents. It cannot be so. Supposing if the mental impressions of the parents did pass on to their children, then after a few children have been born, the parents would go to a lunatic asylum with vacuum minds. Moreover, how many parents have produced Mozarts<sup>2</sup>, Blind Toms<sup>3</sup>, Colburns<sup>4</sup>, Shankaracharyas<sup>5</sup> or Harkrishans<sup>6</sup>, how many carpenters have produced Christs, how many kings have produced Buddhas;

1 Dr. Weismann says

"But at all events we have gained this much, that the only facts which appear to directly prove a transmission of acquired characters have been refuted, and that the only firm foundation on which this hypothesis has been hitherto based has been destroyed."

2 Mozart of Austria was a child musician who wrote Sonatas at the age of four, played in public at the age of five and composed his first Opera at the age of seven.

3. Tom was a blind negro slave. He never learnt music but one day played on his master's piano to everyone's astonishment, thereafter he was exhibited throughout the country.

While the book is being printed (Oct, 1963) a case of a 3½ year old boy who plays on Tabla (a pair of drums), has been reported, through the author's sister who with her family and hundreds of other people witnessed his wondrous performance, about six months ago, in Muzaffarnagar, U P.

4 Zerah Colburn was a child mathematician. At the age of eight he could solve great mathematical problems. He could give the cube root of numbers in the hundreds of millions the very moment when asked.

5 At the age of twelve, Shankaracharya had finished his great commentary on the most comprehensive Vedanta Philosophy (Upanishads etc.)

6 Harkrishan was 7th successor to Nanak. Three hundred years ago, at the age of about 5½, he had become the teacher of teachers. Raja Jal Singh of Amber (Jaipur) was one of his famous disciples. At his instance he had come to Delhi where he later left his body at the age of eight.



and how many Patwaris (petty land officials) have produced Nanaks ?

Moreover, In the words of Dr Myers of Psychical Research Society of London ' Nor, indeed, is it easy to realize any theory of the direct creation of spirits at such different stages of advancement as those which enter upon the earth in the guise of mortal man. There must one feels, be some kind of continuity—some form of spiritual past '

Nevertheless, the hereditary transmission is understandable so far as furnishing of the material for the body to the soul is concerned. Whereas the soul with the mental impressions in finer forms migrates<sup>1</sup> and manufactures body after body going to those parents who would supply the suitable mate

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- 1 Transmigration of soul is also possible, that is instead of going to a human body, it may take a sub human or a super human body according to the type and intensity of desires for which a human body may not be found fit. For example while remaining in the human body, one can never enjoy a meal with the same gusto as that of a dog. Transmigration in India is as old an accepted fact as the Vedas

' He, however, who has not understanding who is unmindful and ever impure reaches not the goal but goes on to transmigration ' —Katha Upanishad

Pythagoras says ' After death the rational mind having been freed from the chains of the body, assumes an ethereal vehicle and passes into the region of the dead where it remains till it is sent back to this world to inhabit some other body human or animal

Prof Huxley remarks

' None but hasty thinkers will reject it on the ground of inherent absurdity. Like the doctrine of evolution itself that of transmigration has its roots in the world of reality '

rial. This seems to be the indication when Spinoza says :  
 "The human mind cannot be absolutely destroyed  
 with the body, but something of it, which is eternal,  
 remains "

This way it will go on, until it completes the circle i.e. until it knows its Real Nature (Absolute Nature), to shine in its own Glory and Freedom—no more to be born and no more to die

Further it is the one theory which does not lay the blame of all our weaknesses upon some one else. We reap what we sow. Hence we are the makers of our own destiny. We built it in the past and we shall build it now for the future. This is called the theory of karmas. Karma is not a doctrine of a mechanical determination or a yoke thrown around the neck of a man but it is a statement of reward and punishment, as it were for acts committed in freedom and as such this law knows no mercy like electricity which if improperly used, spares no person, be he a child or an old man. It is jealous Jehovah. It is Yama, the Lord of death, the terrible. So they say

ਦੇਸੁ ਦੋਸੁ ਨ ਦੇਉ ਕਿਸੈ ਦੋਸੁ ਕਰੰਮਾ ਆਪਣਿਆ ॥

ਮੇ ਮੈ ਕੀਆ ਮੈ ਮੈ ਪਾਇਆ ਦੋਸੁ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ ॥

ਦੈ ਦੋਸੁ ਨ ਦੇਖ ਕਿਸੈ ਦੋਸੁ ਕਰਮਾ ਆਪਣਿਆ ॥

ਜੋ ਮੈ ਕੀਆ ਸੋ ਮੈ ਪਾਇਆ ਦੋਸੁ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ ॥

'Do not blame any other but thy own past deeds,  
 I am reaping what I sowed, so why blame another? '  
 —Adi Granth

'Whatsoever a man soweth, that shall he also reap '  
 —Bible

"Whoso Interveneth in a good cause will have the  
 reward thereof,

and whoso Interveneth in an evil cause will bear the  
 consequence thereof "  
 —Koran

We may hence conclude—"Blame not man, God or any  
 one else, when you find yourself in misery, blame yourself,  
 fight on righteously and have the patience and courage to do  
 better."

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਕਾਲੁ ਪਰਹਰੇ ॥  
 ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਦੁਸਮਨੁ ਟਰੈ ॥  
 ਪ੍ਰਮ ਕੈ ਸਿਮਰਨਿ ਕਾਲੁ ਪਰਹਰੇ ॥  
 ਪ੍ਰਮ ਕੈ ਸਿਮਰਨਿ ਦੁਸਮਨੁ ਟਰੈ ॥

By God Realization you will go beyond time,  
 And the enemy (of egotism) will vanish.

ਪ੍ਰਭ ਸਿਮਰਤ ਕਛੁ ਬਿਘਨੁ ਨ ਲਾਗੈ ॥  
 ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਅਨਦਿਨੁ ਜਾਗੈ ॥  
 ਪ੍ਰਮ ਸਿਮਰਤ ਕਛੁ ਬਿਘਨੁ ਨ ਲਾਗੈ ॥  
 ਪ੍ਰਮ ਕੈ ਸਿਮਰਨਿ ਅਨਦਿਨੁ ਜਾਗੈ ॥

After God Realization, mental obstacles (like laziness, weakness and unsteadiness etc.) will not come near you,

Because the seeker is now always aware of his Real Nature.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਭਉ ਨ ਬਿਆਪੈ ॥  
 ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਦੁਖੁ ਨ ਮੰਤਾਪੈ ॥  
 ਪ੍ਰਮ ਕੈ ਸਿਮਰਨਿ ਮਤ ਨ ਬਿਆਪੈ ॥  
 ਪ੍ਰਮ ਕੈ ਸਿਮਰਨਿ ਦੁਖੁ ਨ ਸਗਾਪੈ ॥

God Realization removes the fear,  
 And hence any type of misery.

ਪ੍ਰਭ ਕਾ ਸਿਮਰਨੁ ਸਾਧ ਕੈ ਸੰਗਿ ॥  
 ਸਰਬ ਨਿਬਾਨੁ ਨਾਨਕ ਹਰਿ ਰੰਗਿ ॥  
 ਪ੍ਰਮ ਕਾ ਸਿਮਰਨੁ ਸਾਧ ਕੈ ਸੰਗਿ ॥  
 ਸਰਬ ਨਿਬਾਨੁ ਨਾਨਕ ਹਰਿ ਰੰਗਿ ॥

(But) the technique of Realization is learnt by the contact with a Saint,

Bringing the intoxication of God which is Treasure of all the Treasures (i.e. the most valuable)—Nanak says.

### Shabad (Psalm)-III

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਰਿਖਿ ਸਿਖਿ ਨਉ ਨਿਖਿ ॥

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਗਿਆਨੁ ਧਿਆਨੁ ਤਤੁ ਬੁਧਿ ॥

ਸਮ ਕੈ ਸਿਮਰਨਿ ਰਿਖਿ ਸਿਖਿ ਨਭ ਨਿਖਿ ॥

ਸਮ ਕੈ ਸਿਮਰਨਿ ਗਿਆਨੁ ਧਿਆਨੁ ਤਤੁ ਬੁਧਿ ॥

God Realization (automatically) brings the various psychic powers,

And the essence of knowledge for which the mind meditated.

A person who practises intense concentration upon various chakras, ere long obtains Siddhis (psychic powers) of which eight are famous and mentioned below

- |             |   |
|-------------|---|
| 1. Anima    | The capacity to become small like an atom.                |
| 2. Mahima   | The capacity to become magnified                          |
| 3. Garima   | The capacity to become heavy                              |
| 4. Laghima  | The capacity to become light                              |
| 5. Prapti   | The capacity to obtain a thing according to desire.       |
| 6. Prakamya | The capacity to search the hearts of others               |
| 7. Ishita   | The capacity to make others act according to one's desire |
| 8. Vashita  | The capacity to exercise mass-control                     |

When these Siddhis find their manifestation particularly in the field of material wealth, these are symbolically known as Nine Niddhis, the nine treasures of Kuvera who is a god of wealth in Hindu mythology. The names of these treasures are given below.

- |           |              |            |
|-----------|--------------|------------|
| 1. Padma  | 2. Mahapadma | 3. Shankha |
| 4. Makara | 5. Kachapa   | 6. Kunda   |
| 7. Neela  | 8. Mukunda   | 9. Varcha  |

It may also be mentioned here that number Nine, being representative of the Planet Mars, stands in relation to the 'material' according to Cheiro.

However, God-Realization or Self-Realization is much beyond and higher than the plane of psychic powers, as the man with psychic power does not necessarily have perfect equipoise in his inner being, and which cannot be obtained without the realization of Self which is Infinite-Bliss.

Nevertheless when a man becomes fully realized the psychic powers automatically come to him and only such a perfect-man<sup>1</sup> is really fit to use these healthily for the good of others, because he knows out of his intuitive-power that such and such person if helped would really improve and not get spoiled, or that such and such person has the capacity to receive the direct spiritual-vibrations; whereas an imperfect Tapaswi may by strong Sattva-currents rather bring more harm than the good intended, to the seeker. Therefore the best way is, that a seeker should as a rule get more knowledge about the spiritual path from the advanced-practitioner and also get solution from him for some personal difficulties, and practise independently i.e. without submission to a superior hypnotising will, as submission brings weakness in the character of a man and is as harmful as pride. Submission

1. The perfect men have always denounced the seeking of these powers, as these are a great hindrance in the way of God-Realization. Its possessors have often become imperialistic in their designs and motives. At the same time the perfectmen have been known to have a great control over these powers. To them the power comes unasked for; like the heat of fire, even though you desire only its light-aspect.

is one thing and surrender another. Whenever you are required to surrender unto a Guru or a saint, it only means that you should give up the bowing unto your temptations or sensual indulgences and now bow, i.e. take to, the healthier, spiritual or Ideal way of life which you may see embodied in your Guru or the Saint, as you see it manifested in a person, obviously no more argumentation is advised, though reasoning for the sake of understanding is appreciated. Like a student with a seeking spirit, you are to approach that person. On the other hand, if you find a person who has got a sense-control but is quite narrow in his certain Intellectual conceptions<sup>1</sup>, then you should treat this as an Imperfection and never glorify that person who might be even your Guru, on this point so as not to fall a prey, yourself, to this. Had you submitted to this person, you would have yourself started imitating even his imperfections, which is never implied in 'surrender'. Submission implies weakness and fear, whereas surrender implies an unbroken flow of love for the Ideal and is out of strength, understanding, patience and discrimination, followed by sincere attempt of putting into actual practice, the spiritual technique.

Now if there is a chance, the seeker must spend sufficient time in the presence of perfect-man, specially in meditation, or at a place where this man had done intense Tapas. However the safest way is 'understanding followed by regular and sincere practices', and once you start doing so, you become a friend of yourself, and are sure to lift yourself towards the Self even without a Guru, whereas if you do not listen to the great spiritual wisdom, and rather to the uncontrolled lower impulses, you are sure to fall down, even with a Guru, and become as an enemy of yourself.

"Let a man lift himself by his own Self alone, and  
let him not lower himself, for,  
this self alone is the friend of oneself,

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1 This means that the person is yet identified with the Intellectual layer of the limited personality and has not risen above so as to realize the unlimited and blissful Self.

and this self alone is the enemy of oneself."

—Gita.

ਆਪਣੇ ਹਥੀ ਆਪਣਾ ॥

ਆਪੇ ਹੀ ਕਾਜੁ ਸਵਾਰੀਐ ॥

ਆਪਣੇ ਹਥੀ ਆਪਣਾ ॥

ਆਪੇ ਹੀ ਕਾਜੁ ਸਵਾਰੀਐ ॥

"By one's own efforts, one is to attain one's Aim"

—Adi Granth.

"Ye have charge of your own souls."

—Koran

"There is no worse enemy, nor one more troublesome to the soul, than thou art unto thyself, if thou be not in harmony with the Spirit."

—Thomas A Kempis.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਜਪ ਤਪ ਪੂਜਾ ॥

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਬਿਨਸੈ ਦੁਖਾ ॥

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਜਪ ਤਪ ਪੂਜਾ ॥

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਬਿਨਸੈ ਦੁਖਾ ॥

God Realization which comes by Japam, austerity and worship (i.e. Pooja in the form of incense burning etc., which provides with a surrounding so as to give the seeker a psychological soothing effect) Removes the sense of otherness,

Japam or the word 'Jap' (ਜਪ ਜਪ) means 'Repetition' and so does the word 'Simaran' ordinarily. You must have seen that in the Introduction, various techniques, explained so as to control man's internal nature where lies even the motive for external, have directly or indirectly implied 'Repetition'. This repetition may be of a word or word: (Mantra) from a Guru, any name of Lord; or in the form of the idea of Silence, or assertion of Blissful-nature of man, or the Real (Infinite) Nature of man.

Now we know that the sum total of mental Impressions

remains in the mind. They may become latent but would come out when a right stimulus is given. Repetition is the greatest stimulus that can be given to bring out the spiritual samskaras (mental impressions). And just as the company of good without inculcates goodness within, the company of divine thoughts within will also bring a greater divinity further within (i.e. subjective aspect of the inner self).

ਪ੍ਰਭੁ ਕੈ ਸਿਮਰਨਿ ਤੀਰਥ ਇਸਠਾਨੀ ॥

ਪ੍ਰਭੁ ਕੈ ਸਿਮਰਨਿ ਦਰਗਹ ਮਾਨੀ ॥

ਪ੍ਰਮ ਕੈ ਸਿਮਰਨਿ ਰਾਧ ਇਸਨਾਨੀ ॥

ਪ੍ਰਮ ਕੈ ਸਿਮਰਨਿ ਦਰਗਹ ਮਾਨੀ ॥

God Realization is the real bath in the Holy waters, By which one is accepted in the divine court (the field of spirituality) i.e. by the men of Realization

ਪ੍ਰਭੁ ਕੈ ਸਿਮਰਨਿ ਹੋਇ ਸੁ ਭਲਾ ॥

ਪ੍ਰਭੁ ਕੈ ਸਿਮਰਨਿ ਸੁਫਲ ਫਲਾ ॥

ਪ੍ਰਮ ਕੈ ਸਿਮਰਨਿ ਹੋਇ ਸੁ ਭਲਾ ॥

ਪ੍ਰਮ ਕੈ ਸਿਮਰਨਿ ਸੁਫਲ ਫਲਾ ॥

After God Realization, nothing but good emanates, And the life thereafter becomes extremely fruitful

ਜੇ ਸਿਮਰਹਿ ਜਿਨ ਆਪਿ ਸਿਮਰਾਏ ॥

ਨਾਨਕ ਤਾਕੈ ਲਾਗਉ ਪਾਏ ॥੩॥

ਸੇ ਸਿਮਰਹਿ ਜਿਨ ਆਪਿ ਸਿਮਰਾਏ ॥

ਨਾਨਕ ਤਾਕੈ ਲਾਗਉ ਪਾਏ ॥੩॥

Only those Realize, whom the Self (as the self)<sup>1</sup> chooses,

Nanak advises to touch the feet of the Realized i.e. to approach them with service and devotion

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1 Instead of saying 'Self chooses', we have used the term 'Self as the self chooses', because Self-as-such



## Shabad (Psalm)-iv

ਪ੍ਰਭ ਕਾ ਸਿਮਰਨੁ ਸਭ ਤੇ ਉਚਾ ॥

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨੁ ਉਧਰੇ ਮੁਚਾ ॥

ਸਮ ਕਾ ਸਿਮਰਨੁ ਸਮ ਤੇ ਭੁਚਾ ॥

ਸਮ ਕੈ ਸਿਮਰਨੁ ਚਰੇ ਸੂਚਾ ॥

God Realisation is the highest (ambition),  
And has saved many from misery.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਤ੍ਰਿਸਨਾ ਬੁਝੈ ॥

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਸਭੁ ਕਿਛੁ ਸੁਝੈ ॥

ਸਮ ਕੈ ਸਿਮਰਨਿ ਦੁਸਨਾ ਭੁਝੈ ॥

ਸਮ ਕੈ ਸਿਮਰਨਿ ਸਮੁ ਕਿਛੁ ਸੁਝੈ ॥

God Realization quenches the thirst (for sense objects),

And brings the understanding of every thing (that, behind each and every form, it is God and God alone)

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਠਾਹੀ ਜਮ ਤ੍ਰਾਸਾ ॥

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਪੂਰਨ ਆਸਾ ॥

ਸਮ ਕੈ ਸਿਮਰਨਿ ਨਾਹੀ ਭਯ ਭਾਸਾ ॥

ਸਮ ਕੈ ਸਿਮਰਨਿ ਪੂਰਨ ਆਸਾ ॥

God Realization removes the terror of Yama (the mythological symbol of Death),

is one without a second and hence from its standpoint, there is no question of choosing. And as it is the Self which apparently becomes conditioned and behaves as regards the field of sentiency as 'self', and the realization is also in the form of discovery, as it were of the Self for self, or the replacement of self by Self, the term 'Self as the self' is most proper, here.

And brings the state of fulfilment (where there is no desire any more because after attaining the Infinite Bliss, one shall not run after the sense pleasures).

ਪ੍ਰਭ ਕੇ ਸਿਮਰਨਿ ਮਨ ਕੀ ਮਲੁ ਜਾਇ ॥

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਰਿਦ ਮਾਹਿ ਸਮਾਇ ॥

प्रम कै सिमरनि मन की मलु जाइ ॥

अमृत नामु रिद माहि समाइ ॥

God Realization removes the (total) dirt (i.e. selfishness) of the mind,

As the heart (mind) is established in Real Nature which is Immortal.

ਪ੍ਰਭ ਜੀ ਬਸਹਿ ਸਾਧ ਕੀ ਰਸਨਾ ॥

ਨਾਨਕ ਜਨ ਕਾ ਦਾਸਨਿ ਦਸਨਾ ॥੪॥

प्रम जी बसहि साध की रसना ॥

नानक जन का दासनि दसना ॥४॥

Sadhus (perfect ones) remember the Lord always (i.e. ever remain in God Consciousness),

Nanak advises that one should be (humble to such persons) like a servant of their servants.

Shabad (Psalm)-v

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਮੇ ਧਨਵੰਤੇ ॥

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਮੇ ਪਤਵੰਤੇ ॥

प्रम कउ सिमरहि मे धनवंते ॥

प्रम कउ सिमरहि मे पतवंते ॥

God Realized persons have got the True Wealth,  
And have got the True Respect.

In other words they no more hanker after wealth or respect.

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਮੇ ਜਨ ਪਰਵਾਨ ॥

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਮੇ ਪੁਰਖ ਪ੍ਰਧਾਨ ॥

प्रम कउ सिमरहि से जन परवान ॥

प्रम कउ सिमरहि से पुरख प्रधान ॥

God Realized persons are really accepted (every where, in the sense that they have love for all),

And are (hence) great beings.

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸਿ ਬੇਮੁਹਤਾਜੇ ॥

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸਿ ਸਰਬ ਕੇ ਰਾਜੇ ॥

प्रम कउ सिमरहि सि बेमुहताजे ॥

प्रम कउ सिमरहि सि सरब के राजे ॥

God Realized persons never become slave to anything.  
As they are Rulers of all (the tendencies of the mind).

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਸੁਖਵਾਸੀ ॥

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸਦਾ ਅਬਿਨਾਸੀ ॥

प्रम कउ सिमरहि से सुखवासी ॥

प्रम कउ सिमरहि सदा अविनासी ॥

God Realized persons, (hence) are the (only) happy ones,

And realize the eternal life.

ਸਿਮਰਨਿ ਤੇ ਲਾਗੇ ਜਿਨ ਆਪਿ ਦਇਆਲਾ ॥

ਨਾਨਕ ਜਨ ਕੀ ਮੰਗੈ ਰਵਾਲਾ ॥੫॥

सिमरनि ते लागे जिन आपि दइआला ॥

नानक जन की मंगै रवाला ॥५॥

Only those—realize whom the Self (as the self) becomes kind (unto the self) i.e. chooses,

Nanak advises that one should pray for the dust of their feet i.e. follow them.

Shabad (Psalm)-vi

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਪਰਉਪਕਾਰੀ ॥

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਤਿਨ ਸਦ ਬਲਿਹਾਰੀ ॥

प्रभ कउ सिमरहि से परउपकारी ॥

प्रभ कउ सिमरहि तिन सद बलिहारी ॥

God Realized persons act for the welfare of the others,

(Hence) one should pay homage to them.

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਮੁਖ ਸੁਹਾਵੈ ॥

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਤਿਨ ਸੂਖਿ ਬਿਹਾਵੈ ॥

प्रभ कउ सिमरहि से मुख सुहावै ॥

प्रभ कउ सिमरहि तिन सूखि बिहावै ॥

God Realized persons have (always) cheerful faces,  
And pass their lives happily.

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਤਿਨ ਆਤਮੁ ਜੀਤਾ ॥

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਤਿਨ ਨਿਰਮਲ ਰੀਤਾ ॥

प्रभ कउ सिमरहि तिन आत्मु जीता ॥

प्रभ कउ सिमरहि तिन निरमल रीता ॥

God Realized persons get control over the mind,  
And their mode of life is (always) pure

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਤਿਨ ਅਠਦ ਘਨੇਰੇ ॥

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਬਸਹਿ ਹਰਿ ਨੇਰੇ ॥

प्रभ कउ सिमरहि तिन अठद घनेरे ॥

प्रभ कउ सिमरहि बसहि हरि नेरे ॥

God Realized persons get Bliss Infinite,  
Which to them is no more a remote possibility.

ਸੰਤ ਕ੍ਰਿਪਾ ਤੇ ਅਠਦਿਨੁ ਜਾਗਿ ॥

ਨਾਨਕ ਸਿਮਰਨੁ ਪੂਰੇ ਭਾਗਿ ॥੬॥ .

संत कृपा ते अनदिनु जागि ॥

नानक सिमरनु पूरे भागि ॥੬॥

One should keep alert (not to be swayed away by the senses) by the grace i.e. the help, of the Saints,

(But) the invocation of God is done by those who have to their credit intense virtuous actions of the past (brought into effect by the Moral Law) i.e. one should start doing now—Nanak says.

This working of the Moral Law behind Karmas is not visible by the 'eyes', just as there are other laws in the nature working invisibly. But these and the Moral Law can be noticed and understood to an extent by various observations and the systematisation thereof. This point may be better understood by two examples given below—

A man who becomes a drunkard brings a great damage to his body. The damage is not seen until it takes the visible form ; and it does not mean that it did not start damaging until it became recognised by the surface-consciousness

A man works hard in India, does not waste a single penny, collects crores and goes to a foreign land where he stays for the rest of his life. In the foreign land he does no earning, falls a victim to the bad society and starts spending lavishly and foolishly. Now the general masses do not know that he had earned lot of money in India where he was a gentleman. They start inventing stories and charge that he is earning by foul means a great amount of money. Of course if he goes on like that, one day he will be a pauper and rather with heavy debts which will bring the other extreme upon him.

However the Moral Law is not necessarily to be understood objectively alone. The subjective explanation is that the intensity of pleasure or pain, one, while being placed in different surroundings, sometimes difficult, sometimes easy, to serve as the moral gymnasium, as it were, for the betterment of the soul itself, in the process of the universal evolution, would experience according to the intensity of one's identification with body and mind, less or more respectively, depending upon the good actions and bad actions done in the past as well as now, because the good deeds (not accompanied with the intention of harming another or oneself) bring a person more purity and thus manifest a great strength within by bringing him near

the Source i.e. God or Self, whereas bad deeds (accompanied with the intention of harming another or oneself) bring impurity and thus weakness to the person by taking him away from his Source of infinite strength. This is how the mental agony i.e. 'pain' inspite of riches, physical and political power etc., becomes accounted for.

Nevertheless there are proper ways and improper ways for reducing the above stated identification so as to get more pleasure or less pain. For example the drunkard tries through the intoxication by liquor and becomes successful temporarily but only to create another link in the chain of identifications already existing. The same is true in case of attachments for limited objects, sentient or insentient. Only the method of the sage is healthy, because he does not look upto four steps only. He understands what is the Real Self and thus goes on detaching from the false ego centric personalities or layers around i.e. practising Viyoga, and at the same time attaching unto the Real Self and thus practising Yoga.

Now the second example given above is a case where the individual is making a wrong use of his right Karmas. Similarly a man can make a right use of his bad Karmas. So it is understood and stated by Aldous Huxley

"There are good Karmas and bad Karmas ; but it is within the choice of the individual to make a bad use of the best Karma and good use of the worst. There is a measure of free will within a system of predestination "

The conclusion drawn from above is that, we must act on righteously against all odds even in the face of death which is only one experience in journey of the soul to God or its Real Self, and thus ultimately realizing Infinite Pleasure or Absolute Bliss.

Shabad (Psalm)-vii

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਕਾਰਜ ਪੂਰੇ ॥  
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਕਬਹੂ ਨ ਝੂਠੇ ॥  
ਸਮ ਕੈ ਸਿਮਰਨਿ ਕਾਰਜ ਪੂਰੇ ॥  
ਸਮ ਕੈ ਸਿਮਰਨਿ ਕਬਹੂ ਨ ਝੂਠੇ ॥

God Realized persons' trend of action (with motive)  
Is over,

And (therefore) they worry no more

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਹਰਿ ਗੁਣ ਬਾਨੀ ॥

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਸਹਜ ਸਮਾਨੀ ॥

ਪ੍ਰਮ ਕੈ ਸਿਮਰਨਿ ਹਰਿ ਗੁਣ ਵਾਨੀ ॥

ਪ੍ਰਮ ਕੈ ਸਿਮਰਨਿ ਸਹਜ ਸਮਾਨੀ ॥

God Realized persons have spoken in the praise of  
God i.e. God-Realization,

Being always in the state of equanimity of mind.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨ ਨਿਹਚਲ ਆਸਨੁ ॥

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨ ਕਮਲ ਬਿਗਾਸਨੁ ॥

ਪ੍ਰਮ ਕੈ ਸਿਮਰਨ ਨਿਹਚਲ ਆਸਨੁ ॥

ਪ੍ਰਮ ਕੈ ਸਿਮਰਨ ਕਮਲ ਬਿਗਾਸਨੁ ॥

God Realized persons' seat (within) i.e. the mind,  
remains (ever) steady,

And their lotuses become bloomed i.e. their Kunda-  
lini Shakti automatically gets aroused through the  
six Lotuses or Chakras and joins the Sahasrara in the  
head as explained in the Introduction.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਅਨਹਦ ਬੁਠਕਾਰ ॥

ਸੁਖੁ ਪ੍ਰਭ ਸਿਮਰਨ ਕਾ ਅੰਤੁ ਨ ਪਾਰ ॥

ਪ੍ਰਮ ਕੈ ਸਿਮਰਨਿ ਅਨਹਦ ਸੁਨਕਾਰ ॥

ਸੁਖੁ ਪ੍ਰਮ ਸਿਮਰਨ ਕਾ ਅੰਤੁ ਨ ਪਾਰ ॥

God Realization brings the music of the Unlimited  
(the happiness of which is far higher than that of  
music),

And the Bliss of God Realization knows neither any  
end nor any limit

ਸਿਮਰਹਿ ਮੇ ਜਨ ਜਿਨ ਕਉ ਪ੍ਰਭ ਮਇਆ ॥

ਨਾਨਕ ਤਿਨ ਜਨ ਸਰਨੀ ਪਾਇਆ ॥੭॥

सिमरहि से जन जिन कउ प्रभ मइआ ॥

नानक तिन जन सरनी पइआ ॥७॥

Only those Realize upon whom is the grace of God, Nanak advises that one should take refuge with (i.e. approach with devotion) the Realized person (to know the way unto God).

The phrase 'GRACE OF GOD' was coined by the Great Masters so as not to bring any sense of egotism in the seekers, but today the misguided seekers have a conviction that they can only start on the path to TRUTH or GOD, if and when GOD showers his Grace upon them i.e. when he is kind to them, and as such many have got the excuse to be the laziest human beings in the world and thus become a burden upon the society.

God's Grace is just like the sunshine to get the warmth and light of which, one is only to open the window of one's room ; that is, the Grace is always there but one does not get it unless one takes the steps to open the window of one's heart (mind) or remove the veil of ignorance, say, by adopting one or more of all the various techniques given in the Introduction.

मदा मदा मदा दइआल, सिमरि सिमरि नानक बडे निहाल ॥

सदा सदा सदा दइआल, सिमरि सिमरि नानक भए निहाल ॥६॥

"The Grace of God was in the past, is in present and shall be in the future,

You are (only) to invoke again and again to attain Fulfilment—Nanak says."



God Realized persons' trend of action (with motive)  
Is over,

And (therefore) they worry no more

੧੦ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਹਰਿ ਗੁਨ ਬਾਨੀ ॥

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਸਹਜ ਸਮਾਨੀ ॥

ਪ੍ਰਮ ਕੈ ਸਿਮਰਨਿ ਹਰਿ ਗੁਨ ਬਾਨੀ ॥

੧ ਪ੍ਰਮ ਕੈ ਸਿਮਰਨਿ ਸਹਜ ਸਮਾਨੀ ॥

God Realized persons have spoken in the praise of  
God i.e. God-Realization

Being always in the state of equanimity of mind

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨ ਨਿਰਚਲ ਆਸਨੁ ॥

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨ ਕਮਲ ਬਿਗਾਸਨੁ ॥

ਪ੍ਰਮ ਕੈ ਸਿਮਰਨ ਨਿਰਚਲ ਆਸਨੁ ॥

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And their lotuses become bloomed i.e. their Kunda-  
lini Shakti automatically gets aroused through the  
six Lotuses or Chakras and joins the Sahasrara in the  
head as explained in the Introduction

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਅਨਹਦ ਝੁਨਕਾਰ ॥

ਸੁਖੁ ਪ੍ਰਭ ਸਿਮਰਨ ਕਾ ਅਤੁ ਨ ਪਾਰ ॥

ਪ੍ਰਮ ਕੈ ਸਿਮਰਨਿ ਅਨਹਦ ਝੁਨਕਾਰ ॥

ਸੁਖੁ ਪ੍ਰਮ ਸਿਮਰਨ ਕਾ ਅਤੁ ਨ ਪਾਰ ॥

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(the happiness of which is far higher than that of  
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And the Bliss of God Realization knows neither any  
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ਸਿਮਰਹਿ ਸੇ ਜਨ ਜਿਨ ਕਉ ਪ੍ਰਭ ਮਇਆ ॥

ਨਾਨਕ ਤਿਨ ਜਨ ਸਦਨੀ ਪਇਆ ॥੧॥

सिमरहि से जन जिन कउ प्रभ मइआ ॥

नानक तिन जन सरनी पइआ ॥७॥

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मदा मदा मदा दइआल, सिमरि सिमरि नानक डये निहाल ॥

सदा सदा सदा दइआल, सिमरि सिमरि नानक भए निहाल ॥

"The Grace of God was in the past, is in present and shall be in the future,

You are (only) to invoke again and again to attain Fulfilment—Nanak says."

Shabad (Psalm)—viii

हरि सिमरनु करि बगड प्रगटाये ॥

हरि सिमरनि लगि बेद छुपाये ॥

हरि सिमरनु करि भगत प्रगटाए ॥

हरि सिमरनि लगि बेद रपाए ॥

God Realization brought forth the (great) devotees  
i.e. the prophets in the world,

And it brought forth Vedas (i.e. Books of the Supreme knowledge).

The Vedas have 2 main portions, Karma Kanda (of rituals and ceremonies) and Gyana Kanda (of knowledge). Whatever there is in the Karma Kanda, which seemingly contradicts any portion of the Gyana Kanda (i.e. the Upanishads), is rejected. This gives an obvious fact that whenever there is a glory for the Supreme Knowledge, i.e. the essentials of spirituality in order to realize, say, the unity amidst the variety, etc., in the Vedas, the word 'Vedas' or 'Shrutis' i.e. Revelations, stands for Upanishads i.e. Vedanta :

"The word Vedanta literally means the end of the Vedas.....at the present time these parts (Karma Kanda) have almost gone out of use, and usually by the words Vedas in India the Vedanta is meant."

"in the second portion or Jnana kanda (Gyana-Kanda), we find there is altogether a different procedure. The first was a search in external nature for the truths of the universe.. . . ."

• The Upanishads, or the Vedanta, or the Aranyakas, or Rahasya, is the name of this (second) portion of the Vedas. Here we find at once that religion has got rid of all external formalities.....for all practical purposes, we know that for ages by Shruti have been meant the Upanishads, and the Upanishads alone. We know that all our great philosophers, whether Vyasa, Patanjali, or Gautama, and even the father of all philosophy, the great Kapila himself, whenever they wanted an authority for what they wrote, every one of them found it in the Upanishads .....in the midst of this infinite variety to find unity, is the theme of the Upanishads." Vivekananda

ਹਰਿ ਸਿਮਰਨ ਛੁਟੇ ਸਿਧ ਜਤੀ ਦਾਤੇ ॥

ਹਰਿ ਸਿਮਰਨਿ ਨੀਚ ਚਹੁ ਕੁੰਟ ਜਾਤੇ ॥

ਹਰਿ ਸਿਮਰਨ ਭਏ ਸਿਧ ਜਤੀ ਦਾਤੇ ।

ਹਰਿ ਸਿਮਰਨਿ ਨੀਚ ਚਹੁ ਕੁੰਟ ਜਾਤੇ ।

God Realization brought forth the most perfect ones, celibates and donors

And made (even the saints belonging to) the socially-depressed classes, renowned in all the four directions.

Here it may be stated that by celibacy followed by meditations etc., the sexual energy becomes converted into Ojas which is a sort of mental energy helping towards the spiritual progress

Sex implies the sense of touch, which is the grossest manifestation of Spiritual Bliss<sup>1</sup> behind To use it for the sake of progeny<sup>2</sup> which should also be restricted according to the times is purely a biological necessity, which of course will give pleasure too When one uses it in a controlled manner i.e. if

- 1 (i) "All this is bliss, O Gargi wherever there is bliss there is a portion of the Divine"  
—Vedas.

- (ii) Spiritual Bliss is the Essence where there is no such thing as sex or male and female Upon this Kabir says

ਬਉਠ ਕੋ ਪੁਰਖੁ ਕਉਠ ਕੀ ਨਾਰੀ ॥

ਇਆ ਤਤ ਲੇਹੁ ਸਰੀਰ ਬਿਚਾਰੀ ॥

कउन को पुरखु कउन की नारी ॥

इआ तत लेहु सरीर बिचारी ॥

"Who is Male and who is Female,

Thus taking to the Essence of the body, contemplate "

—Adi Granth

- 2 Swami Yogananda writes that his mother once made a remarkable admission to her eldest sister Roma

"Your father and I sleep together as man and wife only once a year, for the purpose of having children"

one is not a slave to it, it is not harmful, but the trouble starts when one is ever-ready for this grossest pleasure and behaves worse than an animal.

Some people take this pleasure just like any other sense-pleasure, but this is not correct. Because the derivation of this pleasure for a man from woman or for a woman from man, involves a sentient being directly, whereas the other sense pleasures do not. It was due to recognition of this great fact, that the institution of marriage came into being thus avoiding the confusion and corruption in the society, in the field of sex and rather creating more restraint by putting a limit or a restriction on the expression of sex, which would also help the individual in diversion of their time and energy towards other nobler and higher values of life. But a couple which takes marriage as a license for indulging in sex without an exercise of control behaves just opposite to the very concept of marriage, as an individual is the very unit of the society and if there remains confusion, frailty, corruption for lack of restraint, which means no stability, constancy, or character in the individual, then that individual is bound to vomit his uncontrolled lustful tendencies along with various others linked thereto, in the society extensively and thus spoil the society, not to talk of his contributing any good to it, and also himself.

Or again, as the object of this pleasure involves a sentient being and not a dead matter, it must be restricted to a legal partner, otherwise it is bound to create contamination in the family and the society both. If you demand good behaviour and other benefits from the society towards yourself and your family etc., then what right or justification do you have to give contamination to the society if you do not have anything good to give? However, if a person's legal partner is impotent and visits a prostitute, say, once in a year, as second marriage can not be arranged because of other difficulties he shows a greater exercise of morality than a person who daily indulges with his or her legal partner. Nevertheless, the prostitution itself is a curse for the society.

Now, because the Goal of life, as explained in spirituality, is the realization of the subtlest plane of Infinite Bliss, and as

the sex pleasure is the grossest, an attempt must be made so as to turn the flow of tendencies from this pleasure towards the subtlest plane of spirituality.

However, suppression is not the meaning here. A healthy control by those who wish to indulge occasionally without being a slave to it, and a perfect detachment of no-necessity by those who wish to avoid it and turn this flow altogether towards Realization, are made possible by spiritual education of the Intellect along with the regular spiritual practices which include pranayama, meditation and devotion etc., by bringing what is called elevation. Such perfectly elevated persons have been known in the history of man-kind. Sukhadeva and Christ in the remote past, and Totapuri<sup>1</sup>, Ramakrishna<sup>2</sup>, Vivekananda<sup>3</sup>, Rama Tirtha<sup>4</sup> and Yogananda in the near past are but a few examples to quote. Nevertheless in the process indicated above, mistakes and falls are bound to be there and of

- 1 Totapuri was a Sannyasin from Punjab  
He helped Ramakrishna attain Nirvikalpa Samadhi.
- 2 Ramakrishna put himself to the greatest test when he touched his wife, while in the same bed for the very first time, and instead went into samadhi.
3. Vivekananda says  
"Truth never comes where lust and fame and greed of gain reside. No man who thinks of woman as his wife can ever perfect be."
- 4 Rama Tirtha and his wife were of a great help to each other. His wife had started meditating upon his body (forehead), seeing the divinity in him and then realizing it in herself by getting into trance through such meditations.  
"then they passed months together, no idea of lower thoughts came to them, passion was conquered, there was mutual understanding, both were free"  
—Rama Tirtha.

which one should not be afraid, otherwise there will be neither any progress nor any pursuit

The occasional Indulgence mentioned above should be soon restricted to the production of children, and the mere Indulgence done away with i.e. the sexual organ should not be used for pleasure alone—like the palate which should not be used for taste alone, but there is a great difference in the use of these two organs, as lot of vital energy is wasted in the former case. The sexual act when restricted to progeny would not be considered as lust. Though majority of human beings must marry and have children, because firstly they can not learn in a natural way how to love deeply, which of course has to be expanded from family to community and from community to the world and which is thus essential for the very human race, and secondly because before the physical marriage takes place, mentally they are already married, due to social environments<sup>1</sup> etc i.e. practising mental prostitution which is most dangerous for health, physical and mental both, yet they would have perfect celibacy i.e. Brahmacharya if and

- I As regards the environments, specially, for the children and the boys and girls, great endeavour should be made to purify these. Children or boys and girls should be taught the importance of Brahmacharya and prepared for the same, before it is too late. And a great vigil and check should be exercised by the parents. They should not be allowed to read the books and magazines etc which would rouse the sex-impulses in them so soon, also the elders should not indulge in any loose talk or act in their presence. Let the sapling have the necessary hedging until it grows into a strong tree. Even the elders who have been slave to these impulses, will have, first, to adopt such like checks even by sleeping in separate rooms, discontinuing the privations and the life of club alcoholism etc. Then they are to replace the same by reading spiritual literature and attending spiritual meetings and then learning understanding and practising the spiritual Sadhana before they can get out of this degrading slavery.

when they use the sex-energy only for producing children and that too without any hankering for the same. But the senses are so interlinked that it would not be possible to exercise perfect Brahmacharya (which in wider and spiritual-sense means conduct or control over all the senses in order to realize Brahma i.e. Brahman, the absolute reality or truth of the nature absolute-existence-consciousness-bliss), unless one exercises control over all other senses. However, the control or restraint over senses or sexual-act is one thing and the restraint over the production of children another, the latter being possible<sup>1</sup> without the former, by use of some drugs or contraceptives<sup>2</sup>. The contraceptives etc. obviously have given a great freedom to its users, whether married or unmarried to indulge maximum not only with their own partners (in case of married couples) but also with other persons, by eliminating the fear of responsibility or burden of bringing up the children. But they do not realize

1. But, because of the basic psychological or spiritual mistake in the approach to this problem and the life as a whole, it could not be made possible in the actual results :

“It is certain that during the twenty-five years that have especially seen the increase in France of anti-conceptionist methods, the number of criminal abortions has not become less.”  
—Bureau.

2. “contraception removes all prudential motives for self restraint and makes it possible for sexual indulgence in marriage to be limited only by the diminution of desire or the advance of age. Apart from this, however, it inevitably has an influence outside the marriage relation. It opens the door for irregular, promiscuous and unfruitful unions, which from the point of view of modern industry, sociology and politics, are full of dangers.....by contraception, inordinate sexual indulgence both in and out of marriage is facilitated, and.....evil must come to both individuals and the race.”

—William Loftus Hare.



the harm they bring to the society and also to themselves. The sexual-act takes away a certain amount of psychic energy too ; and thus its frequent occurrence is like making a big hole just after the starting point of a water-pipe taken into one's residence for distant taps in the rooms. Hence greater the indulgence, lesser the psychic energy available for the usual abilities of the mind regarding concentration, understanding and stability, and greater the interference<sup>1</sup> with one's day to day activities ; and obviously, lesser the indulgence, greater the possibilities for obtaining greater capacities of the mind for concentration, understanding, deeper-thinking and stability etc., so badly required for building a great character and the spiritual upliftment of the individual and healthy progress with harmony in the society.

Now this psychic energy also manifests certain relevant emotions with the result that greater possibility exists for a person, while using the contraceptives (which will ensure that no child would be born and hence encourage for coition with a woman other than his wife, by the reason of her being ill, or not being available otherwise) to start thinking that he perhaps loves this woman more than his wife or in addition to her, thus bringing confusion and conflict, to get out of which, he may look for a defect in his wife, helplessly get angry with her with one excuse or the other, and even ask for a divorce, leading

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1. "Thus it is not proved to my satisfaction that sexual union in marriage is in itself good and beneficial to the unionists. To the contrary effect I can bear ample testimony from my own experience and that of many friends. I am not aware of any of us having derived any benefit, mental, spiritual or physical. Momentary excitement and satisfaction there certainly was. But it was invariably followed by exhaustion. And the desire for union returned immediately the effect of exhaustion had worn out. Although I have always been a conscientious worker, I can clearly recall the fact that this indulgence interfered with my work. It was the consciousness of this limitation that put me on the track of self-restraint."

—Gandhi.

to marriage with this woman. As the trouble with the new wife is the same, both may either ask for another divorce or indulge in open prostitution torturing themselves, physically and mentally both.

Further, there is four-fold cause for one's slavery to sex-indulgence. At the level of intellect it is the adamant idea of being a limited-being or a limited-individuality, at the level of mind it is the uncontrolled emotions ; at the level of the psychic-prana, it is the psychological-suppression or split-personality ; and at the level of the physical personality, it is the anxiety for the results of actions. Hence the solution is also four-fold viz Gyana Yoga, Bhakti Yoga, Raja Yoga, and Karma Yoga, overcoming the confusion, wrong evaluation of the situation and the relation thereto, and nervous-tension, etc — the effects of the above said, conscious and unconscious, four-fold cause

Now there are those who do not indulge much physically because of various reasons, but they spend long time in contemplating upon sex ideas in order to enjoy. This may be called mental-prostitution<sup>1</sup>. Whenever this state comes within,

1. He who outwardly restraining the sense-organs and organs of action, sits mentally dwelling on objects of senses, that man of deluded intellect is called a hypocrite "

— Gita.

A similar remark is given about one who seemingly goes into meditation, in Adi Granth :

ਆਗੈ ਰਾਖਿਓ ਸਾਲਗਿ ਰਾਮੁ ॥  
ਮਨੁ ਕੀਨੈ ਦਹਦਿਸ ਬਿਸਾਮੁ ॥  
ਇਹ ਬਿਧਿ ਕੋਇ ਨ ਤਰਿਓ ਮੀਤੁ ॥  
ਆਗੈ ਰਾਖਿਓ ਸਾਲਗਿ ਰਾਮੁ ॥  
ਮਨੁ ਕੀਨੈ ਦਹਦਿਸ ਬਿਸਾਮੁ ॥  
ਇਹ ਬਿਧਿ ਕੋਇ ਨ ਤਰਿਓ ਮੀਤੁ ॥

"You are keeping the idol (or a form) of God before you, (which is sought as a help for concentration leading to a higher vision of God within), but your mind is dwelling (upon the objects of sensual joys) in ten (i.e. various) directions... This way, Oh friend, no one gets salvation."

or even otherwise, the person may question himself—'Who is it that wants this pleasure? Who am I? I want to study it and not to be taken away by its flow. Do I really feel blissful after it? Does it give me or help me towards the attainment of a lasting happiness? Why should not I have instead some intellectual joys and then rise towards still subtler deeper wider and lasting spiritual joy? These questions are to be put to oneself with a feeling of strength within and not with an attitude of escape. With this and the spiritual exercises indicated above a person is sure to rise quicker to Elevation i.e. Sahaj.

Here it may also be mentioned that some seekers it has been seen unnecessarily go on talking about their sex weaknesses and thus bring the samskaras of sex indulgence in a much greater number and intensity in the surface mind, bringing more harm to themselves than the good they wished. It should be clearly borne in the mind that the more you talk or think about it helplessly, the more uncontrollable and troublesome it would become. And the more you forget it, the more control becomes exercisable. It should also not be made an open secret and thus avoid more trouble. It should only be talked to a competent spiritual person and the advice understood practised and the results seen and nothing more.

It should also be never forgotten that chastity has been considered as the highest virtue for which both the spiritual and social reasons have been advanced above. The various religions all over the world or the spiritual giants have always insisted upon absolute chastity. This is how there came into being the order of 'monks'. But the chastity must be in thought word and deed all. However, the way is for the majority of mankind through the relative control to the absolute control, by elevation as explained above, and not by suppression any way.

Nevertheless there have been perfect saints who had married and produced children. But it was controlled and in an unattached way as they were perfectly established in their Real Nature. Upon this Swami Rama Tirtha says

'all our saints who lived apparently a married life, lived wholly and solely with Truth and that Their mind was perfectly unattached perfectly pure even though they lived in the family, had children

What a grand perfection ! They married and produced children like Kabir and Nanak, and yet there was no lust or attachment in them. They fought, like Krishna and Gobind Singh, and yet there was no anger in them. They ruled as kings, like Rama and Janaka, and yet there was no greed in them. They had great powers, like Christ and Shankaracharya, and yet there was no egotism in them.

In other words, the way may be through complete negation but once the Realization takes place, the contact of senses of a realized person, with the sense objects, is always for a good cause or say a natural agent for the play of the phenomenon and never to seek or hanker after a sensual joy.

It may be however mentioned here that certain persons have started thinking that not only the complete negation or absolute physical chastity is not possible but that it is also harmful for the individual bringing diseases like neurosis<sup>1</sup> upon him. Their first contention appears to have been based upon their own helplessness because of the force of the perpetual Indulgence. The second may be true only in the case of abnormal<sup>2</sup> subjects. Rather it may be said here that the frequ-

- 1 'From the point of view of cure, the advice to 'go and express your instincts' is only one degree more foolish than the antiquated advice which used to be given to every neurotic girl 'All you need is to get married'. In actual experience I have never known a true neurosis cured by marriage, still less by sexual libertinism."

—Dr Hadfield.

- 2 "sociologists and moralists can repeat with M. Ruysen this elementary and physiological truth 'that the sexual appetite does not need like the requirements of aliment and exercise, a minimum of necessary satisfaction. It is a fact that man or woman can lead a chaste life without experiencing except in the case of a few abnormal subjects, serious disturbance or even painful inconvenience. It has been

ent Indulgence even for the sake of progeny brings such a deficiency as to the detriment of the internal reproduction for the building up of the body :

"The law of life, then, at this level is to feed the germ-cells, firstly for regeneration (i.e. internal reproduction for the building up of the body), secondly for generation (i.e. external reproduction for the continuance of the species). In case of deficiency, regeneration must take the first place and generation be suspended. Thus we may learn the origin of the suspension of reproduction and follow it to its later phases of human continence and asceticism generally. Inner reproduction can never be suspended except at the cost of death"

—William Loftus Hare.

"As a matter of fact among civilized human beings sexual intercourse is practised vastly more than is necessary for the production of the next generation and is carried on at the expense of internal reproduction, bringing disease, death and more in its train."

—William Loftus Hare.

He also says:

"From the point of view of bodily, mental and spiritual welfare, sexual continence would appear to be the Irrefutable law deduced from the facts ..... .. It is worthy of remark here that the formulation of the strictest ethic by yogin, bhikkhu and monk does not, as is so often believed, rest on mythological fables or superstitions, but on an intuition of the physiological facts"

said—and cannot be too often repeated, since such an elementary truth can be so widely disregarded—that no disease ever comes through continence to normal subject, who form the immense majority, while many diseases, very well known and very serious, are the results of Incontinence."

—Bureau.

Further, it has been stated in most clear terms by authorities like Prof. Alfred Fournier and others that continence or chastity brings no harm to the individual, and that, rather, there are great benefits from it :

"There has been unfitting and light talk about 'the dangers of continence for the young man'. I can assure you that if these dangers exist I know nothing about them, and that as a physician I am still without proof of their existence, though I have had every opportunity in the way of subjects under my professional observation."

—Prof. Alfred Fournier.

"Continence does not harm, it does not hinder development, it increases energy and enlivens perception. Incontinence weakens self-control, creates habits of slackness, dulls and degrades the whole being, and lays it open to diseases which can be transmitted to several generations."

—Sir Andrew Clarke.

"All men, and young men in particular, can experience the immediate benefit of chastity. The memory is quiet and tenacious, the brain lively and fertile, the will energetic, the whole character gains a strength of which libertines have no conception"

—Prof. Montegazza.

Now are explained the terms like Suppression and Elevation etc, in the spiritual sense —

Suppression means the resistance of a tendency by force, physical or mental, without any understanding. Here an unhealthy reaction is bound to follow.

When an undesired tendency, in the background of the understanding of the spiritual philosophy in general and that of the case in particular, is done away with temporarily, and mind is given an other healthier or a nobler tendency and the means therewith to express, the act is called—'Replacement.' The

replacement would be made, however, more successful by the acquisition of the psychic strength gained by spiritual exercises.

When this replacement is repeated again and again, a time comes when in a very natural, unattached and care-free manner, the idea of the old tendency even when brought to the surface-consciousness, from outside or from within because of the memory etc., brings no tinge of temptation or inclination i.e. not effective, like a cloud without water. This is 'elevation' as regards the particular tendency. This can be seen working already in man's life, in many ways. For example a man who was much tempted by a doll in his child-hood, in as much as he would weep and cry if any body snatched it away and would not sleep without it, is now in an elevated state because of numberless replacements, as regards that tendency of child-hood.

But there are hundred and one conscious-vasanas<sup>1</sup> (subtle-desires having manifested in the surface-consciousness as what may be called Ichha i.e. 'desire'), and thousand and one unconscious samskaras<sup>1</sup> (tendencies at the level of instinct) troubling, directly and consciously, or indirectly and unconsciously and waiting for their turn to express at the conscious-level; and not only that, they also go on multiplying. In other words, if you start replacing or elevating the 'undesired' i.e. agitating vasanas, one by one, there is no end to this process; hence the elevation will never be complete or wholesome. That is, you will have to find a technique by which you are able to elevate your very personality, the being, the self, and realize the complete-elevated-state of existence; and this indicates the 'Super-conscious' the realization of which alone brings a spontaneous flow of the healthier or nobler and selfless tendencies; and thus no agitation, no expectation, and no suppression whatsoever.

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1. Samskaras are necessarily born out of past experiences of many a life including the present. As regards this aspect, 'Vasanas' and 'Samskaras' are often used interchangeably. But Vasanas can be about the future, as well.

ever, because the realization of the 'Super-conscious' (Turiya) brings you the knowledge i.e. experience of the greatest truth that every one else is nothing but your own Self (Brahman or God) in another form and that the Real Nature of this Self is Infinite Bliss !

Now there are many psychologists or psychoanalysts who not knowing the superconscious, have always been trying to explain even the healthy, higher, nobler and sacrificing achievements or acts of the great men of the world, in terms of the lower animalistic impulses and ever trying to find the answer from the unconscious plane of mind. They have directly or indirectly encouraged scepticism<sup>1</sup> and indulgence<sup>2</sup>, or at the most they have asked or helped the patient to be himself<sup>3</sup>, without ever themselves knowing what is the Self.

It may also be stated here that the tendency, on their part to make everything in the dream stand for something (mostly sexual and sexual alone) other than itself and in that also to universalise<sup>4</sup> it can not be appreciated, because firstly, there

- 1 'In Freudian analysis it is sufficient if the subject realizes that he is sceptic'

—Hans Jacobs

- 2 'Freud's opinion that dreams are merely an expression of repressed wishes which are in conflict with the ideals of 'cultured' society, is an unjustified generalization. The view is valid for people to whom sex is taboo'

—Hans Jacobs

- 3 'Jung states that following his methods, man comes to himself'

—Hans Jacobs

- 4 Symbols have no universally valid meaning. They convey a sensible representation of an idea with which they are connected through individual association. Had they a fixed meaning they would be mere 'signs' and not symbols at all.

—Hans Jacobs



are many dreams which have direct bearing upon the actual objects or events of the waking-state, either reproducing the past or yearning for the future ; and secondly, even when the symbols are used in the dreams, not only these need not have the same meaning in an other part of the country or the world at large, but these may rather have different meanings to the different persons even of the same locality, nay even of the same house, because of the difference in their tastes, occupation, habits and knowledge etc. Even in the waking-state this is the case. For example a black rod may mean shiva linga in a Hindu-temple to someone, and a snake or penis to another ; the former, thereby, may get into a peaceful or holy mood, whereas the latter, just the opposite. To another it may mean the hair of his wife or a bottle of whisky ; and yet to another it may even remind school days and also perhaps the day when the school-teacher had beaten him severely with a similar rod.

Dr. H. J. Eysenck says :

"the symbols which are supposed to hide the dream-thought very frequently do nothing of the kind. Many people who have no knowledge of psychoanalysis are able to interpret the sexual symbols which occur in dream without any difficulty at all ..... There seems to be little disguise in a person's dreaming about a cock, symbolizing the penis, when the very same person would not even know the term penis and always refers to his sex organ as his 'cock'. Freud seems to have been singularly remote from the realities of everyday life ... .."

"There is one further difficulty in accepting the symbolic interpretations presented by so many dream interpreters. How, it may be asked, do we know that a motor-car stands for the sexual drive, might it not simply stand for a motor-car ? ... ..If, therefore, we wanted to dream of a railway journey the thing would just be impossible. All we can ever dream about, if we follow the Freudian theory, is sex, sex and sex again .. ..To the patient who is being analysed by a follower of Freud, it would not

occur to dream in Jungian symbols because he has not become acquainted with them. In general, symbols are relative to the education and experience of the dreamer, although certain symbols, such as the moon, are very widely used because they are familiar to almost all human beings."

Moreover the intellect i.e. the discriminative capacity of the 'mind' (Antahkarana i.e. the Internal Instrument or Internal organ), in the dream, generally becomes weak, in as much as there is overlapping in its perceptions, and one thing from one event is taken for another thing from another event, and when it is intense, the whole dream is reduced to a mere, or a vague, idea, for the purusha (i.e. the subject). The spiritual sadhana is helpful to make the perception finer and clearer.

They should further note that every cause has an effect and every effect has a cause; and working thus they would be led nowhere. It is regressio ad infinitum. It is circular and is thus rather a trap than a solution. Even if, through the methods of the psychoanalysts with the above views, an initial and temporary success is obtained, it in itself will never be a wholesome treatment.

Further their methods can not bring a real success, as for most of them, in the words of Hans Jacobs (himself a qualified psychoanalyst and a former pupil of C. G. Jung): "it is not possible to accomplish a real transformation of human nature ... Freud and Jung<sup>1</sup> who frankly admit their impotence to influence the demonic powers in modern civilization, are only restating this basic attitude. The idea that a truly liberated man (Avatar, Jivanmukta)<sup>2</sup> can bring his weight to bear

1. Nevertheless, Dr. Jung has somehow appreciated the need of the spiritual or religious help by man:

"Man has always stood in need of the spiritual help which each individual's own religion held out to him. It is this that lifts him out of his distress."

2. These brackets are in the original.

against the demons is foreign to these conceptions." Rather, again in the words of Hans Jacobs : "for Freud it (culture) is built on sexuality." Hans Jacobs also (though making an exception too) says : "I returned to Germany in the hope of discovering new workers whose achievements could be compared with those of the authors here discussed but regret to say that I did not find them. Work is carried on in the beaten tracks."

Moreover, even the reality about the 'self' i.e. the Real Self or 'Atman' has not been revealed to them :

"As the last essence of his researches, Jung indicates the 'self', which represents to him the sum total of conscious and unconscious existence.....Jung mistakenly borrowed it from Indian philosophy. For there 'Self' is synonymous with 'Atman' or the Self which resides as knowledge in everything created, in man as well as in the flower, the crystal, the stars ;....." Hans Jacobs.

Nevertheless there have been some French psychologists (and a few others too) who according to a statement of Professor Jules-Bois in 1928, had investigated and recognised the existence of the superconscious, as "the exact opposite of the sub-conscious mind as conceived of by Freud ; and which comprises the faculties that make man really man and not just a super-animal." He further explains that the higher consciousness is "not to be confused with Couéism or hypnotism."

William James the great American Psychologist was able to appreciate the possibility of conquering the lower nature of man by realizing Samadhi :

"In India, training in mystical insight has been known from time immemorial under the name of Yoga. Yoga means the experimental union of the individual with the divine. It is based on persevering... .. concentration..... The Yogi who has by these means overcome the obscurations of his lower nature sufficiently, enters into the condition termed Samadhi."

However the solution would only be wholesome and real, when the real Self is found or realized. And it can not be real or free, as long it is identified with the ever changing phenomenon of body and mind. It can never be found in the circular chain of the alternate links of cause and effect. This chain is Maya macrocosmically and 'mind' whose generic name is 'chitta' (reflected consciousness) and psychological name is Antahkarana (internal organ), microcosmically. And this must be transcended in order to know the Free Self whose Absolute Nature would then be revealed as the Eternal Existence Consciousness Bliss and the realization of which alone brings the all round or wholesome elevation. The method as already enunciated is spiritual Sadhana which would however vary according to the difference in the dominating trends of the seekers the trends being philosophical, emotional, psychic and physical. But as these are not water tight compartments and as every one has got all these aspects in him, all the four would be helpful to each and every individual with varying degrees.

ਹਰਿ ਸਿਮਰਨਿ ਧਾਰੀ ਸਭ ਧਰਨਾ ॥

ਸਿਮਰਿ ਸਿਮਰਿ ਹਰਿ ਕਾਰਨ ਕਰਨਾ ॥

ਹਰਿ ਸਿਮਰਨਿ ਧਾਰੀ ਸਭ ਧਰਨਾ ॥

ਸਿਮਰਿ ਸਿਮਰਿ ਹਰਿ ਕਾਰਨ ਕਰਨਾ ॥

The manifestation of the whole world is only to invoke Him i.e. to go back to Him,

(Therefore) invoke and do invoke God which is the cause of this effect (i.e. the World)

ਹਰਿ ਸਿਮਰਨਿ ਕੀਓ ਸਗਲ ਅਕਾਰਾ ॥

ਹਰਿ ਸਿਮਰਨ ਮਹਿ ਆਪਿ ਨਿਰੰਕਾਰਾ ॥

ਹਰਿ ਸਿਮਰਨਿ ਕੀਓ ਸਗਲ ਅਕਾਰਾ ॥

ਹਰਿ ਸਿਮਰਨ ਮਹਿ ਆਪਿ ਨਿਰੰਕਾਰਾ ॥

(As the whole of manifestation is to invoke Him (ultimately) i.e. to go back to the state of Godhead, (Therefore) in the invoker (i.e. the Invoker) is the very formless (i.e. GOD the Invoked)

And this is the Realization

ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪਿ ਬੁਝਾਇਆ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਸਿਮਰਨੁ ਤਿਨਿ ਪਾਇਆ ॥੮॥੧॥

ਕਰਿ ਕ੍ਰਪਾ ਜਿਸੁ ਆਪਿ ਬੁਝਾਇਆ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਸਿਮਰਨੁ ਤਿਨਿ ਪਾਇਆ ॥੮॥੧॥

One whose Self has been kind to oneself, the Self is realized,

Nanak advises that one should (however) approach a Guru to Invoke God.

### ਸਲੋਕੁ ਸਲੋਕੁ SLOKA

(Prologue, to the 2nd Astapadi i.e. Octave)

ਦੀਨ ਦਰਦ ਦੁਖ ਭੋਜਨਾ ਘਟਿ ਘਟਿ ਨਾਥ ਅਨਾਥ ॥

ਸਰਣਿ ਤੁਮਾਰੀ ਆਇਓ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਸਾਥ ॥੧॥

ਦੀਨ ਦਰਦ ਦੁਖ ਭੋਜਨਾ ਘਟਿ ਘਟਿ ਨਾਥ ਅਨਾਥ ॥

ਸਰਣਿ ਤੁਮਾਰੀ ਆਇਓ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਸਾਥ ॥੧॥

The pain (in the field of sensual joys) and misery (in the field of mental joys) of the poor (in the heart i.e. the humble ones) are removed, wherever they be, (by Thee Who becomes realized as) the supporter of dependents (i.e. the seekers), (Who) take refuge in (i.e. Invoke) Thee (and realize) God (Thee) as existing with (i.e. within themselves)—Nanak says

ਅਸਟਪਦੀ ਅਸਟਪਦੀ

Astapadi (Octave)-2

Shabad (Psalm)-1

ਜਹ ਮਾਤ ਪਿਤਾ ਸੁਤ ਮੀਤ ਨ ਛਾਈ ॥

ਮਨ ਉਹਾ ਨਾਮੁ ਤੇਰੈ ਸੋਗਿ ਸਹਾਈ ॥

ਯਹ ਮਾਤ ਪਿਤਾ ਸੁਤ ਮੀਤ ਨ ਛਾਈ ॥

ਮਨ ਯਹਾ ਨਾਮੁ ਤੇਰੈ ਸੋਗਿ ਸਹਾਈ ॥

Where mother, father, son, friend or brother can't be depended upon,

There, Oh mind, only God (i.e. God Realization) shall be with Thee to help thyself.

ਜਹ ਮਹਾ ਭਇਆਨ ਦੂਤ ਜਮ ਦਲੈ ॥

ਤਹ ਕੇਵਲ ਨਾਮੁ ਮੰਗਿ ਤੇਰੇ ਚਲੈ ॥

ਜਨ ਮਹਾ ਮਫ਼ਆਨ ਦੂਤ ਜਮ ਦਲੈ ॥

ਜਨ ਕੇਵਲ ਨਾਮੁ ਸਗਿ ਤੇਰੇ ਚਲੈ ॥

Where the most terrible death-bringing events try to crush you,

There only the Realization (of your Immortal Self) can be with thee i.e. help thee.

ਜਹ ਮੁਸਕਲ ਹੋਵੈ ਅਤਿ ਭਾਰੀ ॥

ਹਰਿ ਕੋ ਨਾਮੁ ਖਿਨ ਮਾਹਿ ਉਧਾਰੀ ॥

ਜਹ ਮੁਸਕਲ ਹੋਵੈ ਅਤਿ ਮਾਰੀ ॥

ਹਰਿ ਕੋ ਨਾਮੁ ਖਿਨ ਮਾਹਿ ਉਧਾਰੀ ॥

Where the troubles become unbearable,

(There) God Realization at once makes you overcome (this feeling).

ਅਨਿਕ ਪੁਨਹ ਚਰਨ ਕਰਤ ਨਹੀ ਤਰੈ ॥

ਹਰਿ ਕੋ ਨਾਮੁ ਕੋਟਿ ਪਾਪ ਪਰਹਰੈ ॥

ਅਨਿਕ ਪੁਨਹ ਚਰਨ ਕਰਤ ਨਹੀ ਤਰੈ ॥

ਹਰਿ ਕੋ ਨਾਮੁ ਕੋਟਿ ਪਾਪ ਪਰਹਰੈ ॥

Numberless ceremonies of rituals done did not save, (Whereas) God Realization takes (the very moment) the most sinful beyond, i.e. the seeker realizes the state beyond sin or virtue—Turiya i.e. the Transcendental or the Absolute Nature of man.

ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ॥

ਨਾਨਕ ਪਾਵਹੁ ਸੁਖ ਘਨੇਰੇ ॥੧॥

ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ॥

ਨਾਨਕ ਪਾਵਹੁ ਸੁਖ ਘਨੇਰੇ ॥੧॥

(Hence) tell your mind to approach a Guru to Invoke God,

And Realize Infinite Bliss—Nanak says.

Shabad (Psalm)-॥

ਸਗਲ ਸ੍ਰਿਸਟਿ ਕੇ ਰਾਜਾ ਦੁਖੀਆ ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਤ ਹੋਇ ਸੁਖੀਆ ॥

ਸਗਲ ਸ੍ਰਿਸਟਿ ਕੀ ਰਾਜਾ ਦੁਖੀਆ ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਤ ਹੋਇ ਸੁਖੀਆ ॥

One may become a king of the whole world (without and yet) remain miserable (within),

(Whereas) the Invocation for God-Realization brings (Eternal) Bliss.

ਲਾਖ ਕਟੌਰੀ ਬੰਧੁ ਨ ਪਰੈ ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਤ ਨਿਸਤਰੈ ॥

ਲਾਖ ਕਟੌਰੀ ਬੰਧੁ ਨ ਪਰੈ ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਤ ਨਿਸਤਰੈ ॥

Even after earning lacs and crores, one's (thirst) is never over,

(Whereas) God-Realization takes one beyond it.

ਅਨਿਕ ਭਾਇਆਂ ਟੰਗ ਤਿਖ ਨ ਬੁਝਾਵੈ ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਤ ਆਖਾਵੈ ॥

ਅਨਿਕ ਸਾਝਿਆ ਰੰਗ ਤਿਖ ਨ ਬੁਝਾਵੈ ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਤ ਆਖਾਵੈ ॥

Even the acquisition of numberless worldly sense-objects does not quench the thirst (to get more) or to indulge more),

(Whereas) God Realization (Instantaneously) does it.

ਜਿਹ ਭਾਠਗਿ ਇਹੁ ਜਾਤ ਇਕੋਲਾ ॥

ਤਹ ਹਰਿ ਨਾਮੁ ਸੰਗਿ ਚੋਤ ਸੁਹੇਲਾ ॥

ਜਿਹ ਸਾਰਗਿ ਭਟੁ ਜਾਤ ਭਧੇਲਾ ॥

ਤਹ ਫਰਿ ਨਾਮੁ ਸੰਗਿ ਹੋਤ ਸੁਫੇਲਾ ॥

The path where one finds oneself alone (i.e. when every thing else seems undependable),

There (only) God Realization can be with you to make thee Blissful (i.e. attain the Blissful state which is the Real Self and thus the only dependable thing)

ਐਸਾ ਨਾਮੁ ਮਨ ਸਦਾ ਧਿਆਈਐ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਰਮ ਗਤਿ ਪਾਈਐ ॥੨॥

ਏਸਾ ਨਾਮੁ ਮਨ ਸਦਾ ਧਿਆਈਐ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਰਮ ਗਤਿ ਪਾਈਐ ॥੨॥

(Tell your) mind to meditate upon such God always, And approach a Guru for the Supreme State (of God Realization)—Nanak says.

Shabad (Psalm)-III

ਛੂਟਤ ਨਹੀ ਕੋਟਿ ਲਖ ਬਾਹੀ ॥

ਨਾਮੁ ਜਪਤ ਤਹ ਪਾਰਿ ਪਰਾਹੀ ॥

ਛੂਟਤ ਨਹੀ ਕੋਟਿ ਲਖ ਬਾਹੀ ॥

ਨਾਮੁ ਜਪਤ ਤਹ ਪਾਰਿ ਪਰਾਹੀ ॥

Where lacs or crores of supporters can't get you out of the bondage,

God Realization, there, brings (Immediate) Freedom

ਅਨਿਕ ਬਿਘਨ ਜਹ ਆਇ ਸੰਘਾਰੈ ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਤਤਕਾਲ ਉਧਾਰੈ ॥

ਅਨਿਕ ਬਿਘਨ ਜਹ ਆਇ ਸੰਘਾਰੈ ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਤਤਕਾਲ ਉਧਾਰੈ ॥

Where numberless obstacles threaten to ruin you,

(There) God Realization brings you salvation, instantly.



ਅਨਿਕ ਜੋਨਿ ਜਨਮੈ ਮਰਿ ਜਾਮ ॥  
 ਨਾਮੁ ਜਪਤ ਪਾਵੈ ਬਿਸ੍ਵਾਮ ॥  
 ਅਨਿਕ ਜੋਨਿ ਜਨਮੈ ਮਰਿ ਜਾਮ ॥  
 ਨਾਮੁ ਜਪਤ ਪਾਵੈ ਬਿਸ੍ਵਾਮ ॥

One goes on having numberless rounds of birth and death,

(Until) God Realization (makes one realize one's changeless Nature and thus) brings the (Eternal) Rest.

ਹਉ ਮੈਲਾ ਮਲੁ ਕਬਹੂ ਨ ਧੋਵੈ ॥  
 ਹਰਿ ਕਾ ਨਾਮੁ ਕੋਟਿ ਪਾਪ ਧੋਵੈ ॥  
 ਹਉ ਮੈਲਾ ਮਲੁ ਕਬਹੂ ਨ ਧੋਵੈ ॥  
 ਹਰਿ ਕਾ ਨਾਮੁ ਕੋਟਿ ਪਾਪ ਧੋਵੈ ॥

The Egoism Is the (greatest) dirt and It can never be washed away, ~~ਅਸਿਧ~~

(But for) the God Realization (which) removes the crores of sins i.e. the tendencies which take one away from one's Real Self

ਐਸਾ ਨਾਮੁ ਜਪਹੁ ਮਨ ਰੰਗਿ ॥  
 ਨਾਨਕ ਪਾਈਐ ਸਾਧ ਕੈ ਸੰਗਿ ॥੩॥  
 ਏਸਾ ਨਾਮੁ ਜਪਹੁ ਮਨ ਰੰਗਿ ॥  
 ਨਾਨਕ ਪਾਈਐ ਸਾਧ ਕੈ ਸੰਗਿ ॥੩॥

Colour your mind with the bliss of such God Realization,

For which have a personal contact with a Saint (Or an advanced-seeker)—Nanak says.

Shabad (Psalm)-iv

ਜਿਹ ਮਾਰਗ ਕੇ ਗਏ ਜਾਹਿ ਨ ਕੋਸਾ ॥  
 ਹਰਿ ਕਾ ਨਾਮੁ ਉਹਾ ਸੰਗਿ ਤੋਸਾ ॥  
 ਜਿਹ ਮਾਰਗ ਕੇ ਗਏ ਜਾਹਿ ਨ ਕੋਸਾ ॥  
 ਹਰਿ ਕਾ ਨਾਮੁ ਉਹਾ ਸੰਗਿ ਤੋਸਾ ॥

For the journey (of life and death) the measure of which one cannot know,

The only (dependable) provision with you can be God Realization (which Instantaneously brings Realization of your Independent Immortal nature and hence you go beyond all fears).

ਜਿਹ ਪੈਠੈ ਮਹਾ ਅੰਧ ਗੁਬਾਰਾ ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਸੰਗਿ ਉਜੀਆਰਾ ॥

ਜਿਹੁ ਪੈਠੈ ਸਫਾ ਅੰਧ ਗੁਬਾਰਾ ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਸੰਗਿ ਰਜੀਆਰਾ ॥

Where there is extreme darkness (of ignorance),

There God Realization shall be your light (of knowledge).

ਜਹਾਂ ਪੰਥਿ ਤੇਰਾ ਕੋ ਨ ਸਿਵਾਨੂ ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਤਹ ਨਾਲ ਪਛਾਨੂ ॥

ਜਹਾਂ ਪੰਥਿ ਤੇਰਾ ਕੋ ਨ ਸਿਵਾਨੂ ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਤਹ ਨਾਲ ਪਛਾਨੂ ॥

Where nobody recognises your sect (to which you may belong from body's stand-point),

There God Realization brings the recognition,

ਜਹ ਮਹਾ ਭਇਆਨ ਤਪਤਿ ਬਹੁਘਾਮ ॥

ਤਹ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਤੁਮ ਉਪਰਿ ਛਾਮ ॥

ਜਹੁ ਸਫਾ ਮਫ਼ਜ਼ਾਨ ਤਪਤਿ ਬਹੁਘਾਮ ॥

ਤਹੁ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਤੁਸੁ ਊਪਰਿ ਛਾਮ ॥

Where there is most terrible heat and blaze (i.e. miseries within and without),

There God Realization brings you the shade (of the establishment in the eternal blissful nature of thy Real Self).

ਜਹਾਂ ਤ੍ਰਿਖਾ ਮਨ ਝੁਝੁ ਆਕਰਏ ॥

ਤਹ ਨਾਨਕ ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਬਰਵੇ ॥੪॥

ਜहाँ ਦੁਆ ਮਨ ਰੁਖੁ ਆਖਰੈ ॥

ਜਦ ਨਾਨਕ ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਧਰੈ ॥੪॥

Where the mind's thirst (for sense pleasure) cannot be quenched (even though you might have had these, Infinite number of times before),

There Realization of God and God alone brings the unending rain (of Bliss)—Nanak says

Shabad (Psalm)-v

ਭਗਤ ਜਨਾ ਕੀ ਬਟਤਿ ਨਾਮੁ ॥

ਸੰਤ ਜਨਾ ਕੈ ਮਨਿ ਬਿਸਾਮੁ ॥

ਮਗਤ ਜਨਾ ਕੀ ਧਰਤਿ ਨਾਮੁ ॥

ਸੰਤ ਜਨਾ ਕੈ ਮਨਿ ਬਿਸਾਮੁ ॥

For the devotees, God is a thing of dally use,  
(And ere long) the mind of these holy men gets established within

ਹਰਿ ਕਾ ਨਾਮੁ ਦਾਸ ਕੀ ਓਟ ॥

ਹਰਿ ਕੈ ਨਾਮਿ ਉਧਰੇ ਜਨ ਫਿਟਿ ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਦਾਸ ਕੀ ਓਟ ॥

ਹਰਿ ਕੈ ਨਾਮਿ ਚਖੇ ਜਨ ਚੋਟਿ ॥

The servant (of Lord) i.e. the devotee, knows that the only thing dependable is the God Realization, Which has taken many persons beyond (the miseries caused by ignorance of Truth or, the Real Nature)

ਹਰਿ ਜਸੁ ਕਰਤ ਸੰਤ ਦਿਨੁ ਰਾਤਿ ॥

ਹਰਿ ਹਰਿ ਅਉਖਧੁ ਸਾਧ ਕਮਾਤਿ ॥

ਹਰਿ ਜਸੁ ਕਰਤ ਸਤ ਦਿਨੁ ਰਾਤਿ ॥

ਹਰਿ ਹਰਿ ਅਉਖਧੁ ਸਾਧ ਕਮਾਤਿ ॥

The Saint (or a Devotee) sings praises unto (i.e. seeks) God, day and night,

(And thus) procures the Medicine (In the form) of God Realization which is cure for all the diseases i.e. the miseries.

ਹਰਿ ਜਨ ਕੈ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ॥  
 ਪਾਰਬ੍ਰਹਮਿ ਜਨ ਕੀਨੋ ਦਾਨੁ ॥  
 ਹਰਿ ਜਨ ਕੈ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ॥  
 ਪਾਰਬ੍ਰਹਮਿ ਜਨ ਕੀਨੋ ਦਾਨੁ ॥

To this man of God, God Realization is a Treasure, Which is Supreme Brahman<sup>1</sup>, (and the knowledge of which), he imparts to others as a grant (i.e. without any motive).

ਮਨ ਤਨ ਰੰਗਿ ਰਤੇ ਰੰਗ ਏਕੈ ॥  
 ਨਾਨਕ ਜਨ ਕੈ ਬਿਭਤਿ ਬਿਬੇਕੈ ॥੫॥  
 ਮਨ ਤਨ ਰੰਗਿ ਰਤੇ ਰੰਗ ਏਕੈ ॥  
 ਜਾਨਕ ਜਨ ਕੈ ਬਿਰਤਿ ਬਿਬੇਕੈ ॥੬॥

The body and the mind (of the seeker) become pulsated with consciousness of oneness, And he gets the (perfect) tendency (i.e. the capacity) to do Viveka (i.e. the discrimination between Real and Unreal i.e. Absolute and Relative)—Nanak says.

Shabad (Psalm)-vi

ਹਰਿ ਕਾ ਨਾਮੁ ਜਨ ਕਉ ਮੁਕਤਿ ਜੁਗਤਿ ॥  
 ਹਰਿ ਕੈ ਨਾਮਿ ਜਨ ਕਉ ਤ੍ਰਿਪਤਿ ਭੁਗਤਿ ॥

- 
1. It means Absolute unidentified with Maya. However at some places Supreme Brahman (Para Brahman or as written in the original of Sukhmani Par-Brahm) has also been loosely used for Brahman identified with Maya i.e. the lower Brahman (Apara Brahman or Saguna Brahman) and vice versa.

हरि का नाम जन कउ सुकति जुगति ॥

हरि कै नामि जन कउ लुपति सुगति ॥

God Realization brings to the seeker capacity to lead the life without any bondage,

And he is no more attracted by the sense indulgences

ਹਰਿ ਕਾ ਨਾਮੁ ਜਨ ਕਾ ਰੂਪ ਦੇਗੁ ॥

ਹਰਿ ਨਾਮੁ ਜਪਤ ਕਥ ਪਰੈ ਨ ਭੰਗੁ ॥

हरि का नामु जन का रूप रंगु ॥

हरि नामु जपत कथ परै न भंगु ॥

A person with God Realization can no longer be tempted by the physical charm,

And as such he never finds an obstacle to keep himself established within.

ਹਰਿ ਕਾ ਨਾਮੁ ਜਨ ਕੀ ਵਡਿਆਈ ॥

ਹਰਿ ਕੈ ਨਾਮਿ ਜਨ ਸੋਭਾ ਪਾਈ ॥

हरि का नामु जन की बड़ियाई ॥

हरि कै नामि जन सोभा पाई ॥

God Realization is the greatest quality (attainment) of a person,

And brings him the glory (of his own shining nature of the Real Self)

ਹਰਿ ਕਾ ਨਾਮੁ ਜਨ ਕਉ ਭੋਗ ਜੋਗ ॥

ਹਰਿ ਨਾਮੁ ਜਪਤ ਕਛੁ ਨਾਹਿ ਬਿਓਗੁ ॥

हरि का नामु जन कउ भोग जोग ॥

हरि नामु जपत कछु नाहि बिओगु ॥

To a man of God Realization there is no more temptation of uniting himself with sensual pleasures,

And he never feels lonely (because to him the Universe is a Unifold existence though appearing as Manifold)

ਜਨੁ ਰਾਤਾ ਹਰਿ ਨਾਮ ਕੀ ਸੇਵਾ ॥

ਨਾਨਕ ਪੂਜੈ ਹਰਿ ਹਰਿ ਦੇਵਾ ॥੬॥

ਜਨੁ ਰਾਤਾ ਹਰਿ ਨਾਮ ਕੀ ਸੇਵਾ ॥

ਨਾਨਕ ਪੂਜੈ ਹਰਿ ਹਰਿ ਦੇਵਾ ॥੬॥

This man of God always remains in the service of (i.e. in contact with) God (i.e. once one attains this Bliss, there is no departure from It, (And therefore) the Illumined person worships (invokes) God alone—Nanak says

Shabad (Psalm) vii

ਹਰਿ ਹਰਿ ਜਨ ਕੈ ਮਾਲੁ ਖਜੀਨਾ ॥

ਹਰਿ ਧਨੁ ਜਨ ਕਉ ਆਪਿ ਪ੍ਰਭਿ ਦੀਨਾ ॥

ਹਰਿ ਹਰਿ ਜਨ ਕੈ ਮਾਲੁ ਖਜੀਨਾ ॥

ਹਰਿ ਧਨੁ ਜਨ ਕਉ ਆਪਿ ਪ੍ਰਭਿ ਦੀਨਾ ॥

To the man of God God is Wealth and Treasure (the Infinite),

The wealth of Godhead is given to the man by God Himself (i.e. no more there is any difference in reality between God or the man of God, who has realized God or say Godhead)

Upon this Guru Gobind Singh says —

ਹਰਿ ਹਰਿ ਜਨ ਦੁਇ ਏਕ ਹੈਂ ਬਿਬ ਬਿਚਾਰ ਕਛੁ ਨਾਹਿ ॥

ਜਲ ਤੇ ਉਪਜ ਤਰੰਗ ਜਿਉ ਜਲ ਹੀ ਬਿਬੈ ਸਮਾਹਿ ॥

ਹਰਿ ਹਰਿ ਜਨ ਦੁਇ ਏਕ ਹੈਂ ਬਿਬ ਬਿਚਾਰ ਕਛੁ ਨਾਹਿ ॥

ਜਲ ਤੇ ਉਪਜ ਤਰੰਗ ਜਿਉ ਜਲ ਹੀ ਬਿਬੈ ਸਮਾਹਿ ॥

"God and man of God (i.e. who has realized God), are both one and the same entity there is no difference Indeed,

Just as (there is no difference in reality between Ocean and the wave as) from the water (Ocean) the wave arises, and into the water (Ocean) it goes back (i.e. In reality it was always the Ocean)

ਹਰਿ ਹਰਿ ਜਨ ਕੈ ਓਟ ਸਤਾਈ ॥  
 ਹਰਿ ਪ੍ਰਤਾਪਿ ਜਨ ਅਵਰ ਨ ਜਾਈ ॥  
 ਹਰਿ ਹਰਿ ਜਨ ਕੈ ਓਟ ਸਤਾਈ ॥  
 ਹਰਿ ਪ੍ਰਤਾਪਿ ਜਨ ਅਵਰ ਨ ਜਾਈ ॥

To man of God, God is the Strongest Refuge,  
 Hence the man of God recognizes no other glory  
 than that of God (as he knows the transitoriness of  
 the worldly glories).

ਉਤਿ ਪੋਤਿ ਜਨ ਹਰਿ ਰਸਿ ਰਾਤੇ ॥  
 ਸੁੰਨਿ ਸਮਾਧਿ ਨਾਮਿ ਰਸਿ ਮਾਤੇ ॥  
 ਓਤਿ ਪੋਤਿ ਜਨ ਹਰਿ ਰਸਿ ਰਾਤੇ ॥  
 ਸੁੰਨਿ ਸਮਾਧਿ ਨਾਮਿ ਰਸਿ ਮਾਤੇ ॥

(When) the man of God is fully coloured with the  
 Divine Ecstasy (i.e. established in Savikalpa Samadhi).  
 (Ere long) he realizes in the Shunya-Samadhi  
 (Nirvikalpa Samadhi—where there is cessation of  
 vibrations and which is Formless), the Real Nature  
 full with Bliss (alone).

There are two main types of Samadhis—One is  
 Savikalpa i.e. with a thought or a form, and the other  
 (final) is without it and hence Nondual, known as  
 Nirvikalpa

ਆਠ ਪਹਰ ਜਨੁ ਹਰਿ ਹਰਿ ਜਪੈ ॥  
 ਹਰਿ ਕਾ ਭਗਤੁ ਪ੍ਰਗਟ ਨਹੀ ਛਪੈ ॥  
 ਆਠ ਪਹਰ ਜਨੁ ਹਰਿ ਹਰਿ ਜਪੈ ॥  
 ਹਰਿ ਕਾ ਭਗਤੁ ਪ੍ਰਗਟ ਨਹੀ ਛਪੈ ॥

(Then) this man of God remains ever in God-Consciousness,

He becomes known and can no longer be hidden

ਹਰਿ ਕੀ ਭਗਤਿ ਮੁਕਤਿ ਬਹੁ ਕਰੇ ॥  
 ਨਾਨਕ ਜਨ ਮਗਿ ਕੋਝੇ ਤਰੇ ॥੨॥

हरि की भगति मुक्ति बहुत करे ॥

नानक जन मगि केते तरे ॥७॥

God Realization has liberated many,  
And through this man of Realization many others,  
too can obtain Salvation—Nanak

Shabad (Psalm) viii

ਪਾਰਜਾਤੁ ਇਹੁ ਹਰਿ ਕੇ ਨਾਮ ॥

ਕਾਮਧੇਨੁ ਹਰਿ ਹਰਿ ਕੁਣ ਗਾਮ ॥

ਪਾਰਜਾਤੁ ਇਹੁ ਹਰਿ ਕੋ ਨਾਮ ॥

ਕਾਮਧੇਨੁ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਮ ॥

God Realization is (the mythological) Prajat Tree  
(which fulfils every desire) i.e. it is a state of fulfilment,

Or like the Kamadhenu (a mythological cow which  
could fulfil many desires of its possessor)

ਸਭ ਤੇ ਉਤਮ ਹਰਿ ਕੀ ਕਥਾ ॥

ਨਾਮੁ ਸੁਨਤ ਦਰਦ ਦੁਖ ਲਥਾ ॥

ਸਭ ਤੇ ਉਤਮ ਹਰਿ ਕੀ ਕਥਾ ॥

ਨਾਮੁ ਸੁਨਤ ਦਰਦ ਦੁਖ ਲਥਾ ॥

The greatest talk is the one about God,

Hearing which (if and when one Realizes It) as one's  
Nam i.e. Real Nature, (the very moment) pain (in the  
field of sensual joys) and misery (in the field of mental  
joys) become extinct (for ever)

ਨਾਮ ਕੀ ਮਹਿਮਾ ਸੰਤ ਰਿਦ ਵਜੈ ॥

ਸੰਤ ਪ੍ਰਤਾਪਿ ਦੁਰਤੁ ਸਭੁ ਨਸੈ ॥

ਨਾਮ ਕੀ ਮਹਿਮਾ ਸੰਤ ਰਿਦ ਵਜੈ ॥

ਸੰਤ ਪ੍ਰਤਾਪਿ ਦੁਰਤੁ ਸਭੁ ਨਸੈ ॥

The glory of God Realization is fully known to the  
mind of the Saint (because now that there is no more  
a misery),



(And thus) by the grace (i.e. the help) of a Saint, one can remove the obstacles (in one's path).

But :

ਸੰਤ ਕਾ ਸੰਗੁ ਵਡਭਾਗੀ ਪਾਈਐ ॥

ਸੰਤ ਕੀ ਸੇਵਾ ਨਾਮੁ ਧਿਆਈਐ ॥

ਸੰਤ ਕਾ ' ਸੰਗੁ ਬਡਭਾਗੀ ਪਾਇਐ ॥

ਸੰਤ ਕੀ ਸੇਵਾ ਨਾਮੁ ਵਿਆਇਐ ॥

The contact with a saint is obtained by one who has got to his credit a great selfless activity in the past. (But when you do get a contact), do approach the Saint with the attitude of service (i.e. in the seeking spirit and not sucking) in order (to learn) to invoke thy Real Nature.

ਨਾਮ ਤੁਲਿ ਕਛੁ ਅਵਰੁ ਨ ਹੋਇ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਾਵੈ ਜਨੁ ਕੋਇ ॥੮॥੨॥

ਨਾਮ ਤੁਲਿ ਕਛੁ ਅਵਰੁ ਨ ਹੋਇ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਾਵੈ ਜਨੁ ਕੋਇ ॥੮॥੨॥

There is nothing equal to God Realization, (But) a rare one approaches a Guru and Realizes the Real Nature—Nanak.

ਸਲੋਕੁ ਸਲੋਕੁ SLOKA

(Prologue, to the 3rd Astapadi i.e. Octave)

ਬਹੁ ਸਾਸਤ੍ਰ ਬਹੁ ਸਿਮ੍ਰਿਤੀ ਪੇਖੇ ਸਰਬ ਵਢੋਲਿ ॥

ਪ੍ਰਭਸਿ ਨਾਹੀ ਹਰਿ ਹਰੇ ਨਾਨਕ ਨਾਮ ਅਮੋਲ ॥੧॥

ਬਹੁ ਸਾਸਤ੍ਰ ਬਹੁ ਸਿਮ੍ਰਿਤੀ ਪੇਖੇ ਸਰਬ ਫਟੋਲਿ ॥

ਪ੍ਰਭਸਿ ਨਾਹੀ ਹਰਿ ਹਰੇ ਨਾਨਕ ਨਾਮ ਅਮੋਲ ॥੧॥

There are many books like Shastras and Smritis (upon philosophy of Religion etc.) which after having gone through (it has been concluded),

That (the study<sup>1</sup> of) no one equals the actual practice for the Realization of God which is (thy) Real Nature beyond any value.

ਅਸਟਪਦੀ ਅਸਟਪਦੀ  
Astapadi (Octave)-3  
 Shabad (Psalm)-1

ਜਾਪ ਤਾਪ ਗਿਆਨ ਸਭ ਧਿਆਨ ॥  
 ਖਟ ਸਾਸਤ੍ਰ ਸਿਸ੍ਰਿਤਿ ਵਖਿਆਨ ॥  
 ਜਾਪ ਰਾਪ ਗਿਆਨ ਸਮ ਧਿਆਨ ॥  
 ਯਟ ਸਾਸਤ੍ਰ ਸਿਸ੍ਰਿਤਿ ਵਖਿਆਨ ॥

Repetition, Austerity and Intellectual-Knowledge, all are meant to get into Meditation,

The Six Shastras, and Smritis have stated (the same thing).

ਜੋਗ ਅਭਿਆਸ ਕਰਮ ਧਰਮ ਕਿਰਿਆ ॥  
 ਸਗਲ ਤਿਆਗ ਬਨ ਮਧੇ ਫਿਰਿਆ ॥  
 ਜੋਗ ਅਭਿਆਸ ਕਰਮ ਧਰਮ ਕਿਰਿਆ ॥  
 ਸਗਲ ਤਿਆਗ ਬਨ ਮਧੇ ਫਿਰਿਆ ॥

The Yoga i.e. union with God or Higher Self may be practised while performing the daily actions of life righteously,

Instead of running away into a jungle to wander about (in the attitude of an escapist).

Whereas on the other hand :

1. (i) "Vedas.....declare that even the study of Vedas is secondary."

—Vivekananda.

- (ii) "This Atman cannot be attained through study of the Vedas"

—Mundaka Upanishad.

ਅਨਿਕ ਪ੍ਰਕਾਰ ਕੀਏ ਬਹੁ ਜਤਨਾ ॥

ਪੁੰਨ ਦਾਨ ਹੋਮੇ ਬਹੁ ਰਤਨਾ ॥

ਅਨਿਕ ਪ੍ਰਕਾਰ ਕੀਏ ਬਹੁ ਜਤਨਾ ॥

ਪੁੰਨ ਦਾਨ ਹੋਮੇ ਬਹੁ ਰਤਨਾ ॥

Through many different ways, many an attempt is made (for God Realization),

(Viz) by giving valuable things in alms and charity through Yagnas (the Vedic fire ceremonies etc.)

ਸਰੀਰੁ ਕਟਾਇ ਹੋਮੈ ਕਰਿ ਰਾਤੀ ॥

ਵਰਤ ਨੇਮ ਕਰੈ ਬਹੁ ਭਾਤੀ ॥

ਸਰੀਰੁ ਕਟਾਇ ਹੋਮੈ ਕਰਿ ਰਾਤੀ ॥

ਵਰਤ ਨੇਮ ਕਰੈ ਬਹੁ ਭਾਤੀ ॥

Continuing which throughout the night even accompanied with the greatest torture of the body,

By (intense) fasting and many other (hardest) physical disciplines

But -

ਠਹੀ ਤੁਲਿ ਰਾਮ ਨਾਮ ਬੀਚਾਰ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪੀਐ ਫਿਕ ਬਾਰ ॥੧॥

ਨਹੀ ਤੁਲਿ ਰਾਮ ਨਾਮੁ ਬੀਚਾਰ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪੀਐ ਇਕ ਵਾਰ ॥੧॥

Nothing approaches the contemplation<sup>1</sup> upon God which is thy Real Nature,

And to invoke which at least once approach a Guru (for his guidance and live up to it)—Nanak.

1. "The Self is not grasped by words, nor perceived by the senses, nor revealed by rituals ... ....In meditation, one realizes Him, the Absolute."

Shabad (Psalm)-11

ਨਉਖੰਡ ਪ੍ਰਿਥਮੀ ਫਿਰੈ ਚਿਰੁ ਜੀਵੈ ॥

ਮਹਾ ਉਦਾਸੁ ਤਪੀਸਰੁ ਥੀਯੈ ॥

ਜਤਖੰਡ ਪ੍ਰਥਮੀ ਫਿਰੈ ਚਿਰੁ ਜੀਵੈ ॥

ਮਹਾ ਰਦਾਸੁ ਰਪੀਸਰੁ ਥੀਯੈ ॥

A person may travel through nine continents i.e. whole of the globe and (for that) lead a very long life,

(But of what avail), if he does not have the Supreme Renunciation i.e. Valragya or Sannyasa (from the worldly temptations), and the Tapas i.e. struggle within towards Realization (or Austerity)

There have been so many misgivings about the words Renunciation and Austerity, that these words are even being looked down upon by certain ignorant people. Of course, a pseudo-practitioner of Renunciation and Austerities has got to be warned against. Now, firstly we shall see what Renunciation is.

Consciously or unconsciously every action of a human being is to attain Happiness or Pleasure for the sake of which he may even undergo a suffering; and that happiness or pleasure may be Physical, Mental, Intellectual or Spiritual.

In the first instance, this Happiness appears to be shifting. A child finds happiness in sucking the nipple. The child grows a little and starts finding the happiness in the toys. The child becomes a school-going boy and starts seeking it now in education and games. He will be most happy if he tops the list of successful students in the examination or if he wins a match in sports. Then he becomes a young man seeking a very handsome return of money either by a job or in a business and his happiness is centred in money. Later he wants a beautiful wife who could give him intense happiness and pleasure without which he thinks the life is, perhaps, barren. So he marries and begets children.

Now supposing, one day the house catches fire and the child is burnt to death. The parents weep and cry and say, "Oh

doctor, take away all our belongings, money and property, but do save our child " And look, the parents did not jump into fire Because Happiness was in their Self, or in the Self of the child and nowhere else it can exist, only they went on focussing it in one object or the other

"It is not for the sake of the husband, my dear, that the husband is loved, but for the sake of the Self that he is loved It is not for the sake of the wife, my dear, that the wife is loved, but for the sake of the Self that she is loved It is not for the sake of the sons my dear, that the sons are loved, but for the sake of the Self that they are loved It is not for the sake of the wealth, my dear, that the wealth is loved, but for the sake of the Self, that it is loved "

—Bṛihadaranyaka Upanishad

Secondly, the Ideal<sup>1</sup> of every man is Infinite happiness and of course no one seeks the misery There is nothing wrong with the Ideal, but the direction in which it is found is wrong It is not through the senses, that this Ideal can be reached Because our senses are too limited and so is the body to ex

- 1 To look upon an Ideal, as something to remain always an Ideal, and never to be realised within one's consciousness, is a contradiction which must be avoided, so as to be true to one self, nay, so as to realise the Truth, otherwise it inculcates weakness and brings degeneration in the character of man There is one thing more to learn and that is—when the Ideal falls short of Absolute it becomes identified with a limited existence in the form of either one's very body or a sect community or a country, bringing selfishness, fanaticism and hatred in one form or another, just as a person fully identifying himself with his family will be very good as a father, and not as a member of his community Similarly in the case of a very good nationalist or a man identified with a particular religion or political creed etc, he will not

press the Infinite. It is really Impossible to manifest the Infinite through the finite. This attempt to manifest the Infinite through the finite, sooner or later, will have to be given up and those who gave up, did find instantaneously the Infinite Happiness within. And this giving up is Renunciation, which is the true basis of ethics and morality. The senses say—Myself first. Morality says—Myself last. That is, we have to give up this individual at the plane of matter, and rise towards the unlimited sphere or the plane of Spirit i.e. Super-Consciousness

On the other hand a Utilitarian may ask us not to believe in the Infinite or Super-Conscious and in the same breath require us to be ethical and do good to the Society, but from the very Utilitarian standpoint it is self-contradictory.

Now, to give up this little individuality at the material plane i.e. the lower self, and find hence the real individuality or Higher Self or Infinite Happiness or, say, the Spiritual Existence, we have to do intense Sadhana (Practices) for the same. And when we look upon a person in Sadhana i.e. absorbed in intense inner struggle towards Superconscious, we call him a great Tapaswi. When we look upon the same person having no attachment, even though possessing great material things or none, and never hankering after the worldly pleasures of the senses etc., we call the very person a great Sannyasi (Renunciate). And one cannot be without the other.

Some may find a hut in the jungle to be most con-

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rise above the well of his nation, or creed so that he may feel for the ocean of the whole world

However, when the Ideal becomes realised, it remains no more an Ideal, and it is only then that the Self-Realisation takes place. It is only then, that one realises the Absolute Freedom, and understands what 'Absolute' or 'Infinite' etc. imply, until then these terms are only a probability, and not a fact to make which if no attempts are made then a sort of Idealism becomes created which makes a man fit for nothing.

ductive for the above Sadhana and as such there have been great Rishis in the past and even now, residing in the Himalayan Ranges, at places sometime higher than 10,000 feet above sea-level. Such personalities after realizing superconscious i.e. the Truth-Absolute, came down to the Society and gave their Message to the human beings at large.

Some of these may not come back to the society to preach, until fully realized and some may pay visits occasionally in order to guide others.

Ordinarily we all are required to do the Sadhana right here in the society and daily turmoil of life, and at the same time attempt to apply the spiritual knowledge, understood at the level of intellect and confirmed little by little in the meditation seat, in the actual life outside. Now there are a few among these who after having realized a good spiritual height within, feel like preaching unto and guiding others, say, from individual to individual right here in the busiest centres of life besides their personal Sadhana for further progress. These people and their followers should know that the reception is always mixed. But never mind the reception and false prestige, what matters is the sincere pursuit of the great spiritual Truths and you can not be sincere unless you are bold enough to rise above the opinions of the people. Truth is one thing and opinion another. Truth, if it is truth, must stand all the tests, hence opinion has no value, here

Now such a man<sup>1</sup> for the sake of others, and not for any selfish interest, may be and rather will be seen at places not liked by the ordinary-good people because of their orthodoxy, prejudices and fear etc. The people should bear in their mind, the following :

A jailer and the jailed in the jail, or a doctor and the patients in a hospital, do not fall in the same category.

A father or an elder brother or a friend may have to go personally to a gambling den or a drinking bar, to get his son, brother or friend out, or at least try to persuade him for the same. Of course the methods adopted may be different in different circumstances. And if you are a good swimmer, only then it will be all right for you to jump into a well, rather you must, in order to save a person, from drowning therein.

A teacher gives a lecture in a class and goes away. There is another teacher who sits beside the students, watches their mistakes and tries to help them, after having understood himself, their faults or weaknesses etc. The latter is definitely a better teacher.

You may learn cycling in a secluded place, but to be the best cyclist or at least a matured one, you will have to practise ere long in a very busy area.

On the other hand this man or say this Guru, must be definite within, that under no circumstances he is to be afraid

1. "We know that Lord Buddha went to the house of a courtesan, Buddha was pious. We know that Lord Christ lived in the house of Mary Magdalene, the woman, whom people were going to pelt, but Christ is God. We know that there have been many saviours in India like Christ. They lived in the company of ill-fame. They were really God. A man is what his thoughts are.....Milton's great work came out when he was in jail, and when he was also blind."

—Rama Tirtha.



of the opinions of the people and rather go on with his most difficult task, remembering always that the people are after all his own Self in various names and forms and that they represent different degrees of manifestation and as such they are only to be explained in order to enhance their spiritual evolution within, and never condemned. Moreover, he was also some time back like them, and then there are some who are much ahead of him, also.

It should also be understood here that in the society you will come across different types of people with whom you may have friendly relations or relations by birth etc. That is, among your friends, one may be a king, the other a beggar, one a saint the other a vagabond, one a gambler or drunkard and the other a teetotaler. But that does not mean that you should withdraw your friendship from any of them, if you do not find him and yourself of similar habits, otherwise you are a circumspect and not a man of principles. Of course it does not mean that you should start indulging in the undesirable habits or tastes of your friend or a brother, to please him. On the contrary, knowing very well that a principle or an ideal is hard to practise, loving all around you, you should go on trying to put it into action and never stop until the Goal is achieved.

It will not be out of place to mention here that some people and even preachers talk of high spiritual or ethical and moral ideals and at the same time do not get out of the communal, sectarian and narrow views or behaviours in the actual walk of life. It is high time that they did away with these highly non-spiritual practices. For example there are preachers teaching nondualism and in the same breath glorifying the brahminic<sup>1</sup> body by birth, to the exclusion of the qualities

1 About such like birth caste-arrogancy, Kabir says to a brahmin by birth -

ਜੋ ਤੂੰ ਬ੍ਰਾਹਮਣੁ ਬ੍ਰਾਹਮਣੀ ਜਾਇਆ ॥

ਤਉ ਆਨ ਬਾਟ ਕਾਹੇ ਨਹੀ ਆਇਆ ॥

ਤੁਮ ਕਤ ਬ੍ਰਾਹਮਣੁ ਹਮ ਕਤ ਸੂਦੇ ॥

of a good man. These preachers have been heard expressing words of discrimination and hate against Shudras (the sweepers or the labour-class by birth) i.e. the low castes, and justifying their

ਹਮ ਕਤ ਲੋਹੁ ਤੁਮ ਕਤ ਦੂਖ ॥

ਕਹੁ ਕਬੀਰ ਜੋ ਬ੍ਰਹਮ ਬੀਚਾਰੈ ॥

ਜੋ ਬ੍ਰਹਮਣ ਕਹੀਅਤੁ ਹੈ ਹਮਾਰੈ ॥

ਜੋ ਤੂੰ ਬ੍ਰਾਹਮਣੁ ਬ੍ਰਹਮਣੀ ਜਾਇਆ ॥

ਤਤ ਆਨ ਬਾਟ, ਕਾਹੇ ਨਹੀ ਆਇਆ ॥

ਤੁਮ ਕਤ ਬ੍ਰਾਹਮਣੁ ਹਮ ਕਤ ਸੂਦ੍ਰ ॥

ਹਮ ਕਤ ਲੋਹੁ ਤੁਮ ਕਤ ਦੂਖ ॥

ਕਹੁ ਕਬੀਰ ਜੋ ਬ੍ਰਹਮ ਬੀਚਾਰੈ ॥

ਸੋ ਬ੍ਰਾਹਮਣੁ ਕਹੀਅਤੁ ਹੈ ਹਮਾਰੈ ॥

"If you are a Brahmin because a she-Brahmin gave you a birth,

Then why did not you come (i.e. take birth) by a different (i.e. superior) process.

How you are a Brahmin and I a Shudra,

It is not that there flows blood in me and milk in you.

Kabir says, those who contemplate upon (i.e. seek) Brahman,

They are said to be Brahmins, from our standpoint."

ਅਗਿਆਨੀ ਪੰਡਿਤ ਨ ਮਿਲੇ, ਗਿਆਨੀ ਮਿਲੇ ਚੰਡਾਲ ॥

ਅਜ਼ਾਨੀ ਪੰਡਿਤ ਨ ਮਿਲੇ, ਜ਼ਾਨੀ ਮਿਲੇ ਚੰਡਾਲ ॥

It is better to meet a wise chandal (i.e. an out-caste, or of the lowest caste),

Than an unwise Pandit (Brahmin-by-birth, or of top-caste, or a mere scholar).

—Lal.

touch-me-not religion by declaring it as a Vyvahara i.e. actual (here, customary). There are white preachers declaring 'Love thy neighbour as thyself', and hating the black people with all their strength. Let these preachers and such like people know that they are doing the greatest disservice to religion or spirituality and at the same time creating more obstacles in their own path unto the Infinite or spiritual Goal. Further if in a person there is any sense of morality in the name of humanity or godliness or oneness, there is no reason that he should discriminate another man because he is black-coloured or because he belongs to a caste declared, in the past, by ignorant or people with vested interests, as low. A man should not be judged by, his parents, caste, sect or nation. He should be judged by what they call, character, selflessness and love etc. But for these three essential qualities, a man is no better than an animal, rather he may be worse than it; and, further, without these, he can never be religious or spiritual in reality, whatever symbols, for the same, he may exhibit outwardly.

Here it seems necessary to say something about the ancient 4 great classifications of society —

- I. Brahmins (Intellectuals) are the creative thinkers in the field of Science and Philosophy of life, for the good of humanity.
- II. Kshatriyas (Upholders of law) are the leader class, the Government runners and those who are responsible for the law and order of the society or a country in peace and its defence in war.
- III. Vaishyas (Wealth producers) are those who are responsible to provide society with the material wealth, from food-grains to machinery etc.
- IV. Shudras (Service-men) are those who give more of physical service. These are the employees at the bottom, labourers or clerks etc.

From the very definition of these four castes, it will be that they can not be hereditary. We do see Brahmins be born of Kshatriyas or Shudras born of Brahmin parents etc.

\* Of Brahmins, Kshatriyas and Vaishyas as also of Shudras, O Parantapa (Arjuna), the duties are distributed according to the qualities born out of their own temperament (Inclination or aptitude) "

—Gita<sup>1</sup>.

However when the vested interests made it hereditary, the caste system became hardened and fanaticism, hatred and other serious evils arose in India. The caste system, so hardened and rigid, brought separatist tendencies in the social structure. Instead of co-operation and growth, disintegration and decline started and India as a nation became weaker, politically, economically and culturally.

Nevertheless we can always see natural classifications or temperaments or various types of minds in the world, irrespective of sect, country or sex, in the sense that one will have one of these qualities in a dominating proportion as regards one's contribution towards oneself, one's family or the society. Everyone is great at his own place. Unless all these functional classes or various designations for various posts in the honest professions or noble vocations are given mutual respect to one another in actuality, there can not be harmony in the society.

1 Krishna also says in Gita 'Those that come to Me, O Arjuna ' even if they be the most sinful or be they Women, Vaishyas or Shudras—all attain to the Highest Goal.'

ਖੜੀ ਬ੍ਰਾਹਮਣੁ ਸੁਦੁ ਬੈਸੁ ਉਧਰੈ ਸਿਮਰਿ ਚਡਾਲ ॥

ਜਿਨਿ ਜਾਨਿਓ ਪੁਰੁ ਆਪਨਾ ਨਾਨਕ ਤਿਸਹਿ ਰਵਾਲ ॥

खत्री ब्राह्मणु सूदु बैसु उधरै सिमरि चडाल ॥

जिनि जानिओ प्रभु आपना नानक तिसहि रवाल ॥

"Kshattriya, Brahmin, Shudra, Vaishya, (and even) Chandal (i.e. a sweeper or one belonging to the lowest caste, or the most sinful) may invoke (God) and obtain salvation. Whosoever realizes God, the Self, Nanak is like the dust of his feet ' "

—Adi Granth.

From above we are to learn one great factor which is that every one should choose his profession or the specialised study, other than general, according to one's natural inclinations which should be watched in one's childhood. Convenience and greed should not be the criterion, otherwise the individual will mar his own life and also be not of any help towards the development of the society, because he will not be able to give the best in the field in which he does not have a natural bent ; and he will also never get any sense of accomplishment within, in so doing, even though he may get greater material acquisitions.

Further unless parents and the society make the proper arrangement in this respect, there will remain always a dearth of the fine achievements in different branches of knowledge and different vocations in the society.

However these are not water-tight compartments. In a certain proportion all of these can be seen in the same person. For example a brahmin is vaishya when he provides the material necessities of life to his family etc. He is kshatriya when he exercises discipline in his family or tries to defend them when in danger. He is shudra when he does physical service to sick-persons, his family members or his own teachers or saints etc.

Rather we can see all these 4 aspects in the very structure of man, legs are to the Shudra, digestive and circulatory system to Vaishya, hands to the Kshatriya and the head to the Brahmin.

Then there are two more types of men who do not fall in any of the above classifications of a society because they in a way do not belong to the society as regards earning their livelihood or the material contribution to the society. One of them is the class of out laws viz dacoits. The other are the giant-spiritual men whose only occupation is to give or impart the spiritual knowledge to the people, from individual to individual or from society to society, depending upon their food etc, perhaps, upon alms or contributions by some people etc. Such persons receive the minimum and give the maximum. They do not belong to any particular society or country and yet they

belong to the whole world which ere long may look upto them in awe and reverence

Now coming back to the four functional classifications of the society, it may be stated here that when the society is not highly spiritual and the law is not severe as regards the punishment for the mal-practices or there is lot of slackness i.e. when in actual practice these classes are almost let loose, there is no healthy integration and all these classes become most degenerate, exhibiting height of selfishness at every step and indulging in most inhuman and destructive activities

Brahmins would sell themselves to those in power i.e. for the sake of money or out of fear preach in their writings, falsehood, sensualism and destructive methods and would do so in art and sciences too. Such literature and invention of destructive weapons is well known to us, even so the press which often indulges in the distortion of the facts and is dictated either by a party or by a millionaire.

Kshattriyas would fight among themselves for power or spend most of the time in sensual indulgence, never bothering to maintain law and order in the society or strengthen the defences of the country even to the necessary extent, and rather becoming an obstacle in the way of say economic growth etc of the society, by demanding bribes in one form or the other, or out of their haughtiness and red tapism, not bothering to co operate with the public productive community for the sake of the country. In India this demands special attention as for instance, even a small-scale industry can not function unless and until the palms of right from the peon, skilled labourer and purchase-clerk to the purchase officer and engineer or Inspector etc are greased

Vaishyas would cheat at every step for the sake of more greed even to the extent of food-adulteration without even once thinking that the whole of nation, this way ere long would become a heap of bare-skeletons

(The Free Press Bulletin January 15, 1963-Bombay)

Despite deterrent punishments prescribed in the Prevention of Food Adulteration Act, the percentage

of food adulteration in the country is stated to be as high as 66.

Dairy products are a source of great concern in that the percentage of adulteration is stated to be the highest among these products.

It has also been observed that during the last two decades, sophistication of food is being practised to create consumer appeal and also the "fraudulently deceive the public."

During the period 1955-59, the percentage of adulteration of milk in Madras State was 65 and in U.P. between 28 and 30.

The percentage of adulteration of ghee with vegetable fats was also extremely high, ranging from six to 86.

These observations were contained in an article in the latest issue of "Swasth Hind", a publication of the Union Health Ministry.

Citing certain facts and figures, the article notes that it may be because of the tremendous shortfall of products and the present socio-economic conditions prevailing in the country that adulteration, misbranding and sale of sub-standard foods are resorted to.

(The Hindustan Times January 4, 1963 New Delhi.)

The Health Department of the Corporation recently raided a number of popular food shops and dairies and godowns of some wholesale food dealers with a view to detecting adulteration.

Samples of food articles were taken from some of the biggest stockists in Khari Baoli, the city's main supply centre for articles like ghee, milk and its by-products, edible oils, salt and spices.

These showed on analysis that the whole range of food articles was heavily adulterated.

A spokesman of the Health Department said big names in the food trade were involved. The department is taking steps to prosecute the offenders, but no arrests have been made so far.

Some of the samples were found adulterated to the extent of 80 per cent.

The following list shows the percentage of adulteration detected in various foodstuffs :

Salt (50 per cent); Khoa (imported from U. P.), 75 per cent; Milk 20 per cent; ghee 25 per cent; wheat flour, 25 per cent, sesame oil, heavy adulteration; Jeera (imported from Afghanistan), 80 per cent; hing (imported from Afghanistan), 25 per cent.

What a degradation !

Their job when supplying, specially, to a Government full with corrupt officials, is to make money at any cost. When they get, say, a contract for building of roads, even if they do build all the roads, hardly one rainy-season passes, you can find them again on these very roads for repair work. Then they build, say, even some residential quarters with a guarantee of four years as their life, hardly four months pass that the repairs are required and the roofs start leaking in the coming rains. When they supply some machinery-goods, half will not work and the other half will be 'imitation'; and the genuine, if any, will find soon its place back into their own stores for re-supply of the same in the next demands, or will be supplied at twenty times of the actual cost-but what should they do, as they are to grease so many palms but for which they get no work.

Shudras would, instead of increasing their capacity or using whatever intelligence they have got, rather misuse it. While being watchman they may sell away the material kept under their watch, for greed; or, out of fear, may even run away from the duty and let the dacoits have a free hand. In a factory he would break a finished-product of his co-worker, only because he himself, out of laziness could not do any justice. Further when a Government gives recognition to their political organisation, the heads specially, would not work at all and the management dare not touch them.



The above mal practices are very frequent and on a large scale. The height of Tamas is that the people living in such deteriorating conditions do not even react so much as to arise unite and lodge repeatedly strong protests against these so that the persons concerned are severely punished in order that the frequency of such incidents is reduced. Yet it seems that people indulging in inhuman and corrupt practices in some number exist in every part of the world and are a class by themselves.

Further it appears that the people of this country have entirely forgotten all that may be called now as the glorious past in its fields of spiritual attainment, material production and science etc. which could only be done because of the absence of laziness and impurity, and because of prevalence of positive integrated activity with purity of mind and healthy pursuits.

### (GLORIOUS PAST OF INDIA)

The Indus civilization represents a very perfect adjustment of human life to a specific environment that can only have resulted from years of patient effort. It is already specifically Indian.

—Professor Childe

One thing that stands out clear and unmistakable both at Mohanjo daro and Harappa is that the civilization hitherto revealed at these two places is not an incipient civilization but one already age old and stereotyped on Indian soil with many millenniums of human endeavour behind it. The Punjab and Sind if not other parts of India as well were enjoying an advanced and singularly uniform civilization of their own closely akin but in some respects even superior to that of contemporary Mesopotamia and Egypt. In the Indus Valley the picture is reversed and the finest structures are those erected for the convenience of the citizens.

—Sir John Marshall

The ordinary people (of India) although they are naturally light minded yet they are upright and honourable. In money matters they are without craft and in administering justice they are consid-

rate .....and are faithful in their oaths and promises. In their rules of government there is remarkable rectitude.....the executive is simple.....People are not subject to forced labour." —Hsuan-Tsang.

"almost all the theories, religious, philosophical, and mathematical, taught by the Pythagorians were known in India in the sixth century B. C."

—Professor H. G. Rawlinson.

"The Indians are naturally inclined to justice, and never depart from it in their actions. Their good faith, honesty and fidelity to their engagements are well known, and they are so famous for these qualities that people flock to their country from every side." —Idrisi.

"Amidst the tens of thousands of name of monarchs that crowd the columns of history, their majesties and graciousnesses and serenities and royal highnesses and the like, the name of Ashoka (who died in 232 B. C.) shines, and shines almost alone, a star."

—H. G. Wells.

"Never was so large an empire founded by one man (Ranjit Singh) with so little criminality." —Prinsep.

"Except in actual warfare, he (Ranjit Singh) has never been known to take life, though his own has been attempted more than once, and his reign will be found freer from any striking acts of cruelty and oppression than those of many more civilized monarchs." —Osborne.

"Indian methods of production and of industrial and commercial organization could stand comparison with those in vogue in any other part of the world."

—V. Anstey.

"The importance of the creation of zero mark can never be exaggerated. This giving to airy nothing, not merely a local habitation and a name, a picture, a symbol, but helpful power, is the characteristic of the Hindu

(Indian) race from whence it sprung "

—Professor Halsted.

"Is it not equally strange that algebra, that cornerstone of modern mathematics, also originated in India, ... ?"

—Dantzig

"In India religion is hardly a dogma, but a working hypothesis of human conduct adapted to different stages of spiritual development and different conditions of life."

—Havell

"Now in all nations, in all times there are minds which incline to dwell in the conception of the fundamental unity. This tendency finds its highest expression in the religious writings of the East, and chiefly in the Indian scriptures "

—Emerson

"Later, when Confucius and the Indian scriptures were made known, no claim to monopoly of ethical wisdom could be thought of; It is only within this century that England and America discovered that their nursery tales were old German and Scandinavian stories, and now it appears that they came from India, and are the property of all the nations descended from the Aryan race."

—Emerson

"It is true that even across the Himalayan barrier India has sent to us such questionable gifts as grammar and logic, philosophy and fables, hypnotism and chess, and above all, our numerals and our decimal system. But these are not the essence of her spirit, they are trifles compared to what we may learn from her in the future. As invention, industry, and trade bind the continents together, or as they fling us into conflict with Asia, we shall study its civilisations more closely, and shall absorb, even in enmity, some of its ways and thoughts. Perhaps, in return for conquest, arrogance and spoliation, India will teach us the tolerance and gentleness of the mature mind, the quiet content of the unacquisitive soul, the calm of the understanding spirit, and a unifying, pacifying love for all living things."

—Will Durant.

Ignorance of the knowledge of Parmartha, because the social classification etc. was purely for the sake of transactions among human beings and was not an extension of any difference provided in the nature in the form of different evolutionary states of beings viz. vegetables, animals and human beings. If you think that there are differences also provided in human beings in the aspects of colour, features, vocation or intelligence, then you must know that in a certain aspect somebody even out of the so-called your own caste, will be definitely possessing finer and higher degrees in these aspects and hence you can not afford to hate those who possess less finer degree in one aspect or the other than you do.

Many a time the persons of the so-called higher caste refuse even to eat with a person belonging to the so called lower caste, foolishly arguing that tomorrow perhaps we would ask them to eat the shit with a pig, because after all from the Parmartha standpoint shit and food are all the same. The misconception of Parmartha and Vyvahara may be removed by the following illustration :—

By virtue of some testing in the laboratory we obtain true knowledge (Parmartha) that water is composed of Hydrogen and Oxygen and that they exist in the water in the ratio of 2 to 1. But it does not mean that to quench the thirst, you should take 2 quantities of Hydrogen ( $H_2$ ) and one quantity of Oxygen (O). That is, for certain transaction (Vyvahara) which of course should be proper, you have got to discriminate accordingly.

The second mistake they are committing is in the form of contradiction which they exhibit when they identify the less privileged human beings with the pigs, as in the Vyvahara according to nature, the pigs belong to different state of evolution and as such they are to be treated differently as regards an actual transaction with them, and not so with the less privileged human beings who are human beings and who as such belong to the same state of evolution in the nature. Just as we treat differently a doctor, from an engineer, in certain ways of actual transactions, for example a doctor is not made principal

of an engineering college and nor an engineer is made an incharge of a hospital, yet there is no point for a doctor to hate the engineer or for an engineer to hate the doctor. They can sit together, eat together and enter into marriage relation and all that with love—Atma-Darshana or Parmartha in and through Vyvahara, the social-behaviour.

On the other hand certain discriminations for the sake of Vyvahara will have to be made on account of a diseased body and other incapacities etc. For example a man with an infectious disease, as per advice of the doctor may not be even touched. Or the differences in merits will have to be taken into account at the time of selection for different posts.

In other words whenever the discrimination is required, it will be only functional or for the total good.

It may be stated here that to remove the custom of touch me not Angad Dev, the first in succession to Guru Nanak put the condition of taking the food in the Langar (a common mess), with others, irrespective of caste and creed, for having his darshan (sight or a meeting).

Mardana who was a muslim was one of Guru Nanak's chief disciples. He spent the whole of his life with Nanak while the Guru travelled from place to place, preaching the great spiritual truths and universal brotherhood of man. The other disciple who kept the company of Nanak on his many wanderings was Bala, a Hindu.

It may also be stated here that the higher castes in India obviously had the hold upon the spiritual literature of the country, which if applied would infuse in one, infinite purity and infinite strength. They not only did not apply this upon themselves, but they did not even let the millions of the so called low-castes i.e. Shudras, come near it. The society had made them the trustees but they betrayed the faith of the masses. The height of tragedy was that on the one hand it was taught that there was no difference between man and God in essence, and on the other hand these Shudras were made to believe that it was sinful for them even to touch a person belonging to the so-called higher castes. This was the historical cause why the whole of

India had to remain slave to foreign rule for centuries. And even now you can see many religious-teachers, obviously not-realized, who while teaching Advaita to some from the higher castes ask them to see God in man, but would never tolerate if some one from the higher castes, touched a Shudra or ate his meals with him perhaps to see at least man in the man.

Let the men from the so-called higher-castes and the privileged people of India know that the men at the bottom after suffering for thousands of years have already started a march towards freedom from your age-old clutches. They can no more be suppressed. You should rather help them progress in various fields and enrich their life, by first imparting education and culture<sup>1</sup>. Also teach them the boldest precepts of Advaita the most precious spiritual<sup>2</sup> gem i.e. the truths of ancient religious philosophy, realized and restated by the various spiritual masters, though a few in number, from time to time as well; and break your own self-imposed limitations and thus help yourself in your own evolution towards the goal of Infinite existence, infinite consciousness and infinite bliss. Let the essentials of this highest religion be taught to them. Let them be told in the clearest words that God, the Infinite Existence-Consciousness Bliss, is nothing but their very own Real Self, that they have nothing to fear as their Atman is eternal whom the sword can not cut, the water can not wet, the air can not dry, the fire can not burn and space can not consume, that they must throw away any sort of dependency and weakness, that they must arise, unite and work hard for

1. 'culture of ages of which the Brahmana (Brahmin) has been the trustee, he must now give to the people at large, and it was because he did not give it to the people that for a thousand years we have been trodden under the heels of every one who chose to come to India,'  
—Vivekananda

2. "Every improvement in India requires first of all an upheaval in religion. Before flooding India with socialistic or political ideas, first deluge the land with spiritual ideas."  
—Vivekananda

their own good, for their own happiness and for their own salvation ; that they must manifest their infinite potential divinity to the greatest degree in their social and material life, learning how to produce more, learning how to mix up together socially without any prejudice of caste and creed etc., and thus renouncing every type of tamas or inactivity and laziness, and removing every type of slavery i.e. every stumbling block on the way to freedom—the freedom from hunger, the freedom from disease, the freedom from various exploitations and lastly the freedom from the psychological-bondage..... leading to the actual realization of their Real Self.

However never give an excuse that the masses are not literate. You have to teach them in their language. Moreover, they<sup>1</sup> have yet got a greater strength than you have got, a greater possibility than yours, and thus are more dependable for the future India. Their only fault is that they did not themselves try to learn about their culture and thus they remained ignorant about it, whereas your fault lies in the hypocrisy which has made you fit for nothing. And if you can not do this little job of explaining, to the masses, the great spiritual heritage, then, in the words of Vivekananda, "You..... Skeletons of the past, there, before you, are your successors, the India that is to be .. . . . . .vanish into air, and be seen no more—only keep your ears open. No sooner will you disappear, than you will hear the inaugural shout of Renaisant India—ringing with the voice of a million thunders and reverberating throughout the universe—"Wah Guru Ki Fateh—victory to the Guru (or victory unto the Great Guru i.e. truth and nothing but truth or justice, equality and freedom shall prevail)" But, then do not expect any thing soft from them. Rough as they are, rough they shall be unto you. And if you have an iota of regard in you for the grand culture of the ancient Rishis, so universal in its characters, then do educate the masses in the same, so that when they attain to

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1. "The only hope of India is from the masses. The upper classes are physically and morally dead" " —Vivekananda.

freedom from mass-exploitation they out of vengeance and hatred do not indulge in the frequent use of violence, murder or purges etc , of course, it would be better than the slow-poisoning you induced into them

Treat them as children of the same Father or manifestation of the same Reality, the Atman, the one without a second , and shun the hypocrisy i.e be bold enough to preach the Truth to the members of the privileged classes or the men in the power, instead of teaching them the superstition of touch me notism and rather try to convince them that—the same divine Spark which is in them, lies also in the depressed masses and that the difference is only in the degree and not of the kind And when the masses are so educated and also the upper classes no doubt that the masses will rise earlier, but then the rise will not be accompanied with any hatred for you i.e the upper classes Rather they after having risen with co-operation, obviously, will be, and they must be thankful to you (i.e those who taught them as above or helped them in one way or the other) and treat you with love And more or less, intense activity without, with infinite calm within, by all and for all, the absence of any mass jealousy, mass hatred or mass exploitation, will be the order of the day

*On the other hand here is an appeal to the masses that even though they have been made to live the life of depression and oppression, they should not rise out of suppression Try they must to throw away the yoke of mass-exploitation in one form or the other, but they must not commit the same old mistake of hatred and jealousy etc which will be good for no one They must understand the whole situation calmly, manifest the spiritual strength to a great great degree, unite and arise, not allow the upper classes to exploit them, but appreciate whatever ability the men from the upper classes might have in them and utilize the same for total good which must include their good too, and thus bring the effective people's rule without fanaticism or hatred helping each and every individual of the society, for his external need and internal growth*

And yet some half educated persons have alleged that it has been the ancient most religious philosophy which has been



responsible for making the people tamasic, subjugated to a foreign domination and poor. Well, let us analyse that, too. The ancient most religion is obviously to be found in the oldest religious books and that means the Vedas<sup>1</sup> the first among which is the Rig Veda which has also been considered by many as the oldest written speech of man. The culmination of the whole thought or say the conclusion is to be found in the clear-most terms in the Upanishads which are obviously and mostly in the end of the Vedas and hence called as Vedanta, literally true.

Some quotations from the Upanishads or the Vedanta-portion have already been given here and the student must have by this time found out that there is no difference in essence between the work undertaken here and the Vedanta (i.e. the exposition of philosophy of unity<sup>2</sup> of all existence, with the Sadhana for the attainment thereof, for the good of all and happiness of all, helping each march to the Goal of Infinite Bliss, the Real Nature of all<sup>3</sup>) and also between the essentials of religions from different parts of the world. He must have also found that in one word if religion in reality means anything,

1. Some people even charge that Vedas are just a jumbled collection or compilation. In that, they only show their ignorance, because there are four divisions of each Veda and usually the full series is followed, the divisions of a series are known as Samhita (or Mantra), Brahmana, Aranyaka and Upanishad, e.g. Taittiriya Samhita, Taittiriya Brahmana, Taittiriya Aranyaka and Taittiriya Upanishad, of Yajur Veda.
2. In his great commentary (Karika) upon Mandukya Upanishad in the Vedas, Gaudapada, the guru of the guru of Shankaracharya (A.D. 788—820) who commented upon the Upanishad and the Karika both, says  
 'I salute this great Yoga (the experimental philosophy) of unity, which proclaims the solidarity of all existence, which seeks the happiness and welfare of all beings, and which is free from all strife and contradiction.'

It is infinite strength      However, let some one else speak upon Vedanta .

"In the second period of Vedic literature, in the so called Brahmanas, and more particularly in what is called the Upanishads, or the Vedanta portion, these thoughts advance to perfect clearness and definiteness. Here the development of religious thought, which took its beginning in the hymns, attains to its fulfilment. The circle becomes complete. Instead of comprehending the One by many names, the many names are now comprehended to be the One. The old names are openly discarded, even such titles as Prajapati, lord of creatures, are put aside as inadequate. The name now used is an expression of nothing but the purest and highest subjectiveness—it is Atman, the Self, far more abstract than our Ego—the Self of all things, the Self of all the old mythological gods—for they were not mere names, but names intended for something—lastly, it is the Self in which each individual self must find rest, must come to himself, must find his own true Self." —Max Muller

He also says

"Philosophy in India is what it ought to be, not the denial, but the fulfilment of religion. It is the highest religion, and the oldest name of the oldest system of philosophy in India is Vedanta, that is, the end, the goal, the highest object of the Veda."

Max Muller further says :

"But I claim even more for the Vedanta and I recommend its study to all true students of philosophy. It will bring before them a view of life, different from all other views of life which are placed before us in the History of Philosophy. You saw how behind all the Devas or gods, the authors of the Upanishads discovered the Atman or Self. Of that Self they predicated three things only, that it is, that it perceives, and that it enjoys eternal bliss. All

other predicates were negative it is not this it is not that— it is beyond anything that we can conceive or name If you think that I exaggerate let me read you in conclusion what one of the greatest philosophical critics—and certainly not a man given to admiring the thoughts of others—says of the Vedanta and more particularly of the Upanishads Schopenhauer writes

‘ In the whole world there is no study so beneficial and so elevating as that of the Upanishads It has been the solace of my life—it will be the solace of my death

Regarding the relation between the transcendental Self preached in Vedanta (as also in the work taken up here or in the various religious books of the world indicated by one name or the other) and the phenomenal activities of beings he says

after lifting the Self above body and soul after uniting God and man these Vedanta philosophers have destroyed nothing in the life of the phenomenal beings who have to act and to fulfil their duties in this phenomenal world On the contrary they have shown that there can be nothing phenomenal without something that is real and that goodness and virtue faith and works are necessary as a preparation for the attainment of that highest knowledge which brings the soul back to its source and to its home and restores it to its true nature to its true Selfhood in Brahman

While referring to one<sup>1</sup> of the four Mahavakyas (great sayings) of the four Vedas Tat Twam Asi i.e. That Thou Art often stated as Thou Art That Prof Paul Deussen says

1 This Mahavakya is from Chhandogya Upanishad (Sama Veda) The rest of the three are as under  
Ayam Atma Brahman—This Atman in Brahman from Mandukya Upanishad (Atharvana Veda)

"The great formula Tat Tvam Asi—Thou Art That—gives in three words metaphysics and morals all together. You shall love your neighbour as yourselves, because you are your own neighbour and mere illusion makes you believe that your neighbour is something different from yourselves."

While speaking upon Vedanta Vivekananda said :

✓ "The word Vedanta literally means the end of the Vedas,..... and usually by the words Vedas in India the Vedanta is meant..... Now all the books known by the name of the Vedanta were not entirely written after the ritualistic portions of the Vedas. For instance, one of them—the Isha Upanishad—forms the fortieth chapter of the Yajur Veda, that being the oldest part of the Vedas..... the system of Vyasa, took its stand upon the doctrines of the Vedas more than the previous systems did, and made an attempt to harmonize the preceding philosophies, such as the Sankhya and the Nyaya, with the doctrines of the Vedanta. So it is especially called the Vedanta philosophy ; and the Sutras or Aphorisms of Vyasa are, in modern India, the basis of the Vedanta Philosophy.. .. All the books contained in the Upanishads have one subject, one task before them,—to prove the following theme . "just as by the knowledge of one lump of clay we have the knowledge of all the clay in the universe, so what is that, knowing which we know everything in the universe ?". .. .. the fictitious differentiation between religion and the life of the world must vanish, for the Vedanta teaches Oneness—one life through-

Pragyanam Brahma—Consciousness Is Brahman ; from Aitareya Upanishad (Rig Veda).

Aham Brahma Asmi—I am Brahman ; from Brihadaranyaka Upanishad (Yajur Veda).

out .....In various Upanishads we find that this Vedanta philosophy is not the outcome of meditation in the forest only, but that the very best parts of it were thought out and expressed by brains which were busiest in the everyday affairs of life ..... Vedanta, though it is intensely practical, is always so in the sense of the ideal... .. In one word this Ideal is that you are divine, "Thou art That".... .. The Vedanta teaches men to have faith in themselves first... .....the Vedanta insists that it can be realised by every one. There is neither man nor woman nor child, nor difference of race or sex, nor anything that stands as a bar to the realisation of the Ideal... .. Everything is ours already—infinite purity, freedom, love, and power.

"The Vedanta also says that not only can this be realised in the depths of forest or caves, but by men in all possible conditions of life .. .. All this manifoldness is the manifestation of that One.....It is that One, manifesting Himself as many?.....Let the world resound with this Ideal and let superstitions vanish Tell it to men who are weak and persist in telling it You are the Pure One; awake and arise, O mighty one, this sleep does not become you.....We are in reality that Infinite Being ..... Infinite power and existence and blessedness are ours.....we have only to manifest them .... ..Build up your character, and manifest your real nature .. .. the Ever-Pure ... .. our only work is to arouse this knowledge in our fellow-beings . . . we must teach them, we must help them to rouse up their infinite nature."

Rama Tirtha said .

"The cause of India's fall is lack of Vedanta. You know Rama has told you that he belongs to every country. Rama does not come as an Indian, as a Hindu—a Vedantist. Rama comes as Rama which means all-pervading ... Rama does not want to flatter India or to flatter America The truth is that so long as Vedanta was prevalent among the masses of India, India was

at the highest point of her glory, she reigned supreme and was prosperous. There came a time when this Vedanta fell into the hands of a particular class and then it was not allowed to reach the masses of India, and there began India's fall.

'And you see this Vedanta has been preached by people who lived in the world, people who were far from being ascetics, but who were still men of renunciation.

"A great king gave up his kingdom and retired into the forest where he acquired true knowledge and after acquiring perfect knowledge he went back and took possession of the throne. The throne was decorated by his presence only after he had acquired this perfect knowledge and not before. No, no you need not retire into the forests. We ceased to incorporate in our lives the divine truth of One-ness—feeling (Tat tvam asi)<sup>1</sup> we were divided and weakened. The great wrong which the leaders of the nation committed was to lay more stress on their self-seeking rights than on their self-denying duties to their children—the lower classes.

'What heroic deeds could compare with the sacrifice of personal, domestic and social Dharma for the sake of the National Dharma on the part of the Ideal Guru of Glory (Gobind Singh)<sup>1</sup> What an infinite power can you not find at your command when your self stands in unity with the Self of the whole Nation? In conclusion let Rama illustrate this spirit in the beautiful words of the Prophet of Islam —

'If the Sun stand on my right hand and the Moon on my left ordering me to turn back, I would not obey. The religion and spirituality of India are not to blame for India's material downfall. The garden is robbed because the thorny fences and prickly hedges were wanting. Supply that, and be not rash enough to pull out the roses and fruit trees from the centre in the name of Reform and Improvement. ^

These brackets are in the original

He further said :

- "Dear reformers ! By catering to the tastes of the rich, your personality might perhaps, be exalted for the time, but Truth will advance through the poorer classes, children and women, and through them alone.....real revival will begin with the humble root and root alone."

"The chief cause of the failure of ever so many movements in India, has been that the workers spent away their energies in watering the fruits and leaves (nobility and gentry)<sup>1</sup>. The poor shudras need light and life....."

"Some say women, children and shudras are not adhikarins (worthy of Brahman-vidya)<sup>1</sup>. It is just that view which has kept Vedanta a great but doubtful formula—a mere formula and no reality.

- "If every child is worthy of the Sun's light and air, why not of spiritual light and air ? Why shut out Brahman-vidya from any one ? Down with the closed rooms and underground cells of Ignorance and weakness. Let Divine light and air bless all."

Further, Vedanta in the remotest past had discovered behind the matter of the senses or say behind the physical body (also discovered and declared in the places outside India, by the great seekers of truth, by their independent pursuits) something Divine of nature 'Infinite' and called it as the essential nature of man :

- "science In the West has come near ancient Eastern insight. Physicists discovered that matter is not the tangible 'real' substance which it appears to our senses. And in the field of psychology not even great acuteness is necessary to convince oneself that the sources of human energy are not limited to bodily substance but that, if necessary, man displays reserves

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1. These brackets are in the original.

of vital strength of which he is normally unaware. Persons under air attacks or in concentration camps .....In short, men whose endurance has been immoderately tested by inescapable perils, discover extraordinary energy both physical and mental .... If there are resources that come to one's aid in situations of great strain, the question naturally arises whether such resources cannot be tapped purposefully even in the absence of any dramatic circumstances ? .... . The conclusion seems to be. ... ..that his efficiency increases in proportion to his degree of self-confidence. As the Gospel says 'All things are possible to him that believeth.'..... . Nothing, however, can be more appropriate to give self confidence than awareness of the potentiality of one's own nature. There can be no greater inspiration for strength and power than the idea of the Indian Vedanta that the soul is essentially divine" .

—Hans Jacobs.

So it is seen that it was not taught to the masses ; and the mere learned in it, deliberately, for vested interests, kept the masses, at the most, occupied in the rituals, out of fear lest they should awaken and ask for equal treatment on the basis of the very religion, and thus their share in the societies' wealth and power—which is a sufficient proof to show that they themselves never put it into practice. Hence there is nothing wrong with this religion or essentials of any genuine religion, or in the words of Vivekananda

"Religion is not at fault. On the other hand, your religion teaches you that every being is only your own self multiplied. But it was the want of practical application . . ."

Now the following two questions may arise about those ogis who may practise intense meditations in some cave, say, Himalayas, realize and leave the body :

1. What good do they do to others ?
2. Is not a spiritual man who directly comes in contact



with the people and guides them to the spiritual path, better than these Yogis ?

To know and understand the truth about it, the analogy of 'soil-seed field' is given below

In order to have a good crop or plantation, we require three basic things. These are, that we should have a fertile soil i.e. rich with manure, sufficient and ready-ploughing of the field and a living seed along with the knowledge of sowing. In our spiritual sowing, the seed of spirituality in the form of sattvic vibrations and the conception of the spiritual Goal, along with the knowledge of the technique of its sowing i.e. the meditations etc., comes from the Guru. The field is our mind. The ploughing is our purification of the mind, with readiness to evolve spiritually. Now in spite of all these if the soil, that is, the Chit Akasha of the area around, has not been enriched with manure of the highly charged Sattva particles, the crop of spiritual evolution will not be encouraging or quick. However, to fetch the manure in the concentrated form, as it were, seekers have been going to Tirthas i.e. the holy places where Rishis or Yogis had done intense and long spiritual practices and thus supplied the manure to the soil of the cosmos. But, unfortunately, the Yatis (visitors or pilgrims) have, for lack of ploughing mentioned above, rather, spoiled these beautiful spiritual-health-resorts.

In view of the above both the Yogi and the Guru are important and great at their own places. And so becomes the seeker great in proportion to his spiritual evolution within.

But there are people who explain away the spiritual achievements of a Yogi living in a jungle by saying 'Obviously it is easier there. We would have appreciated had he achieved while living here', and at the same time remark about the person who while living in the society, achieves, that 'How can a person, living in the dirt of the society around, achieve any

spiritual height'. These people<sup>1</sup> should set 'aside' their own weaknesses and incapacities, while considering a spiritual man whether he resides in the jungle or in the busiest centres of society, and instead try to learn from such a man of perfection, the healthier way of life.

One of the greatest Renunciates and Tapaswis was Sukhadeva (or Shuka) son of Vyasa (the compiler of Vedas and the author of Gita etc.,) and so was Buddha. Guru Gobind Singh also speaks of his great tapas in his past life in Hemkunt which remains clad with snow. The very surroundings he adopted for intense austerities show the height of Renunciation. He says :

ਹੇਮ ਕੁੰਟ ਪਰਬਤ ਹੈ ਜਹਾਂ...ਤਹ ਹਮ ਅਧਿਕ ਤਪਸਿਆ ਸਾਧੀ ॥

...ਦੈ ਤੇ ਏਕ ਰੂਪ ਹੈ ਗਯੋ ॥

ਹੇਮ ਕੁੰਟ ਪਰਬਤ ਹੈ ਜਹਾਂ...तह इम अधिक तपसिया साधी ॥

...द्वै ते एक रूप ह्वे गयो ॥

"Where there is Hemkunt Mountain.....There I performed Intense Tapas.....(Ultimately) from the dual I became Non-dual."

A person who sincerely renounces even the worldly

1. For such persons Dostoevski remarked :

"A man who bows down to nothing can never bear the burden of himself."

Such persons probably would not believe in the great renunciation and courage even of Gandhi who was amidst us only 15 years back, and whose spiritual courage had become recognised during his life time from almost all the corners of the world :

"Generations to come, It may be, will scarce believe that such a one as this ever in flesh and blood walked upon the earth."

—Einstein (on Gandhi).

possessions<sup>1</sup> and as above becomes a Vairagi<sup>2</sup> (Unattached i.e. a Renunciate), so as to do Intense Tapas, is really a lucky man. Guru Tegh Bahadur the 8th successor to Guru Nanak, who was martyred at Delhi, said :

ਜਿਹਿ ਬਿਖਿਆ ਸਗਲੀ ਤਜੀ ਲੀਓ ਭੋਖ ਬੈਰਾਗ ॥

ਕਹੁ ਨਾਨਕ ਸੁਨ ਰੇ ਮਨਾ ਤਿਹ ਨਰ 'ਮਾਥੈ ਭਾਗ ॥

and

ਜਿਹ ਮਾਇਆ ਮਮਤਾ ਤਜੀ ਸਭ ਤੋ ਭਇਓ ਉਦਾਸ ॥

ਕਹੁ ਨਾਨਕ ਸੁਨ ਰੇ ਮਨਾ ਤਿਹ ਘਟਿ ਬ੍ਰਹਮ ਨਿਵਾਸ ॥

1. (i) "And Jesus saith unto him, The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head,"

—Bible.

- (ii) "And by reason of the great sweetness they felt in contemplations, they forgot the necessity of refreshment for the body.

"They renounced all riches, dignities, honours, friends, and kinsfolk; they desired to have nothing which appertained to the world;

"Therefore, they were poor in earthly things, but very rich in grace and virtues."

—Thomas A Kempis.

2. ਜੋ ਗਿਰਹੀ ਜੋ ਦਾਸੁ ਉਦਾਸੀ ॥

ਜਿਨਿ ਗੁਰਮੁਖਿ ਆਪੁ ਪਛਾਨਿਆ ॥

ਸੋ ਗਿਰਹੀ ਸੋ ਦਾਸੁ ਚਦਾਸੀ ।

ਜਿਨਿ ਗੁਰਮੁਖਿ ਆਪੁ ਪਛਾਨਿਆ ।

- "That Grihasthi (family-man) and that Udasi (i.e. the Vairagi—the one who has renounced physically also), is the (true) servant (i.e. the seeker),

Who acting upon the advice of a Guru, realizes (i.e. sincerely attempts to realize) the Self."

—Adi Granth.

जिहि विखिआ सगली तजी लीओ भेख बैराग ।  
 कहू नानक सुन रे मना तिह नर माथै भाग ।

and

जिह माइआ ममता तजी सभ ते भइओ उदास ।  
 कहू नानक सुन रे मना तिह घटि ब्रह्म निवासु ।

"One who renounces the worldly things, and becomes a Valragi,

Nanak says—listen, O mind (of the seeker) ! he has a good luck (i.e. favourable past Samskaras).

(and)

One who renounces (the attachment for the things of) Maya and the meum (i.e. the lower-self), and (thus) becomes detached from everything,

Nanak says—listen O mind (of the seeker) ! he realizes within, the Brahman."

Similarly there have been persons like the great King Janaka, who were householders and practised the greatest renunciation and austerities at the same time

In other words it is not essential for every one to abandon and live in a secluded place for tapas. And so did Buddha and Gobind Singh advise as under :

Buddha— "the dharma of the Tathagata does not require a man to go into homelessness or to resign the world unless he feels called upon to do so, but the dharma of the Tathagata requires every man to free himself from illusions of the self, to cleanse his heart, to give up his thirst for pleasure and lead a life of righteousness "

Gobind Singh—

"Oh mind (of the seeker), take up such a Sannyasa as to think of the whole home as a jungle, and develop the Vairagya (detachment) from within the mind"

Rather for majority of the people family life is imperative. Their marriage based upon spiritual union is most helpful. It saves, firstly, the husband and the wife from contamination. Secondly it is a training centre to learn "adjustment." There are some persons who after marriage like to live separately from their parents etc. just for a greater freedom to indulge. There are others who like to live separately so that the parents etc. do not interfere in their daily affairs and there are no checks upon their so called independent mode of life. Here a blunder is committed, because where is the chance to learn how to adjust in the society? If a person cannot adjust in a small family, which is a fundamental unit of the family of nations, how can he or she learn to adjust outside in the world where there is a larger variation in the understanding of the people, in their customs in their religious conceptions, in their dresses, in their languages and in their temperaments etc. Here lies the root-cause for wars among nations of the world family and here too would lie the seed for the universal-love. And this is the third point that is, the family serves as a centre of affection which, later, one is to spread to others connected to it and then to the whole world. But it should never be taken as a boundry of your affections. Therefore, instead of running after a few possessions, a little freedom to indulge or a little escape from certain checks, the couple should try their utmost to avail this great chance for moral and ethical training, to learn the art of living together and develop the understanding among one another with selfless service and love, until and unless it is really healthy otherwise, because of certain unavoidable circumstances, and in which case too, that is, even though having separate residence etc., the attempts should be positively made so as to remove the differences and the tendencies of jealousy, hatred etc., and establish the relations with love through selfless service and a deeper understanding. The newly weds should also know that they themselves are to become parents tomorrow. The parents should also remember that they themselves sometime ago were a

newly wed couple and that now their selfless love for their children alone could beget the real love from them

The above points hold good between the husband and the wife themselves, too. They should think themselves as the manifestation of one and the same Infinite Consciousness, and base their life upon this basic spiritual fact

ਧਨ ਪਿਰੁ ਇਹ ਨ ਅਖੀਅਨਿ ਬਹਨਿ ਇਕਠੈ ਹੋਇ ॥  
 ਏਕ ਜੋਤਿ ਦੋਇ ਮੂਰਤੀ ਧਨ ਪਿਰੁ ਕਹੀਐ ਜੋਇ ॥  
 ਧਨ ਪਿਰੁ ਭਭ ਨ ਆਖੀਅਨਿ ਵਹਨਿ ਇਕਠੈ ਹੋਇ ।  
 ਏਕ ਜੋਤਿ ਭੁਭ ਮੂਰਤੀ ਧਨ ਪਿਰੁ ਕਹੀਐ ਸੋਇ ।

“Wife and husband are not those who are united together physically,

(Rather those believing in) one consciousness and two forms, are (correctly) called the wife and the husband.”

—Adi Granth.

The above was applied by Swami Rama Tirtha: thus being a great help to each other in their path of spiritual evolution

Whereas, if the marriage is based upon money or colour of the partners etc., there are bound to be more ugly divorces than healthy unions.

Then there are a few to whom because of their past Samskaras, the concept of the personal family in the form of a wife and children is too limited. They are already above the sensual joys and their thoughts are for the world at large. They pray for the world-peace and for the world-happiness. Their very life in one way or the other is a dedication unto the whole of the humanity. If you find a genuine tendency like this in a person, do not force him for marriage as this will be neither helpful for him and nor for others. On the other hand he would be justified to a great extent, if he replies :

- He that is unmarried careth for the things that belong to the Lord (i.e. Spiritual and Universal) how he may please the Lord but he that is married careth for the things that are of the world how he may please his wife (i.e. sensual and limited) ”

—Bible

Nevertheless one has got to give up the attachment for the pleasure of the body that is one has got to give up the attempt to build up the lower self. One has to take up the cross of one's body that is the cross of carnality, so as to preserve i.e. realize the Eternal Life or Spiritual Existence which is the Real and Infinite Happiness

Bible—

Whosoever shall loose his life shall preserve it ’

• And whosoever doth not bear his cross and come after me cannot be my disciple ”

• Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple ”

St Paul—

“It is no longer I that live, but Christ who lives within me ”

Mansur facing the gallows told his friend Shibli

• Love begins in absorbing the ‘I’ and ends thus its noose tightens to squeeze out the self then comes the test of the Cross

Seraphim— Perfect silence is a cross on which a man must crucify himself with all his passions and cravings ’

Buddha—

• All who are wise spurn the pleasures

I Christ means spiritual Existence or as they say, Cosmic consciousness. Jesus realized it and became Christ ’

race after material wealth<sup>1</sup> i.e. riches :

"the fate of the human race was more than ever dependent on its moral strength today. The way to joyful and happy state is through renunciation and self-limitation everywhere."

"I am absolutely convinced that no wealth in the world can help humanity forward, even in the hands of the most devoted worker in the cause. The example of great and pure characters is the only thing that can produce fine ideas or noble deeds. Money only appeals to selfishness and always tempts its owners irresistibly to abuse it."

—Einstein.

This is the real renunciation and whereas on the other hand again :

ਅਗਨਿ ਮਾਹਿ ਹੋਮਤ ਪਰਾਨ ॥  
ਕਨਿਕ ਅਸੁ ਹੈਵਰ ਭੂਮਿ ਦਾਨ ॥  
ਅਗਨਿ ਮਾਹਿ ਹੋਮਤ ਪਰਾਨ ॥  
ਕਨਿਕ ਅਸੁ ਹੈਵਰ ਭੂਮਿ ਦਾਨ ॥

1. Of course it does not mean that we have not to set the outward things in order also or that we are not to work to satisfy our 'hunger' and such like basic necessities

"We must diligently search into and set in order both our outward and inward things, because both of them are of importance to our progress in godliness."

—Thomas A Kempis.

ਭੁਖੇ ਭਗਤਿ ਨ ਕੀਜੈ ॥  
ਸੁਖੇ ਅਗਤਿ ਨ ਕੀਜੈ ॥

"Devotion (or spiritual Sadhana) cannot be practised while remaining hungry."

—Adi Granth.



(Even if) he may burn his body in a Yagna-fire sacrifice  
(Or) give away gold, horses along with land in charity  
to the poor

ਨਿਉਲੀ ਕਟਮ ਕਰੈ ਬਹੁ ਆਸਨ ॥

ਜੈਨ ਭਾਟਕ ਸੰਨਮ ਅਤਿ ਸਾਧਨ ॥

ਨਿਉਲੀ ਕਰਮ ਕਰੈ ਬਹੁ ਆਸਨ ॥

ਜੈਨ ਸਾਰਗ ਸੰਨਮ ਅਤਿ ਸਾਧਨ ॥

(Even if) he may practise Nauli Kriya (an abdomen exercise) with various asanas<sup>1</sup> (physical postures of Hatha Yoga),

(Or rigorous) physical discipline in the path of Jainism, or (other) physical exercises

- I "Many Western sports and gymnastics are a waste of energy because they create unnecessary movements of muscles and put these under great strain. They frequently serve to combat mental restlessness by producing physical fatigue."

—Hans Jacobs

"postures—*asanas*, as they are called—and, properly done, they relax and tone up the body and do not tire it at all. This old and typical Indian method of preserving bodily fitness is rather remarkable when one compares it with the more usual methods involving rushing about, jerks, hops and jumps which leave one panting, out of breath, and tired out. These other methods have also been common enough in India as have wrestling, swimming, riding, fencing, archery. But the old *asana* method is perhaps more typical of India. There is a poise in it and an unruffled calm even while it exercises the body. Strength and fitness are gained without any waste of energy or disturbance of the mind. And because of this the *asanas* are suited to any age and some of them can be performed even by the old. For many years now I have practised a few simple selected ones whenever I have had the chance, and I have no doubt that I have pro-

निमख निमख करि सजीतु कटावै ॥  
 उरु बी हुरिमै मैलु न जावै ॥  
 निमख निमख करि सरीरु कटावै ॥  
 तउ भी हउमै मैलु न जावै ॥

(Even if) he may submit his body to a slow torture,  
 Even then, the dirt of meum (i.e. egotism) shall not  
 go.

The above three verses together lay the greatest stress not to take physical exercises as a means for God-Realization and also teach that Charity with meum does not lead to purification of the Inner-self, for which it is meant. However various Asanas and Kriyas, if done properly, help the practitioner maintain a sound health which is so necessary for the evolution of mind, for the beginners. Moreover the Asanas are not tiresome as the popular muscular exercises may be, and these also do not bring any strain upon the nerves. Nevertheless, the Asana as a meditative posture is different from the Asana mentioned above.

हरि के नाम सप्रति कहु नाहि ॥  
 नानक गुरुमुखि नाम जपत गति पाहि ॥२॥  
 हरि के नामु समसरि कहु नाहि ॥  
 नानक गुरुमुखि नामु जपत गति पाहि ॥॥

fited greatly by them, living as I often did in environments unfavourable to the mind and body. These and some breathing exercises are the extent of my practice of the physical exercises of the Yoga system. I have not gone beyond the elementary stages of the body .....

—Jawahar Lal Nehru.

Now as regards the asanas etc. for physical improvement and maintenance of a good health please see Appendix B.

There is nothing which equals God-Realization.  
(For which) one should approach a Guru to invoke  
the Real Nature and attain Salvation—Nanak.

Shabad (Psalm)-iii

ਮਨ ਕਾਮਨਾ - ਤੀਰਥ ਦੇਹ ਛੁਟੈ ॥  
ਗਰਬੁ ਗੁਮਾਨੁ ਨ ਮਨ ਤੇ ਹੁਟੈ ॥  
ਮਨ ਕਾਮਨਾ ਤੀਰਥ ਦੇਹ ਛੁਟੈ ॥  
ਗਰਬੁ ਗੁਮਾਨੁ ਨ ਮਨ ਤੇ ਹੁਟੈ ॥

One's mind may desire to end one's body (i.e. die)  
at a holy place,

(But this) does not remove pride or vanity from the  
heart.

ਸੋਚ ਕਰੈ ਦਿਨਸੁ ਅਰੁ ਰਾਤਿ ॥  
ਮਨ ਕੀ ਮੈਲੁ ਨ ਤਨ ਤੇ ਜਾਤਿ ॥  
ਸੋਚ ਕਰੈ ਦਿਨਸੁ ਅਰੁ ਰਾਤਿ ॥  
ਮਨ ਕੀ ਮੈਲੁ ਨ ਤਨ ਤੇ ਜਾਤਿ ॥

One may clean one's body day and night,  
But the mind's impurity would not be removed by  
the (purity of the) body.

ਇਸੁ ਦੇਹੀ ਕਉ ਬਹੁ ਸਾਧਨਾ ਕਰੈ ॥  
ਮਨ ਤੇ ਕਬਹੂ ਨ ਬਿਖਿਆ ਟਰੈ ॥  
ਇਸੁ ਦੇਹੀ ਕਤ ਬਹੁ ਸਾਧਨਾ ਕਰੈ ॥  
ਮਨ ਤੇ ਕਬਹੂ ਨ ਬਿਖਿਆ ਟਰੈ ॥

(Many) purify this body much,

(But) never remove evil from (their) minds.

ਜਲਿ ਧੋਏ ਬਹੁ ਦੇਹ ਅਠੀਤਿ ॥  
ਸੁਧ ਕਹਾ ਹੋਇ ਕਾਚੀ ਭੀਤਿ ॥  
ਜਲਿ ਧੋਏ ਬਹੁ ਦੇਹ ਅਠੀਤਿ ॥  
ਸੁਧ ਕਹਾ ਹੋਇ ਕਾਚੀ ਭੀਤਿ ॥

What if one cleanses the frail body with much water,  
(Because) how can it remain pure as it is like a wall  
of crumbling clay

ਮਨ ਹਰਿ ਕੈ ਨਾਮ ਕੀ ਮਹਿਮਾ ਉਚ ॥  
ਨਾਨਕ ਨਾਮਿ ਉਧਰੇ ਪਤਿਤ ਬਹੁ ਮੂਚ ॥੩॥  
मन हरि कै नाम की महिमा उच ॥  
नानक नामि उधरे पतित बहु मूच ॥३॥

Oh mind (of the seeker) great is the glory of invocation upon God (which is the real purifier),  
And by which the worst sinners have been redeemed—Nanak

Shabad (Psalm)-iv

ਬਹੁਤੁ ਸਿਆਨਪ ਜਮ ਕਾ ਭਉ ਬਿਆਪੈ ॥  
ਅਨਿਕ ਜਤਨ ਕਰਿ ਤ੍ਰਿਸਨ ਨਾ ਧੂਪੈ ॥  
ਬਹੁਤੁ ਸਿਆਨਪ ਜਮ ਕਾ ਮਤ ਬਿਆਪੈ ॥  
ਅਨਿਕ ਜਤਨ ਕਰਿ ਜੁਸਨ ਨਾ ਧਾਪੈ ॥

Any amount of cleverness would not remove the fear of death,

(And even) the numberless clever tricks would never quench the thirst (of desires, so as to bring the state of fulfilment)

ਭੋਖ ਅਨੇਕ ਅਗਨਿ ਨਹੀ ਬੁਝੈ ॥  
ਕੋਟਿ ਉਪਾਏ ਦਰਗਹ ਨਹੀ ਸਿਝੈ ॥  
भेख अनेक अगनि नही बुझै ॥  
कोटि उपाय दरगह नही सिझै ॥

Wearing numberless (holy) garbs would never remove the burnings (agitations within),

(Even) a mill on (such like) solutions would never bring you the vision of the kingdom of God i.e. God Realization

ਛੂਟਸਿ ਨਾਹੀ ਉਡ ਪਇਆਲੁ ॥

ਮੋਹਿ ਬਿਆਪਹਿ ਮਾਇਆ ਜਾਲਿ ॥

ਛੂਟਸਿ ਨਾਹੀ ਝਮ ਪਝਆਲੁ ॥

ਮੋਹਿ ਬਿਆਪਹਿ ਸਾਝਆ ਜਾਲਿ ॥

You shall never get liberation, be you high in the sky (of riches and fame) or down into the world-below (of solitude),

(As long as) there remains the web of attachments for (the things of) Maya.

ਅਵਰ ਕਟਤੁਤਿ ਸਗਲੀ ਜਮੁ ਭਾਨੈ ॥

ਗੋਵਿੰਦ ਭਜਨ ਬਿਨੁ ਤਿਲੁ ਨਹੀ ਮਾਨੈ ॥

ਅਵਰ ਕਰਤੂਰਿ ਸਗਲੀ ਜਮੁ ਫਾਨੈ ॥

ਗੋਵਿੰਦ ਮੰਜਨ ਬਿਨੁ ਰਿਲੁ ਨਹੀ ਮਾਨੈ ॥

All other cheap actions keep you subject to death (and life),

Without Invocation unto God, you do not become nearer God even by an inch.

ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਤ ਦੁਖੁ ਜਾਇ ॥

ਨਾਨਕ ਬੋਲੈ ਸਹਜਿ ਸੁਭਾਇ ॥੯॥

ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਤ ਦੁਖੁ ਜਾਇ ॥

ਨਾਨਕ ਬੋਲੈ ਸਹਜਿ ਸੁਮਾਇ ॥੧੦॥

Repetition on the name (Nam) of the Lord (ere long) will end the misery,

And (you shall attain thereby) the equanimity of mind—Nanak says.

The word Nam in Sukhmani as well as in the rest of the Adi Granth occurs many a time. It means differently in different contexts and so has been and will be interpreted accordingly. In one context, Nam means Real Nature or Adhishthana (Substratum) of Ishwara (Cosmic Mind) or Jiva (the embodied being or the microcosmic mind). Just as in the ocean of Infinite Existence-Consciousness-Bliss i.e. the Absolute, there appears to be

through Maya (Space-Time-Causation) a small microcosmic wave known as Jiva, similarly there appears to be through Maya a macrocosmic wave known as Ishwara, too. As regards name and form, each wave is different from the other, and so the Jiva is different from Ishwara. But as regards their Essence<sup>1</sup> or Real Nature, there is no difference between one Jiva and another or between Jiva and Ishwara. This Ishwara is not a fanatical or a whimsical ruler or king of the world in any sense of the term. Brahman through cosmic mind is Ishwara and Brahman through micro-cosmic mind is Jiva.

Ishwara i.e. God as the interpenetrating force, separate from Nature and beings, is also a relative entity or a relative plane of consciousness. If you look upon the whole of cosmos i.e. the cosmos as one single existence in various names and forms, all the relative entities like an individual-being along with its Karmas and the Moral Law, Nature along with its various physical laws and Ishwara along with its guiding or controlling power, lose their meaning; so do the terms 'space' between the things or 'time' between the events or gravitational and electromagnetic forces into both of which the physical world was divided by the nineteenth-century scientists. The whole becomes, as it were, a single 'continuum'—the continuum of cosmic consciousness called Saguna Brahman in the spiritual vocabulary of Rishis of India. It would be quite proper to give here relevant quotations from Einstein and James Jeans, the great scientists of twentieth century, as under :

"My religion consists of a humble admiration of the illimitable Superior Spirit who reveals himself in the slight details we are able to perceive with our frail and feeble mind. That deeply emotional conviction of the presence of a superior Reasoning Power which is revealed in the incomprehensible universe, forms my idea of God."

—Einstein.

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1. "To gauge the soul we must gauge it with God, for the Ground of God (Ishwara), and the Ground of the Soul (Jiva) are one and the same."

—Eckhart.

"Or, perhaps with a nearer approach to actuality, we may think of the electrons as objects of thought, and time as the process of thinking." —James Jeans.

In other words matter or energy and mind are sort of various curves or modifications in the Cosmic-Intelligence. If mind and matter were fundamentally of different natures they could never interact which they do, as we know from our daily experience. Moreover, in the words of James Jeans, "why, then, should the quality of the pushes and pulls on the atoms of the brain change so abruptly just at the moment when the mind leaves the body? The obvious suggestion is that these atoms experience pushes and pulls from mental as well as material sources." Hence, as in the terminology of Descartes also, the essence of matter must be "thought" rather than extension.

The above view of the cosmos as a whole was, perhaps, the indication, when in Yoga-Vasishtha or Maharamayana where Rama is a disciple and Vasishtha is his Guru, we find Vasishtha teaching Rama :

"The whole universe from Ishwara to a piece of wood is the creation of thought, and therefore it is an illusion."

Later we find Rama awakened and replying :

"I see, I see, O great Rishi ! All the universe is an illusion I have just awakened, and I see that all is in reality Atman (Self or Brahman). Any thing apprehended is unreal ; Atman alone is real "

Ruysbroeck, also says :

"we can speak no more of Father, Son and Holy Spirit, nor of any creature, but only one Being, which is the very substance of the Divine Persons (as per their Realization).....this is our super-essence."

Similarly while speaking of the physical phenomenon of the universe as a single whole James Jeans said :

"Space and time as separate entities have already disappeared from the universe ; gravitational forces

now disappear also, leaving nothing but a crumpled continuum ..... Weyl and Eddington successively propounded theories which dispensed with electromagnetic forces altogether, and tried to Interpret all physical phenomena as consequences of the peculiar geometry of the continuum."

Now this continuum is not to be taken as essentially physical or mechanical. It is rather more of mental ; as, firstly, whatever we know of this continuum or the universe, is in terms of Space and Time only, secondly, the modern science has proved beyond any doubt that we can not grant any material reality to Space ; and, thirdly, It has completely welded Space with Time which again is a mental concept—or as, again, in the words of James Jeans :

"we have reduced the whole of nature to a mental concept, since the texture of nature is nothing but the texture of the space-time continuum."

He further says :

"present-day science adds that, at the farthest point she has so far reached, much, and possibly all, that was not mental has disappeared, and nothing new has come in that is not mental "

However, the next step is Nirguna Brahman or the Real Self which can not be conceived by any subtlety of intellect and can only be realized as 'Self' the nature of which is Absolute Existence. It is also Absolute Consciousness. It is not the consciousness of a thing and by a being. It is consciousness-as-such, or the pure-consciousness. It is also the Absolute Bliss.

Now some, though taking their own individualities as absolutely real, may conclude from above, that Ishwara whom Bhaktas i.e. devotees worship, is God with qualities and separate from Nature and other beings, that It is a personal God and that, as such, it would be an anthropomorphic conception of Brahman. It should not be forgotten that as long as you believe in your own individuality as separate from that of others, that long there stands before you Nature along with its Ishwara who presides over the cosmic mind. Secondly, is not each and every conception or perception of ours, Internal



or external, anthropomorphic i.e. with some human colouring'. Because but for the human mind there is nothing cognizable here, rather the whole of objective world of solid matter and other things, owes its existence to our attempting to force Reality into the frame work of Space and Time because of the very human spectacles

And yet when you rise above the limited consciousness and lose your individuality, the individuality of the cosmic mind i.e. Ishwara also vanishes. And what remains is Nirguna Brahman i.e. the attributeless Brahman which is called Saguna Brahman while appearing as Ishwara, Nature and beings

In another context Nam means Realization i.e. Realization of God or Real Self or Absolute

In the above context (verse) Nam means any name of God. Though God i.e. Brahman is beyond name and form and therefore has no name, yet Brahman itself is a name though indicating the Nameless, hence the instruction — any name of God'

Another meaning is the sacred Mantra (consisting of a few words given by a Guru to meditate upon)

Now we come back to the term 'Repetition of name of God or a sacred Mantra regarding God or Truth'. We all know and it is quite obvious that mere repetition of name of God or any Idea a number of times does not and would not end the misery. Therefore it should only mean Invocation of God i.e. the God Realization or the Realization of Absolute Existence-Consciousness Bliss

However, the repetition of name of God is to lead to meditation which leads to Samadhi and which brings God Realization

Repetition has three steps. First you repeat loudly. Then the lips move but there is no sound. At the third stage, repetition is done mentally and the lips stop moving

Now there are some seekers who take the help of a particular Divine Form i.e. form of a god or goddess or some prophet or their Guru. That is the name is spoken along with the imagination of a particular form

There are others who would just repeat the name or word or a mantra, call it an idea, of God, without any vision of a form.

In other words repetition is with attention upon an object which may be a mere divine idea or the divine idea with a form. To begin with, the attention is to be removed from other sides and the thought is again and again fixed upon this one object. This is the initial concentration called Dharana. When the flow of thought towards this object is unbroken, it is Dhyana i.e. Meditation. When meditation gets deeper and the whole of mind, as it were, has become a single thought and of course there is no body-consciousness and no other thought at all, at that time, it is called Savikalpa Samadhi which gives an intense bliss and strength within, manifesting a great character with a deep stability of the inner personality of the practitioner i.e. the meditator. This tones down nervous excitement, creates a healthy balance in the mind and enables us to see things more clearly. Also our temperament will become better and we shall be more integrated and equipoised than before.

Those who really want to be Saints or Yogis, should finish first with argumentation. They should never be narrowminded or sectarian and never enjoy condemnation. They should not eat more; or tire themselves physically or otherwise; and they should not sleep much. There should also be an exercise of greatest control over the senses. One who practises will soon come to know the importance of such regulations and restraints.

Study of scriptures, Company of saintly persons, Prayers, Kirtan (singing of divine songs), and Pranayama etc. are a great help, to create a favourable atmosphere within so as to make the Meditation easier and deeper.

In the very beginning one should start with mere witnessing, while at the seat of meditation, for say about three to four months at least, whereafter the wanderings of the mind will automatically be much reduced and one would be able to bring the mind under a great control so as to apply it for concentration and higher meditations.

While witnessing never allow yourself to be completely

Identified with any thought, otherwise you will be creating a hypnotised state which may bring fascinating results sometimes and seem to be very helpful, as the hypnotised state whether brought by the individual's own efforts (auto-hypnosis) or by those of another (hetero hypnosis) is a wholesome step away from the spiritual evolution because under name of (even with or temporary surface) cure or solution it keeps you again tied down to the plane of change or finitude with which you will then have more reason to be identified and thus bound. The very act of hypnosis<sup>1</sup> takes your even conscious-freedom away. Whereas the witnessing is only to keep you detached from the ordinary ruts and then make your surface-consciousness available, without any strain, for further spiritual sadhana leading towards the realization of the Infinite or Real Nature of man or say towards the Freedom !

Now the serious seekers must take up just this one idea of Realization of the Infinite Ideal and make it their whole life. They should think upon this single idea again and again and let muscles, nerves and every part of their body be full of that idea. Let the whole body pulsate with this single thought.

They should bring the state of Savikalpa Samadhi again and again and by steady practice increase its period. This Samadhi is of great benefit and may bring even certain psychic powers, but it is a lower type of Samadhi as it is yet external to your Real Self.

The righteousness, selfless activity, and universal love will, to the exclusion of the danger of the psychic powers, or both, until the last stages of the Sadhana or the final (i.e. non dual Realization) intensify Savikalpa Samadhi and vice versa.

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1. "Hypnosis, as the term itself indicates, is a sleep-like condition in which certain ideas, suggested by the subject himself (auto-hypnosis) or by others (hetero-hypnosis), are worked out in a manner beyond the subject's control and with no criterion as to their objective truth or falsity. Contrary to this the Yogic state is marked by wakefulness and its only criterion is obtaining truth."

—Hans Jacobs.

And one day when you practise very hard the Savikalpa Samadhi will be changed into the highest Samadhi that is the Real Super-Conscious State i.e. Turiya Atita<sup>1</sup> or what they call Nirvikalpa Samadhi which is without any modification. This is the Goal—Absolute Bliss, Absolute Existence or Absolute Love—the Nondual State where the seeker is the sought and the sought was the seeker.

#### Shabad (Psalm)-v

साति धरमस ने रे भावै ॥  
 मय नन की मेहा लागै ॥  
 चारि पदारथ जे को मागै ॥  
 माध जना की सेवा लागै ॥

One who wants (to know the technique of perfection-within in the field of Four Great Aims (Dharma i.e. performance of duty, Artha i.e. earning of wealth, Kama i.e. manifestation of desires and Moksha i.e. liberation),

One should approach humbly the perfect-ones (or the advanced souls)

In performing duty unto one's parents, marriage partner, children, relatives, community and people at large the important point to be remembered is that one should firstly do so without expecting that in return they will also do good. This will not create any bondage which otherwise is bound to fall upon the actor whether the act is good or bad. Further one should never show off, by going beyond one's capacity and hence be unfit to do any good in future. As far as possible one should be care-

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ful that one's help to any one is not being misused for wicked purposes, because in that case one would ultimately be ruining the fellow helped. Similarly there are cases, when specially in a joint family, an earning member of the family goes on supporting even the grown ups who have finished with their studies and neither do any constructive work and perhaps just wait for some fortune to fall upon them, probably, in one of their sweet dreams. Such like emotional help is a perverted manifestation, as it makes the man helped a degraded personality and fit for nothing. Appeasement and help should however be discriminated always.

As regards wealth a householder must earn it in order to give food, shelter, clothing and education etc. to his family. And it is duty of the Government also to see that each and every citizen gets the basic minimum of these. Till there is a single person who does not enjoy the basic minimum, the whole of the society is to blame. It is most inhuman that a few individuals should be given the liberty to become millionaires, while the society permits the circumstances to breed, which compel thousands to sleep on the pavements or live in the slums and tens of thousands to beg the privileged ones, in business or in Government, for some petty jobs, to earn their livelihood.

The concentration of vast economic powers in the hands of a few people is not healthy for the society because majority of the people are not so spiritually evolved that they may not become dominated by these persons. Let these millionaires and their yes-men holding high positions in the Government, not sleep over this tremendous problem, perhaps, by the argument that an individual has got the freedom to vote, as this freedom without a (relative) economic independence is not substantial. rather in such a structure of society, the voters become automatically purchased as they have often no choice but to choose between the two Aristocrats each of whom may be a party aristocrat i.e. who himself has no riches but for whom the party is ready to spend the money. In one way or the other to get the votes, a cooperative-aristocrat i.e. who spends a portion of this money, from his

own pocket as well, or an individual-aristocrat i.e. who has either inherited much of wealth or has been able to accumulate it all by his own efforts mostly by sucking the blood of others and is capacitated to purchase the votes by his personal money alone, rather who is also to give lot of money, say, to the seemingly democratic but popular party so as to get even its nomination or support.

There is no such thing as people's rule, democracy or socialism, when, after casting their votes, their voice has no meaning; when they remain in every other way, where they stood before; and when they have no direct hand and a share in the economic field i.e. the production and distribution of the material wealth; or when the vast economic gaps exist, obviously, resulting in the most degrading exploitation of the majority of the human beings. At the same time no normally healthy person who is a member of the society should be given the right to bread unless he works<sup>1</sup> in a field whatsoever and contributes towards the benefit of the society in its various phases of material production, general-organisation, medical-relief, research in sciences, general-education and spirituality etc. And it is the duty of the society to see that its every individual first gets bread without begging, and then the other material-necessities of life like shelter, clothing and medicine, and then the education, along with the right to think and express independently, of course in a constructive manner, for the betterment of man, in his natures external and internal both; and also see that there exists no exploitation due to race, caste, colour, religious creed, social and political status, economic-position, and natural handicap etc.

1. "In the sweat of thy brow shalt thou eat thy bread."

—Bible.

"He who eats without performing this sacrifice eats stolen bread"

—Gita.

It may be stated here that for the healthy growth of the human personality or say in his upward spiritual evolution, normally the working hours

Of course the voter is also to face himself from the prejudices of family, caste, colour, party ism, boss ism and other compulsions, to remove which again, the spiritual education of the intellect and sadhana of the mind become unavoidable

Moreover why be satisfied with a life of dependence on riches-without and a conflict and misery within Are you sure that riches have brought you perpetual happiness ? Is it not irrational to seek eternal or Infinite Happiness in the short-lived or finite things ? Do you know the reason why can't you become satisfied and remain unagitated even after having millions ? Well it is because your Real Nature is Infinite and it can, hence, never be satisfied with finite things however innumerable these might be Know this truth and free yourself from hankering after material wealth or power over others whom you think ignorantly, to be absolutely separate from and un related to you You only do not know that these very people whom you hate or harm now have been your kith and kin in the past and so they will be in the future, in one life or the other, If not in this life

Further If the spiritual contradiction as above, is not removed, the mind or the inner personality of man will lead a hypocritical life which means no end of the split personality causing an unending misery in the inner-self, with one excuse or the other

It is high time that a serious thought is given to the problem otherwise a day is not far when the jealous or the

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should not exceed eight hours, taking into account the time spent from residence to the place of duty And on the other hand if the time saved by reduction in the working hours is utilised in drinking or gambling, the reduction would not be advisable at all, so should it apply on the increase in the salary In other words the facilities are to be provided for non injurious entertainment and that too never at the cost of the welfare of the individual's family and nor the society

half-fed poor will rise against these few crown-less kings, brutally.

But it does not mean that you should call a few poor persons and throw away your riches to them. May be they prove worst. Often democrat-persons have been seen turning aristocrat, the moment they could manage to become rich. There have also been seen the aristocrats turning democrats when they lost every penny and became hopeless in their aristocratic pursuits.

Now there are persons, in good number, who would love to remain democrats ever provided the society as a whole under-goes a spirito-democratic change or say that the whole of country becomes a real welfare state, but for which they feel insecure for themselves and for their family. Such persons do help others by education, service, and money which they might have earned by foul means for the reasons given above i.e. for the future security and welfare of their family and themselves in their old age. But even their number would decrease or they may later even become aristocratic in their entire outlook, if something substantial is not done, for a sufficient distribution of economic wealth to each and every individual of the society for his necessities like food, shelter, clothing, health and education etc., and the removal of the concentration of huge economic wealth in the hands of a few.

Similar the majority of the poor people, or say the least-privileged people, are those who would like to have a peaceful change towards the spirito-democratic conditions of the society, but may become compelled to resort to violence if the privileged people do not come forward voluntarily, with honesty and devotion for the same.

We must never forget that the renunciation of insincerity and selfishness etc. would not be useless, rather it would reduce the agitative conditions of the mind, bringing a great relaxation within, which is the fundamental in order to realize what life is! Life is in the feelings, in the consciousness, to realize which fully, we never allowed ourselves any free time and rather kept ourselves occupied ever with the manifestation



of life Further the renunciation of insincerity etc within and of riches without, for the good of others is not an end in itself It is a means towards the gain of wealth within starting from Integrity, stability, character and the inner joy etc which are more of a permanent nature as they accompany the soul from life to life, and ending with the realization of what is Infinite Existence Infinite Consciousness and Infinite Bliss Moreover by improving the conditions of others in the fields material and spiritual both Irrespective of caste creed and country we only help ourselves, because who knows where we are to be reincarnated next !

Then there are persons who give big charities to Gurdwaras Mandirs Mosques Churches for good cause and help the needy through other organisations also but are afraid of a change from the aristocratic to a spiritio-democratic system of society They should note that by so doing they are only showing their unwillingness to recognise the great spiritual truth which teaches that all the people of the world are our own Real Self in various names and forms or that we all are part and parcel of One Universal Existence or that we all are children of the same God

On the other hand there are poor who are aristocratic towards the poorer and who by shouting some charges or the other against the rich are only so doing as to hide their secret longing for a chance to become rich and then be aristocratic through and through

So beware of these men and also of yourself may be you are a democrat in political and economic fields and not as regards the position in some gainful organisation or the government etc for which you may be hankering after when you have not got it and which you are trying never to loose at any cost once you have got it Also beware that this democracy is not to be exercised only among the individuals of a country but also among the different nations of the whole world failing which jealousy and hatred leading to horrible wars become unavoidable

The first thing to be done in the view of above is to

convince yourself of the true democratic change in the background of the spiritual knowledge to practise which in your individual capacity, the spiritual sadhana should be done regularly with sincerity and devotion. After practising a little of this you may become fit to start convincing others accordingly. If some of you happen to hold some effective position in the society, either in a popular party or the government, your healthy change at heart with the boldness to appeal and explain to others, as above, would be much fruitful for materialising these universal and truly democratic ideas. But in so doing please never lose the patience, because impatience implies weakness which does not become of a spiritual and truly democratic person.

When the number of such persons who hold high position and those in the common masses, reaches the required strength which will vary in different circumstances, automatically the law would change and the attitudes of those, who are largely responsible for the planning of a country, would also change accordingly. However if the persons holding the high positions or say the privileged positions, do not help bring the required change, the common masses may have to pull them down.

Now let such planners know that one of the fundamental ways to bring into actuality the required reformation, would be to make use of schools, radio, cinemas and televisions etc., in order to explain to the people the necessity of universal love implying selflessness and urgency of a spiritual democracy which are stepping stones on the way of the spiritual evolution of man leading to the ultimate Realization of Infinite Bliss—the essential nature or the Real Self of man.

In schools and colleges there should be a compulsory period where the spiritual training in order to control the inner nature of the individual and mould his character to express selflessness and love leading towards the Realization of Universal Oneness should be imparted. Here the subjects for study may be called as 'Realization of Spiritual Unity within' and 'Exercise of Universal Love without' conforming to which the passages should be drawn, to make the necessary courses, from the sources which might have been labelled as 'religious'.

or 'non-religious' Care should be taken that these courses do not contain any material of condemnatory nature. But no name of a particular religion or ism should be attached here. In this period the student should be given the freedom to express himself fully and no force should be applied to make him agree. Explanation with love should be the method, absolutely, at least in this period. Half of this period should be utilized for meditations for which there should be also a separate Meditation Hall where mass meditations should be held once in a week. Meditation is essential for integration of the mind, without which character-building remains a remote possibility.

If a great importance is not given to this period then as before the school and colleges would only be turning out graduates—most of them seeking white collar-jobs with no control over the mind and no character, rather ever ready to be led by one temptation or the other, creating more corruption, greed and chaos, instead of justice, selflessness and harmony in the society.

Besides there should be some sort of local-citizens body which should act as the intermediary between the people and the various governing departments of a country, in each and every province so as to maintain an efficient contact between the people on the one hand and the law-makers and the executive of the country on the other hand. In order to have an effective people's rule in a vast country where members for the parliament or legislative chambers may be chosen in the ratio of one against tens of thousands or even more, these bodies seem to be very essential. The members of parliament in a vast country should not be increased too much, as that would cause hinderance in taking decisions, and on the other hand, if these bodies are not there, the individuals do not get any real effective chance to place the grievances against the law or its execution and other things even before their representative in the legislature, not to talk of the heads of the various departments of the state, situated at great distances, because of the constituency being too large etc.

Depending upon the size of the locality let there be one  
 500 to 1000, in this local citizens body. To make

the decisions quick i.e. to make it really effective and properly representative, let its strength be of 10 members. Ordinarily these members may be allowed to earn their livelihood by other fair means and for this work they may be paid some sort of allowances, depending upon the standard of living of that locality and the economy of the state as a whole.

It should be seen that those members are elected free of party-politics or any type of sectarianism. They should not be illiterate. They should have the working knowledge of, at least, their provincial official language and if not conversant with the official national language, they should be taught immediately after their elections which may be held every five years in the ordinary course.

Every locality must have a people's hall provided by the state, where the facilities like library even though on a small scale but essentially providing the basic and general information on matters like Geography, Science, Spirit, physical health and news papers and magazines should be given. In this hall local citizens-body may hold regularly its meetings, say, once in a month or two months. It is to be an open meeting where each and every residence of the locality can personally attend and present before its members, his grievances or wants of various types, in a polite and straight manner. If an immediate or final decision as regards the manner of approach by the body towards the solution of the individual's problem, can not be given on the spot, the body must have a closed meeting after the open meeting and arrive at such a decision.

In order to make the society spirit, democratic or say spirit, socialistic, two things are required of this body. The first is that the members of the body must necessarily spend some time regularly in spiritual Sadhana of the mind in order to control over the lower impulses, and spiritual education of the intellect in order to broaden the view of life in its various aspects. The second is that these bodies must pay short visits to, firstly, the different local-citizens bodies in turn, of their own city or town say once in six months, secondly, the local-citizens-bodies of different provinces, in turn, of their own country, say, once in two years, thirdly, such local citizens-bodies, if existing or the

governing local bodies of foreign countries, say, once in four years and also see the working of government and conditions of their people and their way of life etc

This will enrich them with great knowledge to be used in their own country and also bring the different people of different provinces of one and the same country, and different people of different countries closer to each other. The countries so visited could also gain something from them.

Further every 'body' must be given the right to address the parliament and the legislatures of their respective provinces at least once in a year, if it so desires and the legislature or say the government of their country i.e. the ministers etc must attempt to satisfy them. The doors of various departments of the governments of their respective provinces and those of the central government, must remain open to them, always.

But, if the people are not literate and properly educated and disciplined so as to rise above their superstitions and prejudices, orthodox and heterodox, both, they will just behave like the foolish washermen of the Great Ramayana, doubting the integrity of the ideal government personified in Rama who even after having tested the chastity of his wife, Sita, had to submit to the people i.e. these washermen and send her into exile and bring unnecessary interference and thus a confusion for themselves and the executive both.

On the other hand a member of the legislature must be given a wholetime big office with a handsome salary so that while he sits in the legislature he really represents the people of his constituency without looking towards another source, for earning his livelihood or that of his family, so as not to hinder his work. The job of his office is specially to collect data on various aspects of life of his huge constituency and also to listen to various complaints of people and also of the citizens bodies of his constituency, required to be put up in the next session of his legislature or even otherwise so as to make amend or unmake a law, and if necessary get the required order, for the executive for the effective good of his people.

At the same time people of a locality or a legislative constituency must have the right to withdraw their representative if and when they so desire, by  $2/3$  or  $3/4$  majority and elect a new one in his place.

Further with the advance of science the communication has become so quick and universal in its character that it is high time that the people think of one world, in the background of spiritual knowledge enunciated here which aims at the realization of—Unity behind diversity, or That of which all are but different manifestations in different names and forms. The people must rise to the occasion, and think in terms of materialization of world government at some centre of the globe. The people must feel that they are after all people, human beings if nothing more, never mind if born in one country or the other, unto the parents belonging to one sect or another, whether religious, social, economic or political. Once the people have tremendous faith i.e. spontaneous appreciation from the core of their heart, in this, ere long the world will march towards one central government. There should be no doubt in it. If one government is possible in such vast countries like U.S.A., Russia, China and India, why can not it be possible on the globe as a whole!

The formation of the local citizens bodies as explained above, in a particular country, with the necessary adjustments here and there, depending upon the population, their achievements and wants etc. will not only materialize the active or effective people's rule in a country, but it will also help materialize the formation of an effective one world government ultimately, which in turn will help remove the unhealthy concentration of huge material wealth at few places or with a few people and also the horrible and foolish national wars. However one world government does not mean that the national governments are to be uprooted, just as by a national government, it does not mean that the provincial governments are to be done away with. Ultimately the people of the whole world must feel in actual practice that the world as a whole belongs to the people as a whole and the people as a whole to the world as a whole. This would be the highest objective spiritual materialization. Unless this feeling is entertained again and

again, and developed to the degree of saturation, the formation of the world government as well as the removal of the fear of the national horrible wars and the social unhealthy competition become a remote possibility

Here it may be stated that some persons of single tracked mind think upon conflicts and wars from the economic<sup>1</sup> angle alone implying that these take place only between a rich man and a poor man, a rich sect and a poor sect, a rich nation and a poor nation. Negatively it would mean that two equally rich persons, communities or nations, do not have any basis for a dispute, fight or a war between themselves and nor have two equally poor persons, communities or nations. Whereas you can always find non aggressive rich and non-aggressive poor and also aggressive rich and aggressive poor. There can be as a matter of fact, hundred and one reasons for a dispute, fight or a war. For example there are persons belonging to the so called culturally high caste by birth who believe in touch me-notism and would not be ready to touch a person of the so called culturally low caste by birth, even though he may be richer in material wealth, thus creating hatred leading to blows or say a good fight. The communal riots have been well known in the history of mankind and are prevalent even now, due to the emotional assents having been given without any reason or understanding, to religious sects, linguistic groups or political ideologies. In such riots uptill today, the poor and rich of one community have fought together against the poor and rich both of the other community. It was not that the rich from one community fought against the poor of the opposing community. Then there have been also the ambitious kings and nations attacking the other lands and indulging in loot, arson, rape and mass murder which

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- 1 The whole world to day stands witness to the open conflict between countries having basically the same ideology and that too exclusively economic. It does not need any proving that the conflict is 'psychological' or say 'spiritual' and not economic at all.

gave them tremendous joy, just as we find dacoits, thieves and murderers within a nation, not that the society did not provide legal possibilities for growing rich or richer. Rather basically the causes for such horrible events, have been hatred, greed, jealousy or egotism which again can not be rooted out without the spiritual education of intellect and the spiritual sadhana of the mind, of a great majority of human beings if not all, so as to exercise a great healthy control over the inner nature of man, where lie all these negative tendencies; and even so, the motive for the external nature or the guiding factor for the external process. However it does not mean that there have never been economic strifes and nor does it mean that the huge concentration of material wealth should be allowed, as it leads definitely to an unhealthy state of affairs in the society, until we all or a great effective majority of us are spiritually perfect beings, and which is not the case, at present.

Now the intentions while earning money, should always be honest, though it has been seen that at some places a Government makes such rigid and unreasonable rules, as to force a person to bad means like bribery etc. For example in certain Government Departments even a lower division clerk is required to get his character certificate attested by a First class Magistrate. The height of absurdity is that the Magistrate hardly knows any one of them and yet some how or other the character certificates are issued, leading to bribery in the court where justice is to be exercised, and where truth is to be discriminated from untruth. Hence there is some thing basically wrong with the law makers when they forget that man is not made for law but the law is made for man. On the other hand 99.9 per cent of the cases where malpractices are exercised, are not to procure the basic minimum but are for gratification of the greed of the earner. He does not know that he may earn millions but only that will be used for his personal comfort, or peace within which he has earned by his righteous actions in the past or for which he will have to pay later. That all these possessions after all belong to the plane of transitoriness, that his greed or attachment for the same would never help him attain a lasting happiness, and rather it is the greatest obstacle in the progress or the evolution towards the 'Real Self' which by very nature is Infinite Bliss, indeed!



Another repeatedly heard slogan about wealth is the economic equality. Economic equality is one thing and the production of the material wealth sufficiently so as to be distributed, without any discrimination, among the individuals, for their necessities and comforts is another, the production and distribution taking place either by complete and direct state control, or through free enterprise with an indirect state control, or through both i.e. direct state's participation as well as free-enterprise.

In a country like India where millions of masses lead the poorest economic life, there the economic system which allows any one to become a millionaire or even a thousander can only work to the detriment of the nation as a whole. The innumerable taxes with their departments are just like—first letting loose the wolves and then sending hunters after them. Some people with vested interests have declared that the present system is wonderful and most peaceful and thus most desirable as it allows the freedom 'for the rich to grow richer and for the poor to become rich' which is only an eye-wash, a hoax and an ill-conceived idea. Its first half is definitely working, but not the second half. How can we boast of providing or seeing a few cars and huge palaces in the cities belonging to a few individuals whereas millions do not have a brick room for their shelter and neither can afford a bicycle as an independent transport, nor the bus-fare? If it is a people's rule, why should one be allowed to have ten dishes in one's meal to his tastes whereas millions are not ensured for their evening bread and rather remain for their whole life underfed and undernourished, why should one be allowed to have ten woollen suits whereas millions wear rags and shiver in cold cursing the winter, why should one be allowed to have ten pairs of shoes matching each and every suit, whereas millions have to walk bare footed or at the most drag on with one torn pair for years together; why should one be given all the facilities for having seven years study abroad for one's personal benefit alone whereas millions go without even primary education? These millions are, as in the words of Vivekananda, 'those to whom we have been giving ditch water to drink when they have been dying of thirst and while the perennial river of water

was flowing past ; the unnumbered millions whom we have allowed to starve in sight of plenty .. Wipe off this blot "

It appears that most of the leaders of this country today have forgotten the words of even Gandhi "The whole of this programme will be a structure on sand if it is not built on the solid foundation of economic equality."

The economic-equality (which is one of the most important external factors required to be enforced in a society where the majority of the people are not spiritually so high as to recognize the spiritual truth of oneness or unity behind this phenomenal variety and live upto it voluntarily and thus shun any type of privilege exploitation), whether based on the words of most ancient Rishis<sup>1</sup>, Christ<sup>2</sup>, Confucius<sup>3</sup>, Chuang Tzu<sup>4</sup>, Kabir<sup>5</sup>,

1. (i) Verily All this is Brahman —Vedas  
(ii) That Thou art —Vedas
- 2 Love thy neighbour as thyself —Bible
3. Human hearted ness consists in loving others  
—Confucius (551—479 B C )
- 4 Heaven and earth and I come into existence together,  
and all things with me are one  
—Chuang Tzu (369—286 B C )
- 5        लैगा छतमि न ब्रह्म ब्रह्मी ॥  
          धर्मिक धर्मक धर्मक भणि धर्मिक  
          धृति ठठिठि मूघ ठाही ॥  
          लोगा भरमि न भूलहु भाई ॥  
          खालिक खलक खलक महि खालिकु  
          पूरि रहित सब ठाई ॥

'Oh people, my brothers do not remain deluded and forget not that God resides in the people and people reside in God and is thus present everywhere (i.e. in everyone)'

—Kabir (in his later years contemporary of Nanak).

Gobind Singh<sup>1</sup> (who personally led the oppressed and depressed masses externally against injustice and tyranny and also guided their internal lives, right from the 10th year to the 42nd and last, 1703 A. D., of his mortal life), Lincoln<sup>2</sup>

1. ਹਿੰਦੂ ਤੁਰਕ ਕੋਉ...ਮਾਨਸ ਕੀ ਜਾਤ ਸਬੈ ਏਕੈ ਪਹਚਾਨਬੈ ॥  
...ਦੇਹੁਰਾ ਮਸੀਤ ਸੋਈ ਪੂਜਾ ਐ ਨਿਵਾਜ ਓਈ.. ਜੈਸੇ ਏਕ ਨਦ ਤੇ  
ਤਰੰਗ ਕੋ ਉਪਜਤ ਹੈ ॥

ਪਾਨ ਕੇ ਤਰੰਗ ਸਬੈ ਪਾਨ ਹੀ ਕਹਾਵਗੇ ॥  
ਹਿੰਦੂ, ਤੁਰਕ ਕੋੜ...ਮਾਨਸ ਕੀ ਜਾਤ ਸਬੈ ਏਕੈ ਪਹਚਾਨਬੋ ॥  
...ਦੇਹੁਰਾ ਮਸੀਤ ਸੋਈ ਪੂਜਾ ਐ ਨਿਵਾਜ ਓਈ...ਜੈਸੇ ਏਕ ਨਦ ਤੇ  
ਤਰੰਗ ਘੋਟ ਚਰਜਤ ਹੈ ॥

ਪਾਨ ਕੇ ਤਰੰਗ ਸਬੈ ਪਾਨ ਹੀ ਕਹਾਵਗੇ ॥

'Some are Hindus and some Turks..... Recognise the whole of mankind as one ;.....Temple and Mosque are same, Pooja (of Hindus) and Namaz (of Muslims) is the same (i.e. worship).....  
Just as crores of waves arise from one River,

(But) all the waves of water shall be known as water '

—Gobind Singh.

2. (i) "These communities, by their representatives in old Independence Hall, said to the whole world of men. "We hold these truths to be self evident : that all men are created equal, that they are endowed by their Creator with certain inalienable rights ; that among these are life, liberty, and the pursuit of happiness "... . Yes, gentlemen, to all His creatures, to the whole great family of man. In their enlightened belief, nothing stamped with the Divine image and likeness was sent into the world to be trodden on and degraded, and Imbruted by its fellows ..... Wise statesmen as they were,

(1809—1865, two times President of U S A. and the great emancipator of negro-slaves, working with malice to none),

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they knew the tendency of posterity to breed tyrants; and so they established these great self-evident truths, that when in the distant future, some man, some faction, some Interest, should set up the doctrine that none but rich men, or none but white men or none but Anglo Saxons, were entitled to life, liberty, and the pursuit of happiness, their posterity might look up again to the Declaration of Independence, and take courage to renew the battle which their fathers began—so that truth, and justice, and mercy, and all the humane and Christian virtues might not be extinguished from the land: so that no man hereafter would dare to limit and circumscribe the great principles on which the temple of liberty was being built.

Now, my countrymen,....., if you have been inclined to believe that all men are not created equal in these inalienable rights enumerated by our charter of liberty; let me entreat you to come back..... Think nothing of me—take no thought for the political fate of any man whomsoever—but come back to the truths that are in the Declaration of Independence. You may do anything with me. ... You may not only defeat me for the Senate, but you may take me and put me to death.... I charge you to drop every paltry and insignificant thought for any man's success. It is nothing, I am nothing, Judge Douglas is nothing. But do not destroy that immortal emblem of Humanity—the Declaration of Independence."

- (ii) "If A can prove, however conclusively, that he may, of right, enslave B. why may not B snatch the same argument, and prove equally, that he may enslave A?"

the great American philosopher-poet Emerson<sup>1</sup>, Vivekananda<sup>2</sup> (the great spirito-democrat-socialist who took the spiritual gems from India to the West between 1893 to 1900),

You say A. is white, and B. is black. It is colour, then ; the lighter having the right to enslave the darker ? Take care. By this rule, you are to be slave to the first man you meet, with a fairer skin than yourself (your own).

You do not mean colour exactly ? You mean the white are intellectually the superiors of the blacks ; and therefore have the right to enslave them ? Take care again. By this rule, you are to be slave to the first man you meet, with an intellect superior to your own.

But, say you, it is a question of interest ; and, if you can make it your interest, you have the right to enslave another. Very well. And if he can make it his interest, he has the right to enslave you."

—Lincoln

- I. (i) 'all things proceed out of this same spirit, which is differently named love, justice, temperance, in its different applications, just as the ocean receives different names on the several shores which it washes'
- (ii) 'he (man) is equal to every other man.'
- (iii) 'To the poet, to the philosopher, to the saint...  
.....all men divine.'
- (iv) 'Of persons, all have equal rights, in virtue of being identical in nature.'

—Emerson.

2. (i) 'In our books there is the doctrine of universal equality ; but in work we make great distinctions.'

(later taken between 1903 and 1905 by) Rama Tirtha<sup>1</sup>,

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- (ii) 'Who serves Jiva (i.e. the embodied-one or man) serves God indeed.'
- (iii) 'I have found out by experience that all evil comes, as our scriptures say, relying upon differences, and that all good comes from faith in equality'.
- (iv) 'Says Vedanta, we must give up the Idea of privilege, then will religion come.'
- (v) 'If you teach Vedanta to the fisherman, he will say, "I am as good a man, as you ; I am a fisherman, you are a philosopher ; but I have the same God in me, as you have in you." And that is what we want : no privilege for any one, equal chances for all ;'
- (vi) 'I am a socialist not because I think it is a perfect system, but half a loaf is better than no bread .....A redistribution of pain and pleasure is better than always the same persons having pains and pleasures.'
- (vii) 'All the members of a society ought to have the same opportunity for obtaining wealth, education or knowledge.. .....Freedom in all matters, i.e., advance towards Mukti, is the worthiest gain of man..... ..Those social rules which stand in the way of the unfoldment of this freedom are injurious ; and steps should be taken to destroy them speedily.'

—Vivekananda (1863—1902).

1. 'First of all as to the name 'Socialism', Rama would prefer to call it 'Individualism'.....the right spirit of Truth is to assert the supremacy of the individual against all the world, all the universe. No botheration, no worry, no anxiety.....the end

Marx<sup>1</sup> (born in Germany in 1818 ; got permanent asylum in England in 1849, and spent the rest of his life in London where he carried out years of research mostly at the British Museum, supported in his works, and also economically, because of intense poverty, by Engels, out of his profits from textile mills ; left his body in 1883 ; had a great feeling for the oppressed proletariat or labourers and wrote enough accordingly for revolution on their part and their subsequent rule leading ultimately to the communistic, that is, classless society, and who, according to Gandhi, never preached class-hatred).

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of the so-called socialism, being simply to bring down capitalism, is so far identical with the end of Vedānta, which means simply to strip you of all sense of possession, and to cast to the winds all sense of property, accumulation, all selfish possession.....

Vedānta preaches equality, and so must the end of true socialism be, no deference, no respect, no regard for any outside possession.. .....there can be no happiness under the Sun unless a man gives up all sense of property and possessions, clinging and attachment. The so-called socialism has been merely a study of the surface of things and comes to the conclusion that mankind should live on terms of equality, fraternity and love. Vedānta studies the phenomena from the intrinsic and indigenous point of view. According to Vedānta, the possession of any individual property is the most sacrilegious deed against one's Atman or Inner Self.'

—Rama Tirtha (1873—1906).

1. (i) 'an association which will exclude classes and their antagonism'.
- (ii) 'Individuals .....are brought under an equal point of view'.
- (iii) 'From each according to his ability, to each according to his needs !'

—Marx.

Gandhi<sup>1</sup> (who, while in South Africa for about two decades, worked against social injustice; and later spent every day, leading a life of great sense-control and renunciation experimenting on various aspects of life, for the political freedom of India—freed in 1947; assassinated in New Delhi in 1948), or any one else who at least believes in universal brotherhood of man i.e. in so far as these words mean the good of all, is most religious or say spiritual in its character; and to the extent any man or any society practises it, to that extent, that man or that society is spiritual, democrat and socialist or say spirito-democrat or spirito socialist; rather the religious or spiritual philosophy supplies the most rational and wholesome basis for the same. How can you talk of one God, the Father of all, or the One Reality, the Real Self of all, and at the same time practise economic-exploi-

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2. 1. (i) 'I would allow a man of intellect to earn more, I would not cramp his talent. But the bulk of his greater earnings must be used for the good of the State, just as the income of all earning sons of the father goes to the common family fund'
- (ii) 'Our endeavour should be to bring about a state of things under which there would be no occasion for a mill-hand's baby to be torn from the mother, and where a factory-hand's child would receive the same opportunities for education that our own children have.'
- (iii) 'I have no doubt that if India is to live an exemplary life of Independence which would be the envy of the world, all the bhangis, doctors, lawyers, teachers, merchants and others would get the same wages for an honest day's work. Indian society may never reach the goal but it is the duty of every Indian to set his sail towards that goal and no other if India is to be a happy land.'

—Gandhi (1869—1948).



tation or say privilege-exploitation, be it of any sort? For the spiritual evolution of the society, it is most necessary that the vast economic inequality becomes removed and we must see that not a single body is under-fed, under-clothed or under-sheltered. Let us not hate or be indifferent to those who are wearing torn clothes, bare footed or living in slums. They are our very own in one way or the other. Let us try to understand the whole problem and never be complacent about it. If you do not find the conditions around, conducive for the practicability of the above, let us at least practise in a limited sense, to start with, with sincerity and love, and at the same time start explaining to others the importance of these basic spiritual ideas covering various aspects of human life, with the ultimate goal of the liberation of the whole of mankind from various exploitations :

"All my life and my strength were given to the first cause of the world—the liberation of mankind."

—Lenin

It is true that laws will have to be modified and rather simplified, and of course punishment will have to be made severe for the brutes. But it may be that the authorities for some vested interests want to remove certain innocent and just but strong opponents, from their way, therefore violent-punishments and death penalty should be discouraged. Moreover, in certain cases the accused were proved to be innocent, after they had undergone their punishment or execution. Of course, it does not mean that a murderer or a criminal should be let loose. He has got to be arrested and tried, that is, external checks have got to be applied and if he violently resists, he has got to be met with violence, in order to be arrested and tried and punished, though the purpose should not be mere punishment; it should be rather to help him evolve himself and rise above his criminal, animal or brutal tendencies. And for that, he must be given the spiritual education and Sadhana too. That is, the various ways and means must be adopted so as to help him become a better individual, a better family man or a better citizen. However, capital punishment may be kept almost as a symbolic-fear, so that no one feels tempted to commit murders; but such cases should be tried by the highest judiciary

comprising of jury whose members should be of extraordinary ability and integrity, selected from different parts of the country, not involved in politics etc. And yet let us not forget that the real remedy is in making men and women all unselfish. Majority of the masses will have to be explained the whole thing repeatedly so that they really start feeling from the core of their heart, the spiritual truth that every man is nothing but his own Self in another form, that we should not think of becoming a millionaire by keeping a million as down-trodden, that we must not do any action out of egotism, jealousy, fanaticism, hatred or greed for wealth or power, as it would harm our own Self in another form, and also become a stumbling block on our way to the ultimate realization of Infinite Bliss, but for which we shall ever remain agitated, confused, afraid and hopeless with a delusion of a little pleasure here and there.

Special attention should be given to the new generations who must be taught this spiritual education and imparted the Sadhana too. Mere enactment of laws will not help. You can not get any thing substantial or lasting by forcing some one to do good to another. Force can not really cure these evils. At the most you can shift the evil from one sector to another. We have to make men pure, divine, and selfless full with understanding, love and vigour. The oneness or say the divinity must be realized within so that it can be practised or materialized without, to the absence of any sort of fanaticism, hatred, jealousy or frustration.

The conditions of the millions are most degenerated and if you want to build a strong healthy society with deepest roots, you must feel for these millions even if you have been elected by them, or somehow have occupied the position which require you, to look after them, lead them or guide them and do think, plan and act day and night for their good, for total good and not for a few chosen ones, feeling one with Guru Gobind Singh who said .

ਇਨਹੀ ਕੀ ਕ੍ਰਿਪਾ ਕੇ ਜਸੇ ਹਮ ਹੈਂ ਨਹੀਂ ਮੇਜੇ ਗਰੀਬ ਕਰੋਰ ਪਰੇ ॥  
इन्ही की कृपा के भजे हम हैं नहीं मोसे गरीब करोर परे ॥

"By their (masses') grace alone I have been privileged  
(to become their leader or a guide),

Otherwise, like me, there are crores of poor (for whom no one cares)".

These poor and ignorant millions are also manifestation of the Same Reality or children of the Same God. So long their present condition persists, that long let us practise restraint or fix 'maximum' and 'minimum' as regards the income of an individual and his property too. Let the maximum as regards the income be 500 and minimum be in terms of food clothing and shelter, required daily, with free and compulsory education besides free medical aid. If the society or the country gives the (relative) guarantee, as far as possible in this phenomenal existence (where no doubt, the unexpected and severe natural calamities can at any time laugh at your guarantees, insurances or any dependence of the objective type and thus there exists no absolute guarantee) as regards the basic material requirements, in the form of stipend or rations or both, and at the same time does not hang as a horror over the heads of the people by fanatic curbs on the free thought and expression in the various fields comprising material and mental both, provided these are constructive and not destructive, though they are bound to differ from one another in the same field, but for which there can not be a healthy growth, then the individual of that society is relieved much of the most degrading nervous tension and anxiety caused in its absence. At least the society if it is really civilized or worth its name, should not give a cause to an individual to earn money by underhand or corrupt means even for his livelihood or that of his family i.e. for the bare minimum material wants. Though it is a different thing that one may still, and mostly does, not remain satisfied with it and never hesitate to adopt underhand and inhuman means for his ever-increasing wants i.e. multiplication of his desires which will only shift to another direction and create misery for oneself and others, even though strictest external means are adopted in that field, for which the only way out is the spiritual education and sadhana, explaining to the man the ultimate aim of life as the Absolute Existence Consciousness Bliss which is not only his Real Self but of which all others are the various manifestations though in different degrees, and also imparting various internal techniques to manifest great strength purity and stability within

leading to its Realisation which brings absolute selflessness and universal love, without any reservations, respectively.

Further at present what India requires is not the 'quality' or 'luxury goods' but the 'quantity' and 'essential goods'; accordingly all the industries should switch on to that. It is a developing economy and materially India is suffering tremendous poverty for the removal of which India will have to learn a lot, mainly from U.S.A.<sup>1</sup> and Russia ; thus it must be seen that not a single industry fails for want of technical-know-how, sale or finance. At the same time the fast industrialisation should never mean directly or indirectly concentration of wealth in the hands of a few :

"I consider it a sin and injustice to use machinery for the purpose of concentration of power and riches in the hands of the few."  
—Gandhi.

- I. Will Durant, the American philosopher and author, addressing Tagore in America :

"Gurudeva, Revered Master,

.....we thank you for coming to us, across so many dreary seas, to help to break down the barriers between the East and the West, so that while India takes from us those inventions which would destroy all poverty if they were well controlled, we may learn from her something of her tolerant wisdom and her spiritual peace.

We offer you, as you go from us, our admiration and our affection. We feel that we have been cleansed and ennobled by meeting you ; it gives us a new faith to see that a man may still live a life true to all the highest ideals of our youth. We were cynics before you came ; we thought that all ideals were false, and all hopes vain, but one look at you and we know that we were wrong, that the battle between Right and Might is not yet lost, and that life may still have meaning for us that will not be frustrated by our deaths....."

In a wider sense every productive machinery should be considered as the property of the whole of the people. The so called taxes like sales tax and income-tax can not even be collected fully. As regards the sales tax the public is cheated. The public pays the sales tax most of which never reaches the national treasury as the dealer prepares double books. Huge income-taxes are also evaded. For example a film star would take 5 lacs out of which not more than 50000 is white. Same is true for the writer. In the film industry he may charge one lac out of which 10,000 is shown as white. We need not say about the men in authority whom no one dare touch, of course same is true for tens of thousands of big agriculturists, building owners industrialists, contractors and agents in one way or the other. To be more practical and sincere in our wishes for the welfare of all, would not it be better, that instead of state collecting the taxes the individuals or companies, so concerned, collect their shares from the state, subject to the maximum limits as suggested above, relaxed only in the case of those who labour extra ordinarily with the promising results for the good of all in the field of material production, science, art, literature and various services etc., and in whom will be included every thinker and every worker right from a sweeper to the president so as to provide an incentive, and at the same time preparing the coming generation right from their bringing up for an effective and highest degree of renunciation of the instinct of self acquisition and sense of egotism, when they become adult and are able to do something substantial for the society and themselves too, by imparting spiritual education and sadhana in schools and colleges.

However this is not the ideal as regards the economic aspect of the society. The ideal must be of perfect equality meaning that the wages for each and every one will be the same whether he is a sweeper, a doctor, an engineer, a scientist or chairman of the people's governing body—all of whom regarding themselves as members of one and the same family where every member contributes according to his income based upon his capacity and eats wears etc., according to his requirements and rather where a father, mother, or an elder brother would sacrifice for youngers and which can never be obtained unless and until the whole of the society is

spiritually perfect i.e. unless and until every one actually realizes every one else to be nothing but his own Atman in another form ; for which again the regular spiritual Sadhana is unavoidable. And again, until then the incentives beyond the maximum limit in one form or the other will have to operate, so as to utilize the natural merit or privilege of men in the form of their finer tendencies i.e. abilities and capacities, for the progress of the society. And yet the 'same' does not mean literally. Rather it means To each according to his need (though never to the accompaniment of hatred for any one), as the need of a man always differs from another depending upon his constitution, climate of the area in which he resides, the quality and the quantity of the food required for a good health or for a person when sick, the size of his family and the distance of his residence from place of his duty, from market and the place of entertainment, and certain unavoidable non-luxurious customs etc.

"One worker is married, another not, one has more children than another and so on so forth. Thus with an equal output, and hence an equal share in the social consumption fund, one will in fact receive more than another".  
—Marx

But who will do all this, having full identification with the millions of masses, be they of this country i.e. India or another? No one will come from the sky or from the ocean to do some thing for you. Do not depend upon the help of others. You, the millions of masses believe in yourself. Stand on your own legs. Have faith in yourself. There lies the same reservoir of infinite strength behind you and the strongest man or nation ever lived in this world. Just think as such and the strength is already yours. Rise and wake up from the long slumber which has kept you under such degrading and miserable conditions. God or the Infinite-Existence-Consciousness-Bliss is neither 'outside' nor 'inside', strictly speaking. It is thy own Self. This is the highest religion. Do not hypnotise yourself any further. It has been enough. As you are the cause of this suffering, therefore you alone can remove it. And unless you consciously manifest the Infinite divinity of yours, by becoming active with purity, sincerity and love, there is no

hope for you, you are damned already and you shall remain damned for ever. But for the character painted above, you may have thousand of social and political organisations, you have thousand of five years plans, you may practise the religious rituals and pay routine visits to temples, churches mosques and gurdwaras, million of times, or you may bow to your Ishta Devata trillion of times there is no hope for you. You have to be religious of the highest order if its one of the essential meanings is 'Infinite purity and Infinite strength' in and through your every moment's activity. Understand this very clearly in your head, stand up, work and unite for your self, with the greatest zeal and courage, and not sit idle and throw the blame on others, which is the policy of a weak man alone.

On the other hand it must be remembered that, if the economic equality or say the narrowing of the vast economic gaps among the individuals of a society for the sake of eradicating the economic-exploitation, poverty, and anxiety caused by the individuals for bare material necessities is to be achieved only at the cost of the individual freedom to think and express on various aspects of life even constructively for the good of man or the society, if its achievement implies slavery to some dogma or creed, if it implies man's full identification with the economic and economic prosperity alone—then it does not seem to have any worth for man if he is to consider himself more than an animal and not as an animal man. Machine like slavery for the sake of bread alone by a man man will not be tolerated, he would rather prefer death which is to come even otherwise and the certainty of which is also not denied by materialists i.e. who neither believe in the life before and hereafter and nor believe the march of the man towards Absolute Freedom or Infinite Bliss etc.

However by mere getting the basic minimum or abundant material wealth for various comforts and all the luxuries a man does not become happy and satisfied so as not to cause trouble to others, because firstly the sense attractions are so powerful that he feels helpless and hankers after the sense-objects, to indulge in them again and again. Secondly the greed, vanity and jealousy are so powerful in the mind that even the

removal of economic-inequality forced by the state etc does not remove their effect in their entirety. These at the most, like the disease of rheumatism, will shift from one place to another e.g. from the economic field to the field of social-status, position in the ruling party or the executive etc of the state. In other words the economic-exploitation becomes replaced by various kinds of authority-exploitation.

In the very nature of the things, some will always remain more privileged and some less privileged one way or the other. There will always be some to rule and some to be ruled, some to serve and some to be served, some more powerful and some less powerful in the terms of riches, status and other influences or in the very body and mind of the persons ; and the powerful or the so-privileged is bound to misuse his privileges so long he has got the tendencies of greed etc. in his mind or soul, and which (greed etc) he expresses at the individual level when identified with his own body, at the family-level when identified with members of his family, sectarian level when identified with persons of his community or those of his party or even a group within the party, national-level when identified with citizens of his country, until treated properly i.e. removed from within ; for which again we have to come back to True Religion or Spirituality which sets the ultimate goal, before us, of Infinite Man which is by very nature Infinite-Bliss and which pervades the whole universe. And the moment a man turns his face towards this goal with all the sincerity and determination, the very moment onward he starts becoming selfless with a strong character and equipoise-state within, but for which the removal of the unhealthy and selfish tendencies mentioned above, from within and hence their expression without, at one place or another, is not possible, and so long these are not removed, that long the dream of an objective heaven on earth or the classless society as preached by certain political thinkers, implying a non-coercive association where work will be done on voluntary basis and the material goods be provided according to needs without any cost, will always remain a mere dream. On the other hand those who think that mere law, police and persecution etc, with absolute state control are sufficient means in removing the tendencies of greed etc i.e. their expression outside, are mistaken. You can find their expression in the



form of cheating, theft, corruption and various types of back door activities in varying degrees in the very police the military, the courts of justice and the so called religious places everywhere in the world. You will never find these malpractices absent in the departments of civil or military establishments, specially where allotment, purchase distribution and maintenance etc are dealt with or among the persons who are vested with power for the same. Here as an evidence it may be stated that Premier Khrushchev of Soviet Russia disclosed in his report to the ruling Communist Party's Central Committee as per The Hindustan Times, New Delhi 27th November, 1962 that widespread corruption in high places had become a major social and economic problem. It was also disclosed that in the first half of the year 1962 Soviet courts had handled cases involving the theft of over 56 million roubles (\$ 62 million at the official rate of exchange). He said, 'It is absolutely impermissible that some party committees tolerate acts of abuse of power by Communists and moreover, even whitewash and protect them.' However it is not to be found in Russia alone. It is prevalent all over the world and on no less a scale in India practically in all the departments of the Government machinery often observed by the author personally, and in the private concerns too.

It however does not mean that there should be no state control or laws which are required for the proper functioning of the society or that there should be no punishments which are rather essential for the brutes always. It rather only means that these do not give the real solution. What required along with these healthy state controls and laws etc., which should be made very strict and severe when and wherever required, is the sincere and regular practice of the Spiritual Sadhana by the individuals so as to exercise a healthy and lasting control over the inner nature of man and in turn bring harmony and purity in the society, as unless there is harmony and purity within there can not be any harmony and purity without.

The whole thing above is beautifully indicated in the utterances of Nanak (1469-1539) as under

ਕਿਰਤ ਕਰੈ, ਵੰਡ ਫਰੈ, ਨਾਮ ਜਪੈ ॥

ਕਿਰਤ ਕਰੋ, ਵੰਡ ਭੁਕੋ, ਨਾਮ ਜਪੋ ॥

"Take to creative work to earn thy livelihood, Distribute its fruits to others equitably, Meditate to invoke the Real Nature (of all)."

Now as regards the various worldly desires (Kama), a person should see that the fulfilment of his desires is not achieved by harming others. Secondly he should ride upon this horse of desire and not become a slave to it by hankering so much after it that he catches its tail and thus is dragged by it from here to there.

As regards Moksha (liberation) a person should search his mind and see which of the four aspects of his personality, as mentioned in the Introduction, is dominating. He should choose the path accordingly though also adopting a little of the techniques given for the rest of the aspects too, to make it healthier and wholesome.

ਜੇ ਕੋ ਆਪੁਨਾ ਦੁਖੁ ਮਿਟਾਵੈ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਸਦ ਗਾਵੈ ॥

ਜੇ ਕੋ ਆਪੁਨਾ ਦੁਖੁ ਮਿਟਾਵੈ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਸਦ ਗਾਵੈ ॥

If one wants to be no more miserable,

One should sing (think) always in one's mind about God so as to Realize Him.

ਜੇ ਕੋ ਅਪੁਨੀ ਸੋਭਾ ਲੋਚੈ ॥

ਸਾਧ ਸੰਗਿ ਇਹ ਹਉਮੈ ਛੋਰੈ ॥

ਜੇ ਕੋ ਅਪੁਨੀ ਸੋਭਾ ਲੋਚੈ ॥

ਸਾਧ ਸੰਗਿ ਇਹ ਹਉਮੈ ਛੋਰੈ ॥

If one seeks one's (Real) Glory (i.e. of the Self),

One should seek the company of Saints (or entertain saintly thoughts within) so as to renounce the little self.

ਜੇ ਕੋ ਜਨਮ ਮਰਣ ਤੇ ਡਰੈ ॥  
 ਸਾਧ ਜਨਾ ਕੀ ਸਰਨੀ ਪਰੈ ॥  
 ਜੇ ਕੋ ਜਨਮ ਮਰਣ ਤੇ ਡਰੈ ॥  
 ਸਾਧ ਜਨਾ ਕੀ ਸਰਨੀ ਪਰੈ ॥

One who is afraid of the rounds of birth and death,  
 One should approach the perfect one's (or advanced  
 souls) with devotion.

ਜਿਸੁ ਜਨ ਕਉ ਪ੍ਰਭੁ ਦਰਸ ਪਿਆਸਾ ॥  
 ਨਾਨਕ ਤਾਕੈ ਬਲਿ ਬਲਿ ਜਾਸਾ ॥੫॥  
 ਜਿਸੁ ਜਨ ਕਤ ਪ੍ਰਮੁ ਦਰਸ ਪਿਆਸਾ ॥  
 ਨਾਨਕ ਤਾਕੈ ਬਲਿ ਬਲਿ ਜਾਸਾ ॥੫॥

One who is thirsty for God Realisation,  
 Nanak advises to approach that one (Sadhū) with  
 surrender.

#### Shabad (Psalm)-vi

ਸਗਲ ਪੁਰਖ ਮਹਿ ਪੁਰਖੁ ਪ੍ਰਧਾਨੁ ॥  
 ਸਾਧ ਸਗਿ ਜਾਕਾ ਮਿਟੈ ਅਭਿਮਾਨੁ ॥  
 ਸਗਲ ਪੁਰਖ ਮਹਿ ਪੁਰਖੁ ਪ੍ਰਧਾਨੁ ॥  
 ਸਾਧ ਸਗਿ ਜਾਕਾ ਮਿਟੈ ਅਭਿਮਾਨੁ ॥

He is the supreme among persons,  
 Who approaches the Sadhus (perfect ones) and ulti-  
 mately attains egolessness

ਆਪਸ ਕਉ ਜੋ ਜਾਣੈ ਨੀਚਾ ॥  
 ਸੋਊ ਗਨੀਐ ਸਭ ਤੇ ਉਚਾ ॥  
 ਆਪਸ ਕਤ ਜੋ ਜਾਣੈ ਨੀਚਾ ॥  
 ਸੋਊ ਗਨੀਐ ਸਭ ਤੇ ਉਚਾ ॥

The person who is most humble,  
 Shall be esteemed as the most high (Perfect).

ਜਾਕਾ ਮਨੁ ਹੋਇ ਸਗਲ ਕੀ ਰੀਨਾ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਤਿਨਿ ਘਟਿ ਘਟਿ ਚੀਨਾ ॥

ਜਾ ਕਾ ਮਨੁ ਹੋਇ ਸਗਲ ਕੀ ਰੀਨਾ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਤਿਨਿ ਘਟਿ ਘਟਿ ਚੀਨਾ ॥

The person who becomes serviceful unto all (i.e. loves the whole universe),

Attains Realization of God (within himself) and (also) realizes God residing in every one's heart (i.e. the Omnipresent God).

ਮਨ ਅਪੁਨੇ ਤੇ ਬੁਰਾ ਮਿਟਾਨਾ ॥

ਪੈਸੇ ਸਗਲ ਸ੍ਰਿਸਟਿ ਸਾਜਨਾ ॥

ਮਨ ਅਪੁਨੇ ਤੇ ਬੁਰਾ ਮਿਟਾਨਾ ॥

ਪੈਸੇ ਸਗਲ ਸ੍ਰਿਸਟਿ ਸਾਜਨਾ ॥

The mind (of this God-Realized person) has no more malice (towards any one),

And (thus) looks upon the whole projection (universe) as God.

ਸੁਖ ਦੁਖ ਜਨ ਸਮ ਦ੍ਰਿਸਟੇਤਾ ॥

ਨਾਨਕ ਪਾਪ ਪੁੰਨ ਨਹੀ ਲੇਖਾ ॥੬॥

ਸੁਖ ਦੁਖ ਜਨ ਸਮ ਦ੍ਰਿਸਟੇਤਾ ॥

ਨਾਨਕ ਪਾਪ ਪੁੰਨ ਨਹੀ ਲੇਖਾ ॥੬॥

In comfort and discomfort this man of God remains equanimous,

And he rises above virtue and vice—Nanak.

God Realization is the Real Wealth to the seeker  
(whom others may call as penniless),

And so is God Realization his (Real) refuge.

ਨਿਮਾਣੇ ਕਉ ਪ੍ਰਭ ਤੋਰੇ ਮਾਨੁ ॥

ਸਗਲ ਘਟਾ ਕਉ ਦੇਵਹੁ ਦਾਨੁ ॥

ਨਿਮਾਣੇ ਕਤ ਸਮ ਜੇਰੇ ਮਾਨੁ ॥

ਸਗਲ ਘਟਾ ਕਤ ਦੇਵਹੁ ਦਾਨੁ ॥

God Realization is the Real Adoration to the seeker  
(whom others may call as one devoid of it),

(As) God is the (Real) Giver unto all.

ਕਰਨ ਕਰਾਵਨ ਹਾਰ ਸੁਆਮੀ ॥

ਸਗਲ ਘਟਾ ਕੇ ਅੰਤਰਜਾਮੀ ॥

ਕਰਨ ਕਰਾਵਨ ਹਾਰ ਸੁਆਮੀ ॥

ਸਗਲ ਘਟਾ ਕੇ ਅੰਤਰਜਾਮੀ ॥

God is the Cause and Effect both,

And is the searcher of all the hearts.

Here the all-knowing aspect of God is touched.

ਅਪਨੀ ਗਤਿ ਮਿਤਿ ਜਾਨਹੁ ਆਪੇ ॥

ਆਪਨ ਸੰਗਿ ਆਪਿ ਪ੍ਰਭ ਰਾਤੇ ॥

ਅਪਨੀ ਗਤਿ ਮਿਤਿ ਜਾਨਹੁ ਆਪੇ ॥

ਆਪਨ ਸੰਗਿ ਆਪਿ ਸਮ ਰਾਤੇ ॥

Self (alone) knows the state and measure of Itself,

And Self (as the seeker) becomes coloured (with love)  
for Itself as God (to be sought).

That is, in reality the worshipper and the worshipped  
are one and the same.

ਤੁਮਰੀ ਉਸਤਤਿ ਤੁਮ ਤੇ ਹੋਇ ॥

ਠਾਨਕ ਅਵਰੁ ਨ ਜਾਨਸਿ ਕੋਇ ॥੭॥

ਤੁਮਰੀ ਰਸਰਸਿ ਤੁਮ ਤੇ ਹੋਇ ॥

ਜਾਨਕ ਅਵਰੁ ਨ ਜਾਨਸਿ ਕੋਇ ॥੮॥

God alone knows His Praise i.e. Self Realises the Self  
None other knows It (i.e. nothing other than the Self  
can realize the Self, or say, It is no dual)—Nanak

Shabad (Psalm) viii

ਸਰਬ ਧਰਮ ਮਹਿ ਸ੍ਰੇਸ਼ਟ ਧਰਮੁ ॥

ਹਰਿ ਕੋ ਨਾਮੁ ਜਪਿ ਨਿਰਮਲ ਕਰਮੁ ॥

ਸਰਬ ਧਰਮ ਮਹਿ ਸ੍ਰੇਸ਼ਟ ਧਰਮੁ ॥

ਹਰਿ ਕੋ ਨਾਮੁ ਜਪਿ ਨਿਰਮਲ ਕਰਮੁ ॥

Among all the duties the highest is,  
The selfless action which leads to the Invocation of  
God and its Realization

ਸਗਲ ਕ੍ਰਿਆ ਮਹਿ ਉਤਮ ਕਿਰਿਆ ॥

ਸਾਧ ਸੰਗਿ ਦੁਰਮਤਿ ਮਲੁ ਹਿਰਿਆ ॥

ਸਗਲ ਕ੍ਰਿਆ ਮਹਿ ਉਤਮ ਕਿਰਿਆ ॥

ਸਾਧ ਸੰਗਿ ਦੁਰਮਤਿ ਮਲੁ ਹਿਰਿਆ ॥

Among all the rituals the best is,  
To purge malice and evil tendencies from within  
through the association of Sadhus

ਸਗਲ ਉਦਮ ਮਹਿ ਉਦਮੁ ਭਲਾ ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਹੁ ਜੀਅ ਸਦਾ ॥

ਸਗਲ ਉਦਮ ਮਹਿ ਉਦਮੁ ਭਲਾ ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਹੁ ਜੀਅ ਸਦਾ ॥

Among all the zeals the best is  
To lead oneself always to invoke God and Realize It,

ਸਗਲ ਬਾਨੀ ਮਹਿ ਅੰਮ੍ਰਿਤ ਬਾਨੀ ॥

ਹਰਿ ਕੋ ਜਸੁ ਸੁਨਿ ਰਸਨ ਬਖਾਨੀ ॥

ਸਗਲ ਬਾਨੀ ਮਹਿ ਅੰਮ੍ਰਿਤ ਬਾਨੀ ॥

ਹਰਿ ਕੋ ਜਸੁ ਸੁਨਿ ਰਸਨ ਬਖਾਨੀ ॥

Among all (Holy) verses (i.e. Mantras) is the pure  
Mantra (about God),

Which one (always) hears with praise and speaks with tongue (i e. meditates to realize God)

ਸਗਲ ਥਾਨ ਤੇ ਓਹੁ ਉਤਮ ਥਾਨੁ ॥

ਨਾਨਕ ਜਿਹ ਘਟਿ ਵਸੈ ਹਰਿ ਨਾਮੁ ॥

ਸਗਲ ਥਾਨ ਤੇ ਓਹੁ ਉਤਮ ਥਾਨੁ ॥

ਨਾਨਕ ਜਿਹ ਘਟਿ ਵਸੈ ਹਰਿ ਨਾਮੁ ॥੮੩॥

Among all the places the best is the one,

Where a person realizes God within

This verse teaches us that a place is made holy, if holy people stay there. You must have heard that every man emits a certain light around him, just as a flower continuously sends out fine particles which enable us to smell it. The particles of this light are made of three fine materials known as Sattva, Rajas and Tamas. The Tamas produces ignorance and laziness and thus inactivity. Rajas brings activity and the Sattva creates calmness, equanimity or what they call unactivity. The more Sattva quality a person develops in him, the more Sattva material he emits outside. This is how there came to the human mind consciously or unconsciously, the idea of building temples or churches etc. Because the more the holy people visit a place where they worship God or meditate to go higher into the realm of spirit, the more Sattva prevails in that place and affects a man who has not much of Sattva in him, by arousing the same in him, to great intensity. So the holiness of a place depends upon the holy people meeting over there. And this is also one of the reasons why the company of saints has been considered as the most effective means to arouse spirituality in a seeker. But the trouble with us is that we are putting the cart before horse. We have started giving more importance to the building of a Temple, Church, Gurdwara or Mosque, than to the who come to it.

ਸਲੋਕੁ ਸਲੋਕੁ SLOKA

(Prologue, to the 4th Astapadi I e Octave)

ਨਿਰਗੁਨੀਆਰ ਇਆਨਿਆ ਜੋ ਪ੍ਰਭੁ ਸਦਾ ਸਮਾਲਿ ॥

ਜਿਨਿ ਕੀਆ ਤਿਸੁ ਚੀਤਿ ਰਖੁ ਨਾਨਕ ਨਿਬਹੀ ਨਾਲਿ ॥੧॥

ਬਿਰਗੁਨੀਯਾਰ ਇਆਨਿਆ ਸੋ ਪ੍ਰਸੁ ਸਦਾ ਸਮਾਲਿ ॥

ਜਿਨਿ ਕੀਆ ਤਿਸੁ ਚੀਤਿ ਰਖੁ ਨਾਨਕ ਨਿਬਛੀ ਨਾਲਿ ॥੧॥

\* O man of little worth and Intelligence ever remember God

And establish your mind in Him who is the cause of all and this will ultimately help you —Nanak

In pleasure or comfort a man ordinarily becomes grateful to the apparent causes in the form of sentient or insentient entities creating for them an intense attachment which in turn becomes the cause of misery and forgets God, the real fountain head of Happiness. Therefore the apparent causes have been attributed to God in the understated verses so that the man becomes attracted to God and invokes Him so as to get Freedom and infinite Bliss

ਅਸਟਪਦੀ ਅਸਟਪਦੀ

Astapadi (Octave) 4

Shabad (Psalm) I

ਰਮਈਆ ਕੇ ਗੁਨ ਚੇਤਿ ਪਰਾਨੀ ॥

ਕਵਨ ਮੂਲ ਤੇ ਕਵਨ ਦ੍ਰਿਸਟਾਨੀ ॥

ਰਮਈਆ ਕੇ ਗੁਨ ਚੇਤਿ ਪਰਾਨੀ ॥

ਕਵਨ ਮੂਲ ਤੇ ਕਵਨ ਦ੍ਰਿਸਟਾਨੀ ॥

O man remember the goodness of Omnipresent God  
What was thy origin (i.e. state in the womb) and  
what you look now!

Again remember Him

ਜਿਨਿ ਤੈ ਸਾਜਿ ਸਵਾਰਿ ਸੀਗਾਰਿਆ ॥

ਗਰਭ ਅਗਨਿ ਮਹਿ ਜਿਨਹਿ ਉਬਾਰਿਆ ॥

ਜਿਨਿ ਤੂੰ ਸਾਜਿ ਸਵਾਰਿ ਸੀਗਾਰਿਆ ॥

ਗਰਭ ਅਗਨਿ ਮਹਿ ਜਿਨਹਿ ਉਬਾਰਿਆ ॥

Who made your body fashioned and adorned it,  
And kept it safe in the heat of the womb

ਬਾਰ ਬਿਵਸਥਾ ਭੁਝਹਿ ਪਿਆਰੈ ਦੁਖ ॥

ਭਰਿ ਜੋਬਨ ਭੋਜਨ ਸੁਖ ਸੁਖ ॥



ਬਾਰ ਤਿਵਸਥਾ ਰੁਮਠਿ ਪਿਥਾਰੈ ਦੁਖ ॥

ਮਾਰ ਜੋਬਨ ਮੋਨਨ ਸੁਖ ਸੁਖ ॥

(Who) gave you milk when you were a baby,

And in full-blown youth, gave you food and comforts  
and made you matured.

And because of whom there are -

ਬਿਰਧਿ ਭਇਆ ਉਪਰਿ ਸਾਕ ਸੈਨ ॥

ਮੁਖਿ ਅਪਿਆਉ ਬੈਠ ਕਉ ਦੈਨ ॥

ਬਿਰਧਿ ਮਝਿਆ ਝਰਿ ਸਾਕ ਸੈਨ ॥

ਮੁਖਿ ਅਪਿਆਉ ਬੈਠ ਕਉ ਦੈਨ ॥

Relatives and friends to attend upon you in your old  
age,

(And even) bring you the food in your seat (or bed),  
when you ask for (or require) it.

But

ਇਹੁ ਨਿਟਗੁਨੁ ਗੁਨੁ ਕਛੁ ਨ ਬਝੈ ॥

ਬਖਸਿ ਲੇਹੁ ਤਉ ਠਾਠਕ ਸੀਝੈ ॥੧॥

इहू निरगुनु गुनु कछु न बूझै ॥

बखसि लेहु तउ ठाठक सीझै ॥१॥

This man of little worth does not realize the Glory  
of God,

May he be forgiven so that he may be successful (to  
realize Thee) —Nanak

The teaching here to man is—"Forgive, forget and help"

Shabad (Psalm)-॥

Invoke Him :

ਜਿਹ ਪੁਸ਼ਾਦਿ ਧਰ ਉਪਰਿ ਸੁਖਿ ਬਸਹਿ ॥

ਸੁਤ ਭ੍ਰਾਤ ਮੀਤ ਬਨਿਤਾ ਸੰਗਿ ਹਸਹਿ ॥

जिह प्रसादि धर ऊपरि सुखि बसहि॥

सुत भ्रात मीत बनिता संगि हसहि॥

By whose grace you live in comforts upon the earth,  
And become happy in the company of children,  
brothers, friends and wife

ਜਿਹ ਪ੍ਰਸਾਦਿ ਪੀਵਹਿ ਸੀਤਲ ਜਲਾ ॥

ਮੁਖਦਾਈ ਪਵਨੁ ਪਾਵਕੁ ਅਮੁਲਾ ॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਪੀਵਹਿ ਸੀਤਲ ਜਲਾ ॥

ਸੁਖਦਾਈ ਪਵਨੁ ਪਾਵਕੁ ਅਮੁਲਾ ॥

By whose grace you get cold water to drink (in hot weather),

And the soothing wind and the priceless fire (i.e. the elements which you may use for your good)

ਜਿਹ ਪ੍ਰਸਾਦਿ ਭੋਗਹਿ ਸਭਿ ਰਸਾ ॥

ਸਗਲ ਸਮਗ੍ਰੀ ਸੰਗਿ ਸਾਥਿ ਬਸਾ ॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਭੋਗਹਿ ਸਭਿ ਰਸਾ ॥

ਸਗਲ ਸਮਗ੍ਰੀ ਸੰਗਿ ਸਾਥਿ ਬਸਾ ॥

By whose grace you get all sorts of pleasures to enjoy.

And all the material possessions to live with

ਦੀਨੇ ਹਸਤ ਪਾਵ ਕਰਨ ਨੇਤ੍ਰ ਰਸਨਾ ॥

ਤਿਸਹਿ ਤਿਆਗਿ ਅਵਰ ਸੰਗਿ ਰਚਨਾ ॥

ਦੀਨੇ ਹਸਤ ਪਾਵ ਕਰਨ ਨੇਤ੍ਰ ਰਸਨਾ ॥

ੴ ਤਿਸਹਿ ਤਿਆਗਿ ਅਵਰ ਸੰਗਿ ਰਚਨਾ ॥

Who has given you hands feet ears eyes and tongue

(And yet) renouncing Him you are attached to others

ਐਸੇ ਦੋਖ ਮੂੜ ਅੰਧ ਬਿਆਪੇ ॥

ਨਾਨਕ ਕਾਇ ਲੇਹੁ ਪ੍ਰਭ ਆਪੇ ॥੨॥

ਏਸੇ ਦੋਖ ਮੂੜ ਅੰਧ ਬਿਆਪੇ ॥

ਨਾਨਕ ਕਾਇ ਲੇਹੁ ਪ੍ਰਭ ਆਪੇ ॥੨॥

Upon this unrighteous and deluded man (i.e. one who takes things other than God as his real support

and is untruthful in his dealings), has fallen (the veil of) Ignorance,

May he be saved by God Himself!—Nanak.

Shabad (Psalm)-III

Invoke Him :

ਅਦਿ ਅੰਤਿ ਜੋ ਰਾਖਨਹਾਰੁ ॥

ਤਿਸ ਸਿਉ ਪ੍ਰੀਤਿ ਨ ਕਰੈ ਗਵਾਰੁ ॥

ਆਦਿ ਅੰਤਿ ਜੋ ਰਾਖਨਹਾਰੁ ॥

ਤਿਸ ਸਿਉ ਪ੍ਰੀਤਿ ਨ ਕਰੈ ਗਵਾਰੁ ॥

Who is the preserver (of the very life) from beginning to end,

(But) the ignorant man does not love Him

The creative, preservative, and destructive<sup>1</sup> aspects of God are mythologically symbolised by Vishnu, Brahma and Shiva, respectively.

ਜਾਕੀ ਸੇਵਾ ਨਵ ਨਿਧਿ ਪਾਵੈ ॥

ਤਾ ਸਿਉ ਮੂੜਾ ਮਨੁ ਨਹੀ ਲਾਵੈ ॥

ਜਾਕੀ ਸੇਵਾ ਨਵ ਨਿਧਿ ਪਾਵੈ ॥

ਤਾ ਸਿਉ ਮੂੜਾ ਮਨੁ ਨਹੀ ਲਾਵੈ ॥

Because of whom various comforts and new treasures (i.e. material wealth in new designs) have been made possible,

(But) the deluded one does not attach one's mind to Him

ਜੋ ਠਾਕੁਰੁ ਸਦ ਸਦਾ ਹਜ਼ੂਰੇ ॥

ਤਾ ਕਉ ਅੰਧਾ ਜਾਨਤ ਦੂਰੇ ॥

ਜੋ ਠਾਕੁਰੁ ਸਦ ਸਦਾ ਹਜ਼ੂਰੇ ॥

ਤਾ ਕਰ ਅੰਧਾ ਜਾਨਤ ਦੂਰੇ ॥

Who is eternal and ever the Immediate God,  
(But) Him the ignorant thinks far away.

1. It means going back to the Unmanifest.

ਜਾ ਕੀ ਟਹਲ ਪਾਵੈ ਦਰਗਹਿ ਮਾਨੁ ॥

ਤਿਸਹਿ ਬਿਸਾਰੈ ਮੁਗਧੁ ਅਜਾਨੁ ॥

ਜਾ ਕੀ ਟਹਲ ਪਾਵੈ ਦਰਗਹਿ ਮਾਨੁ ॥

ਤਿਸਹਿ, ਬਿਸਾਰੈ ਮੁਗਧੁ ਅਜਾਨੁ ॥

Because of whom some have been accepted in the field of spirituality,

(But) the deluded and the immature forgets Him.

ਸਦਾ ਸਦਾ ਇਹੁ ਭੁਲਨ ਹਾਰੁ ॥

ਨਾਨਕ ਰਾਖਨਹਾਰੁ ਅਪਾਰੁ ॥੩॥

ਸਦਾ ਸਦਾ ਇਹੁ ਭੁਲਨ ਹਾਰੁ ॥

ਨਾਨਕ ਰਾਖਨਹਾਰੁ ਅਪਾਰੁ ॥੩॥

Time and again this (ignorant man) errs,

May he be protected (i.e. forgiven) by the Limitless (God) !—Nanak.

Shabad (Psalm)-iv

ਰਤਨੁ ਤਿਆਗਿ ਕਉਡੀ ਸੰਗਿ ਰਚੈ ॥

ਸਾਚੁ ਛੋਡਿ ਬੂਠ ਸੰਗਿ ਮਚੈ ॥

ਰਤਨੁ ਤਿਆਗਿ ਕਉਡੀ ਸੰਗਿ ਰਚੈ ॥

ਸਾਚੁ ਛੋਡਿ ਬੂਠ ਸੰਗਿ ਮਚੈ ॥

(This ignorant man) casts away the Gem (i.e. Godliness) and is pleased with the shell (i.e. Worldliness),

And (thus) turning away from Truth, remains busy with False.

ਜੋ ਛਡਨਾ ਸੁ ਅਸਥਿਰੁ ਕਰਿ ਮਾਨੈ ॥

ਜੋ ਹੋਵਨੁ ਸੋ ਦੂਰਿ ਪਰਾਨੈ ॥

ਜੋ ਛਡਨਾ ਸੁ ਅਸਥਿਰੁ ਕਰਿ ਮਾਨੈ ॥

ਜੋ ਹੋਵਨੁ ਸੋ ਦੂਰਿ ਪਰਾਨੈ ॥

He takes the fleeting things to be Permanent,

And thinks Him to be remote, Who has always been there (with him).

ਛੋਡਿ ਜਾਇ ਤਿਸ ਕਾ ਸੁਮੁ ਕਰੈ ॥  
 ਸੰਗਿ ਸਹਾਈ ਤਿਸੁ ਪਰਹਰੈ ॥  
 ਛੋਡਿ ਜਾਇ ਤਿਸ ਕਾ ਸੁਮੁ ਕਰੈ ॥  
 ਸਗਿ ਸਹਾਈ ਤਿਸੁ ਪਰਹਰੈ ॥

He is labouring (to possess) that which he will have to abandon,

And ignores That which has always been with him as his Real Support (i.e. the very life principle)

ਚੰਦਨ ਲੇਪੁ ਉਤਾਰੈ ਧੋਇ ॥  
 ਗਰਬ ਪ੍ਰੀਤਿ ਭਸਮ ਸੰਗਿ ਹੋਇ ॥  
 ਚੰਦਨ ਲੇਪੁ ਉਤਾਰੈ ਧੋਇ ॥  
 ਗਰਬ ਪ੍ਰੀਤਿ ਭਸਮ ਸੰਗਿ ਹੋਇ ॥

Like the ass he shakes off sandal paste  
 And loves (to roll about in) the dust

ਅੰਧ ਕਪ ਮਹਿ ਪਤਿਤ ਬਿਕਰਾਲ ॥  
 ਨਾਨਕ ਕਾਇ ਲੇਹੁ ਪ੍ਰਸ ਦਇਆਲ ॥੪॥  
 ਅੰਧ ਕੂਰ ਮਹਿ ਪਤਿਤ ਬਿਕਰਾਲ ॥  
 ਨਾਨਕ ਕਾਇ ਲੇਹੁ ਪ੍ਰਸ ਦਇਆਲ ॥੪॥

This is (really) a sort of horrible pit of blindness in which he has fallen

May the mercy of God be upon him and he be taken out !—Nanak

Shabad (Psalm) v

ਕਰਤਤਿ ਪਸੂ ਕੀ ਮਾਨਸ ਜਾਤਿ ॥  
 ਲੋਕ ਪਚਾਰਾ ਕਰੈ ਦਿਨੁ ਰਾਤਿ ॥  
 ਕਰਤੂਤਿ ਪਸੂ ਕੀ ਮਾਨਸ ਜਾਤਿ ॥  
 ਲੋਕ ਪਚਾਰਾ ਕਰੈ ਦਿਨੁ ਰਾਤਿ ॥

Though belonging to the human species yet his actions are animal like  
 Bluffing the people day and night

ਬਾਹਰਿ ਭੇਖ ਅੰਤਰਿ ਮਲੁ ਮਾਇਆ ॥

ਛਪਸਿ ਨਾਹਿ ਕਛੁ ਕਰੈ ਛਪਾਇਆ ॥

ਬਾਹਰਿ ਮੇਖ ਅਤਰਿ ਮਲੁ ਮਾਇਆ ॥

ਛਪਸਿ ਨਾਹਿ ਕਛੁ ਕਰੈ ਛਪਾਇਆ ॥

Outwardly he wears the holy dress, but within is the filth of worldliness,

Which shall not remain concealed, how much he may try.

ਬਾਹਰਿ ਗਿਆਨ ਧਿਆਨ ਇਸਨਾਨ ॥

ਅੰਤਰਿ ਬਿਆਪੈ ਲੋਭੁ ਸੁਆਨੁ ॥

ਬਾਹਰਿ ਗਿਆਨ ਧਿਆਨ ਇਸਨਾਨ ॥

ਅਤਰਿ ਬਿਆਪੈ ਲੋਭੁ ਸੁਆਨੁ ॥

(This man makes a show by) literary knowledge, meditative postures and external cleanliness,

(But) inside him is the dog of greed.

ਅੰਤਰਿ ਅਗਨਿ ਬਾਹਰਿ ਤਨੁ ਸੁਆਹ ॥

ਗਲਿ ਪਾਥਰ ਕੈਸੇ ਤਰੈ ਅਥਾਹ ॥

ਅਤਰਿ ਅਗਨਿ ਬਾਹਰਿ ਤਨੁ ਸੁਆਹ ॥

ਗਲਿ ਪਾਥਰ ਕੈਸੇ ਤਰੈ ਅਥਾਹ ॥

Inside is the fire of desire, outwardly he has be-smear'd his body with the ash,

How can he get across this bottomless (ocean of misery), with (so heavy) weights (of desires) round the neck.

ਜਾਕੈ ਅੰਤਰਿ ਬਸੈ ਪ੍ਰਭੁ ਆਪਿ ॥

ਨਾਨਕ ਤੇ ਜਨ ਸਹਜਿ ਸਮਤਿ ॥੫॥

ਜਾਕੈ ਅੰਤਰਿ ਬਸੈ ਪ੍ਰਭੁ ਆਪਿ ॥

ਨਾਨਕ ਤੇ ਜਨ ਸਹਜਿ ਸਮਤਿ ॥੫॥

(And on the other hand) whose innerself is establi-  
shed in God as his Self,

That man becomes equanimous by nature—Nanak.

## Shabad (Psalm):vi

Just as :

ਸੁਨਿ ਅੰਧਾ ਕੈਸੇ ਮਾਰਗੁ ਪਾਵੈ ॥

ਕਰੁ ਗੋਹਿ ਲੇਹੁ ਓਤਿ ਨਿਬਧਾਵੈ ॥

ਸੁਨਿ ਅੰਧਾ ਕੈਸੇ ਮਾਰਗੁ ਪਾਵੈ ॥

ਕਰੁ ਗਹਿ ਲੇਹੁ ਓਹਿ ਨਿਬਧਾਵੈ ॥

By listening how can the blind find his way,  
He requires a helping hand to reach the goal.

ਕਹਾ ਬੁਝਾਨਤਿ ਬੁਝੈ ਭੋਰਾ ॥

ਨਿਸਿ ਕਹੀਐ ਤਉ ਸਮਝੈ ਭੋਰਾ ॥

ਕਹਾ ਬੁਝਾਰਿ ਬੁਝੈ ਭੋਰਾ ॥

ਨਿਸਿ ਕਹੀਐ ਤਤੁ ਸਮਝੈ ਭੋਰਾ ॥

To a deaf all talk is a riddle,

If you say it is night he (perhaps) mistakes it for  
the dawn.

ਕਹਾ ਬਿਸਨ ਪਦ ਗਾਵੈ ਗੁੰਗ ॥

ਜਤਨ ਕਰੈ ਤਉ ਭੀ ਸੁਰ ਭੰਗ ॥

ਕਹਾ ਬਿਸਨ ਪਦ ਗਾਵੈ ਗੁੰਗ ॥

ਜਤਨ ਕਰੈ ਤਤੁ ਭੀ ਸੁਰ ਭੰਗ ॥

How can a dumb sing (even) a holy song.

Even if he attempts, the sounds will be incomplete.

ਕਹ ਪਿੰਗਲ ਪਠਬਤ ਪਰ ਭਵਨ ॥

ਠਹੀ ਹੋਤ ਉਹਾ ਉਸੁ ਗਵਨ ॥

ਕਹ ਪਿੰਗਲ ਪਰਬਤ ਪਰ ਮਥਨ ॥

ਨਹੀ ਹੋਤ ਭਯਾ ਰਹੁ ਗਵਨ ॥

How can a cripple roam upon the top of a hill,  
(By himself), he can't even reach there.

In the same way in the path of religion there are ma-  
great obstacle to overcome which :

ਕਰਤਾਰ ਕਰੁਣਾ ਮੈ ਚੀਨੁ ਬੇਨਤੀ ਕਰੈ ॥  
 ਨਾਨਕ ਤੁਮਰੀ ਕਿਰਪਾ ਤਰੈ ॥੬॥  
 ਝਰਤਾਰ ਕਰੁਣਾ ਮੈ ਦੀਨੁ ਬੇਨਤੀ ਕਰੈ ॥  
 ਨਾਨਕ ਤੁਮਰੀ ਕਿਰਪਾ ਤਰੈ ॥੭॥

The poor (in egotism i.e. the seeker) may pray to God (i.e. invoke Him) for mercy (i.e. the divine strength) (Thereby he) by Your grace (i.e. the divine touch) shall (get the capacity to) swim across (the ocean of Maya)—Nanak

The above verses imply that a seeker should first pray to God intensely i.e. create a burning desire within for God Realization so that according to the Law, as it were he may come across some saints from whom he should listen about the divine knowledge and then follow it with their help never giving a deaf ear to their advice, with continuous singing and reflecting upon the divine Truth within, with the result that, ere long he will be able to tread this huge mountain like path of spirituality and hence get across Maya i.e. the ocean of misery

Shabad (Psalm) vii

ਮੰਗਿ ਮਹਾਈ ਸੁ ਆਵੈ ਨ ਚੀਤਿ ॥  
 ਜੋ ਬੈਰਾਈ ਤਾ ਸਿਉ ਪ੍ਰੀਤਿ ॥  
 ਸਗਿ ਸਹਾਇ ਸੁ ਆਵੈ ਨ ਖੀਤਿ ॥  
 ਜੋ ਬੈਰਾਇ ਗਾ ਸਿਉ ਪ੍ਰੀਤਿ ॥

(The Ignorant man) does not recognise the One which is his real support and ever with him,

And (rather) is tempted by that which is not divine (and is harmful)

ਬਲੁਆ ਕੇ ਗ੍ਰਿਹੁ ਭੀਤਰਿ ਬਸੈ ॥  
 ਅਨਦ ਕੇਲ ਮਾਇਆ ਰਗਿ ਰਸੈ ॥  
 ਬਲੁਆ ਕੇ ਗ੍ਰਿਹੁ ਭੀਤਰਿ ਬਸੈ ॥  
 ਅਨਦ ਕੇਲ ਮਾਇਆ ਰਗਿ ਰਸੈ ॥

Living in the house built on sand,



(He is satisfied) taking delight in the pleasures of Maya (i.e. the senses)

ਦਿਤੁ ਕਰਿ ਮਾਨੈ ਮਨਹਿ ਪ੍ਰਤੀਤਿ ॥

ਕਾਲੁ ਨ ਆਵੈ ਮੂੜੇ ਚੀਤਿ ॥

ਦੁਖੁ ਕਰਿ ਮਾਨੈ ਮਨਹਿ ਪ੍ਰਤੀਤਿ ॥

ਕਾਲੁ ਨ ਆਵੈ ਮੂੜੇ ਚੀਤਿ ॥

In his heart he has a strong belief (that he will never leave the body),

This deluded one does not remember Time (in the form of death of the body),

And rather he spends his life, entertaining :

ਬੈਰ ਬਿਰੋਧ ਕਾਮ ਕ੍ਰੋਧ ਮੋਹ ॥

ਝੂਠ ਬਿਕਾਰ ਮਹਾ ਲੋਭ ਧੋਹ ॥

ਦੈਰ ਬਿਰੋਧ ਕਾਮ ਕ੍ਰੋਧ ਮੋਹ ॥

ਝੂਠ ਬਿਕਾਰ ਮਹਾ ਲੋਭ ਧੋਹ ॥

Enmity, strife, lust, anger, attachment,

Falsehood, (and other) vices (like) the great greed and fraud,

ਇਆਹੁ ਜੁਗਤਿ ਬਿਹਾਨੇ ਕਈ ਜਨਮ ॥

ਠਾਨਕ ਰਖਿ ਲੇਹੁ ਆਪਨ ਕਰਿ ਕਰਮ ॥੨॥

ਇਆਹੁ ਜੁਗਤਿ ਬਿਹਾਨੇ<sup>1</sup> ਕਈ ਜਨਮ ॥

ਨਾਨਕ ਰਾਖਿ ਲੇਹੁ ਆਪਨ ਕਰਿ ਕਰਮ ॥੩॥

This way, many lives, he has spent,

May he take to (righteous) actions leading, to the redemption of the self <sup>1</sup>—Nanak.

Shabad (Psalm)-viii

Now a Bhakta i.e. devotee of Lord, is advised to pray as below :

ਤੂੰ ਠਾਕੁਰੁ ਤੂੰ ਪਹਿ ਅਰਦਾਸਿ ॥

ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੈਰੀ ਰਾਸਿ ॥

ਤੂੰ ਠਾਕੁਰੁ ਤੁਸ ਵਹਿ ਅਰਦਾਸਿ ॥

ਜਾਤ ਪਿਤੁ ਸਬੁ ਤੇਰੀ ਰਾਸਿ ॥

Thou art the Lord and unto Thee is the request,

The body and the soul all are Thy gifts

ਤੁਮ ਮਾਤ ਪਿਤਾ ਹਮ ਬਾਹਿਕ ਭੇਰੇ ॥

ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਮਹਿ ਸਖ ਘਨੇਰੇ ॥

ਤੁਮ ਮਾਤ ਪਿਤਾ ਹਮ ਬਾਰਿਕ ਤੇਰੇ ॥

ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਮਹਿ ਸੁਖ ਧਨੇਰੇ ॥

Thou art (our) mother and father and we Thy children

By Thy grace many comforts do we have

ਕੋਇ ਨ ਜਾਨੈ ਤੁਮਰਾ ਅੰਤੁ ॥

ਉਚੇ ਤੇ ਓਚਾ ਭਗਵੰਤੁ ॥

ਕੋਇ ਨ ਜਾਨੈ ਤੁਮਰਾ ਅੰਤੁ ॥

ਭਵੇ ਤੇ ਭਵਾ ਮਗਨੁ ॥

No one knows Thy (limitless) extent,

Highest of the high, O Auspicious one !

ਸਗਲ ਸਮਗ੍ਰੀ ਤੁਮਰੈ ਸੁਤਿ ਧਾਰੀ ॥

ਤੁਮ ਤੇ ਹੋਇ ਸੁ ਆਗਿਆਕਾਰੀ ॥

ਸਗਲ ਸਮਗ੍ਰੀ ਤੁਮਰੈ ਸੂਤਿ ਧਾਰੀ ॥

ਤੁਮ ਤੇ ਹੋਇ ਸੁ ਆਗਿਆਕਾਰੀ ॥

The whole of universe is strung on Thee as the thread (Supporter)

Whatever has come out of Thee remains under Thy law

ਤੁਮਰੀ ਗਤਿ ਮਿਤਿ ਤੁਮਰੀ ਜਾਨੀ ॥

ਨਾਨਕ ਦਾਸ ਸਦਾ ਕੁਰਬਾਨੀ ॥੮॥

ਤੁਮਰੀ ਗਤਿ ਮਿਤਿ ਤੁਮਰੀ ਜਾਨੀ ॥

ਨਾਨਕ ਦਾਸ ਸਦਾ ਕੁਰਬਾਨੀ ॥੮॥

Thy State and Depth are only known to Thee,  
 Nanak (advises the seeker, to be) a servant (unto  
 Him i.e., be most humble and) sacrifice (the  
 transitory interests) for the Eternal

The above verse says that God cannot be known. It does not mean so in the sense of an agnostic. It gives the greatest teaching that God cannot be objectified and known as such. Because were it so, it would no more be God. It would be like any other finite object. It also indicates the ultimate realisation to be Non-dual i.e., God is thy Self and hence as such cannot be made an object of knowledge. How can the knower be known? It is thy Subject, thy very Self!

### ਸਲੋਕੁ ਸਲੋਕੁ SLOKA

(Prologue, to the 5th Astapadi i.e. Octave)

ਦੇਨਹਾਰੁ ਪ੍ਰਭੁ ਛੋਡਿ ਕੈ ਲਾਗਹਿ ਆਨ ਸੁਆਇ

ਨਾਨਕ ਕਹੁਨ ਸੀਝਈ ਬਿਨੁ ਨਾਵੈ ਪਤਿ ਜਾਇ ॥੧॥

ਦੇਨਹਾਰੁ ਪ੍ਰਮ ਛੋਡਿ ਕੈ ਲਾਗਹਿ ਆਨ ਸੁਆਇ ॥

ਨਾਨਕ ਕਹੂ ਨ ਸੀਝੈ ਬਿਨੁ ਨਾਵੈ ਪਤਿ ਜਾਇ ॥੧॥

Those who shun (the attempt to have union i.e. Yoga with) the Giver (of life) i.e. God and are united with other joys,

Without God realisation, will never find success (i.e. the permanent happiness) and thus gain not the Glory (of the Spirit)—Nanak

ਅਸਟਪਦੀ ਅਸਟਪਦੀ

Astapadi (Octave) 5

Shabad (Psalm) I

ਦਸ ਬਸਤੁ ਲੇ ਪਾਛੈ ਪਾਵੈ ॥

ਏਕ ਬਸਤੁ ਕਾਰਨਿ ਬਿਖੋਟਿ ਗਵਾਵੈ ॥

ਦਸ ਬਸਤੁ ਲੇ ਪਾਛੈ ਪਾਵੈ ॥

ਏਕ ਬਸਤੁ ਕਾਰਨਿ ਬਿਖੋਟਿ ਗਵਾਵੈ ॥

Why ignore the ten (many) comforts you have,

real cause lies within, where tendencies of self aggrandisement, vanity and pride etc., which one may try to satisfy by hoarding material wealth, or snatching a high social position or a high rank in the Government or the party controlling the Government, and lust etc., to satisfy which again intensely, mostly one is to corrupt oneself and others, thus creating a greater hatred and confusion in oneself and others, are ever growing unchecked. And when these are checked at one place by force, without rising higher to the plane of spirituality so as to find the real and ever lasting joy, these are vomited at another place tenfold, helplessly.

Thirdly, they commit a great foolishness, when they think that the Government is something 'certain'. Just turn the pages of history of mankind and you will know the fallacy of it. It is lunacy to seek for certainty in the plane of uncertainty.

And this is also true that unless and until the uncertainty is removed there can be no meaning of a lasting peace or happiness here. Therefore, let us attempt to find this certainty in the plane where it belongs to. And this plane can not be an object of senses because the sense-objects by very nature are perishable in as much as their very existence as such is because of the change and hence the uncertainty. The plane which is certain is Infinite and is known as the plane of Spirit which is to be sought within. And once it is realized or say once the True and Eternal Blissful Nature of man is known, the question of hankering after the wealth of others, or desiring to seek fame or even maintain the body which is a passing phase in the vast play of the universe at the cost of others, would not arise.

ਜਾਕੈ ਮਨਿ ਲਾਗਾ ਪ੍ਰਭੁ ਮੀਠਾ ॥  
ਸਰਬ ਸੁਖ ਤਾਹੁ ਮਨਿ ਬੂਠਾ ॥  
ਜਾਕੈ ਮਨਿ ਲਾਗਾ ਪ੍ਰਭੁ ਮੀਠਾ ॥  
ਸਰਬ ਸੁਖ ਤਾਹੁ ਮਨਿ ਬੂਠਾ ॥

Those in whose minds the sweet realisation of God has taken place,

Have obtained within the All Bliss-full.

ਜਿਸੁ ਜਨ ਅਪਨਾ ਹੁਕਮ ਮਨਾਇਆ ॥

ਸਰਬ ਥੋਕ ਨਾਨਕ ਤਿਨਿ ਪਾਇਆ ॥੧॥

ਜਿਸੁ ਜਨ ਅਪਨਾ ਹੁਕਮੁ 'ਮਨਾਇਆ' ॥

ਸਰਬ ਥੋਕ ਨਾਨਕ ਤਿਨਿ ਪਾਇਆ ॥੧॥

One who has made one's mind respect this Moral Law,

Gets (ere long) the All (i.e. the essence of all.)  
Wholesome (Truth i.e. not Incomplete or partial)  
—Nanak.

Shabad (Psalm)-॥

ਅਗਨਤ ਸਾਹੁ ਅਪਨੀ ਦੇ ਰਾਸਿ ॥

ਖਾਤ ਪੀਤ ਬਰਤੈ ਅਨਦ ਉਲਾਸਿ ॥

ਅਗਨਤ ਸਾਹੁ ਅਪਨੀ ਦੇ ਰਾਸਿ ॥

ਖਾਤ ਪੀਤ ਬਰਤੈ ਅਨਦ ਉਲਾਸਿ ॥

There is unlimited wealth of God to be used,  
In eating, drinking and merry-making

ਅਪੁਨੀ ਅਮਾਨ ਕਛੁ ਬਹੁਰਿ ਸਾਹੁ ਲੇਇ ॥

ਅਗਿਆਨੀ ਮਨਿ ਰੋਸੁ ਕਰੇਇ ॥

ਅਪੁਨੀ ਅਮਾਨ ਕਛੁ ਬਹੁਰਿ ਸਾਹੁ ਲੇਇ ॥

ਅਗਿਆਨੀ ਮਨਿ ਰੋਸੁ ਕਰੇਇ ॥

Whatever trust (in the form of wealth or comfort)  
is taken away by the Law (according to one's  
Karmas),

The Ignorant, in his mind, feels annoyed (over it)

ਅਪਨੀ ਪਰਤੀਤਿ ਆਪੁ ਹੀ ਬਢੈ ॥

ਬਹੁਰਿ ਉਸਕਾ ਬਿਸ਼ਾਸੁ ਨ ਹੋਵੈ ॥

ਅਪਨੀ ਪਰਤੀਤਿ ਆਪੁ ਹੀ ਬਢੈ ॥

ਬਹੁਰਿ ਉਸਕਾ ਬਿਸ਼ਾਸੁ ਨ ਹੋਵੈ ॥

(As such) one looses faith in oneself,  
And thereafter looses the faith in God)

ਜਿਸ ਕੀ ਬਸਤੁ ਤਿਸੁ ਆਗੈ ਰਾਖੈ ॥  
 ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਮਾਨੈ ਮਾਖੈ ॥  
 ਜਿਸ ਕੀ ਬਸਤੁ ਤਿਸੁ ਆਗੈ ਰਾਖੈ ॥  
 ਮਮ ਕੀ ਆਗਿਆ ਮਾਨੈ ਮਾਖੈ ॥

(But if) one places one's (so called) own things at the disposal of God (in the form of other beings of the World),

And obeys His Moral Law (i.e. goes on acting righteously without caring for the fruits thereof)

Then .

ਉਸ ਤੇ ਚਉਗੁਨ ਕਰੈ ਨਿਹਾਲੁ ॥  
 ਨਾਨਕ ਸਾਹਿਬੁ ਸਦਾ ਦਇਆਲੁ ॥੨॥  
 ਰਚ ਤੇ ਚਰਗੁਨ ਕਰੈ ਨਿਹਾਲੁ ॥  
 ਨਾਨਕ ਸਾਹਿਬੁ ਸਦਾ ਦਇਆਲੁ ॥੨॥

One becomes four times (i.e. infinitely) more happy than that (before),

(By getting) the ever-open grace (i.e. touch or realisation) of God—Nanak

Shabad (Psalm) 111

ਅਨਿਕ ਭਾਤਿ ਮਾਇਆ ਕੇ ਹੋਤ ॥  
 ਸਰਪਰ ਹੋਵਤ ਜਾਨੁ ਅਨੇਤ ॥  
 ਅਨਿਕ ਮਾਤਿ ਮਾਇਆ ਕੇ ਹੋਰ ॥  
 ਸਰਪਰ ਹੋਵਨ ਜਾਨੁ ਅਨੇਤ ॥

(of course) there are various kinds of attraction (joy) in (the field of) Maya (Space Time Causation).

(But these) shall come to an end, (and you must) remember them to be transitory.

Because .

ਬਿਰਖ ਕੀ ਛਾਇਆ ਸਿਉ ਰੰਗੁ ਲਾਵੈ ॥  
 ਉਹ ਬਿਨਸੈ ਉਹੁ ਮਨਿ ਪਛੁਤਾਵੈ ॥  
 ਬਿਰਖ ਕੀ ਛਾਇਆ ਸਿਉ ਰੰਗੁ ਲਾਵੈ ॥  
 ਓਹੁ ਬਿਨਸੈ ਉਹੁ ਮਨਿ ਪਛੁਤਾਵੈ ॥

Whosoever attaches himself to the shadow of the tree,  
He must repent (and experience misery) within, as  
that (the shadow) perishes.

ਜੋ ਵੀਜੈ ਸੋ ਚਲਨਹਾਰੁ ॥

ਲਪਟਿ ਰਹਿਓ ਤਹ ਅੰਧ ਅੰਧਾਰੁ ॥

ਜੋ ਵੀਜੈ ਸੋ ਚਲਿਜਹਾਰੁ ॥

ਲਪਟਿ ਰਹਿਓ ਤਹ ਅੰਧ ਅੰਧਾਰੁ ॥

Whatever you see (i.e. experience objectively) must  
pass away,

(And only) the most ignorant cling (to these  
objects).

ਬਟਾਉ ਸਿਉ ਜੋ ਲਾਵੈ ਨੇਹ ॥

ਤਾਕਉ ਹਾਥਿ ਨ ਆਵੈ ਕੇਹ ॥

ਬਟਾਓ ਸਿਉ ਜੋ ਲਾਵੈ ਨੇਹ ॥

ਤਾਕਤ ਹਾਥਿ ਨ ਆਵੈ ਕੇਹ ॥

He who develops attachment for a traveller (in a  
journey of rail etc.),

Obtains nothing (but misery, because soon the  
journey will end and each will leave for his own  
destination).

Therefore :

ਮਨ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਪ੍ਰੀਤਿ ਸੁਖਦਾਈ ॥

ਕਰਿ ਕਿਰਪਾ ਨਾਨਕ ਆਪਿ ਲਏ ਲਾਈ ॥੩॥

ਮਨ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਪ੍ਰੀਤਿ ਸੁਖਦਾਈ ॥

ਕਰਿ ਕਿਰਪਾ ਨਾਨਕ ਆਪਿ ਲਏ ਲਾਈ ॥੩॥

O mind (i.e. man, remember that) the love for (i.e.  
Sadhana towards) the realisation of God i.e. the Self  
(alone) brings (the real i.e. Permanent) joy,

May there be grace (upon thee) to unite (i.e. take to  
the Sadhana for the grace i.e. the contact) with the  
Self I—Nanak.

In the two shabads (Psalms), below certain objects, attitudes, tendencies and actions are mentioned, which though bringing a little temporary joy, yet are bound to keep a person tied down to the world of Mythia i.e. Maya (Space-Time-Causation) or to the world of finitude, thus becoming obstacles on the way to Infinity or God or Real Self; therefore, these very objects, tendencies and acts are declared as Mythia i.e. useless as regards the Ideal of Infinite Bliss :

Shabad (Psalm)-iv .

ਮਿਥਿਆ ਤਨੁ ਧਨੁ ਕੁਟੰਬੁ ਸਥਾਇਆ ॥

ਮਿਥਿਆ ਹਉਮੈ ਮਮਤਾ ਮਾਇਆ ॥

ਮਿਥਿਆ ਰਜੁ ਧਨੁ ਕੁਟੰਬੁ ਸਵਾਇਆ ॥

ਮਿਥਿਆ ਫੁਲੈ ਸਮਤਾ ਸਾਇਆ ॥

Mythia are the body wife family all (the objectivity),  
And so are the me and mine (i.e. the relative subjectivity) of Maya.

ਮਿਥਿਆ ਰਾਜ ਜੋਬਨ ਧਨ ਮਾਲ ॥

ਮਿਥਿਆ ਕਾਮ ਕ੍ਰੋਧ ਬਿਕਰਾਲ ॥

ਮਿਥਿਆ ਰਾਜ ਜੋਬਨ ਧਨ ਮਾਲ ॥

ਮਿਥਿਆ ਕਾਮ ਕ੍ਰੋਧ ਬਿਕਰਾਲ ॥

Mythia are the dominions, youth, cash and property,  
And so are (all other objects of) desire (of the senses, which when not favourable, produce) the terrible anger.

ਮਿਥਿਆ ਰਥ ਹਸਤੀ ਅਸੁ ਬਸਤਾ ॥

ਮਿਥਿਆ ਰੰਗੁ ਸੰਗਿ ਮਾਇਆ ਪੇਖਿ ਹਸਤਾ ॥

ਮਿਥਿਆ ਰਥ ਹਸਤੀ ਅਸੁ ਬਸਤਾ ॥

ਮਿਥਿਆ ਰੰਗੁ ਸੰਗਿ ਮਾਇਆ ਪੇਖਿ ਹਸਤਾ ॥

Mythia are the vehicles, elephants, horses and uniforms,



And so are (the beautiful) things of Maya, the sight or possession of which makes one laugh with joy.

ਮਿਥਿਆ ਧ੍ਰੋਹ ਮੋਹ ਅਭਿਮਾਨੁ ॥  
 ਮਿਥਿਆ ਆਪਸ ਉਪਰਿ ਕਰਤ ਗੁਮਾਨੁ ॥  
 ਨਿਥਿਆ ਧੋਹ ਸੋਹ ਅਮਿਮਾਨੁ ॥  
 ਮਿਥਿਆ ਆਪਸ ਭਾਰਿ ਕਰਤ ਗੁਮਾਨੁ ॥

Mythia are (the things for which you do) fraud, get attached and become proud (when you possess these),

Or be proud of thyself.

ਅਸਥਿਰੁ ਭਗਤਿ ਸਾਧ ਕੀ ਸਰਨੁ ॥  
 ਨਾਨਕ ਜਪਿ ਜਪਿ ਜੀਵੈ ਹਰਿ ਕੈ ਚਰਨੁ ॥੧॥  
 ਅਸਥਿਰੁ ਮਗਤਿ ਸਾਧ ਕੀ ਸਰਨੁ ॥  
 ਨਾਨਕੁ ਜਪਿ ਜਪਿ ਜੀਵੈ ਹਰਿ ਕੈ ਚਰਨੁ ॥੨॥

Approach a Sadhu for Sadhana (path) unto the Permanent (i.e., God),

Invoke and do invoke humbly the everliving God—  
 Nanak.

Shabad (Psalm)-v

ਮਿਥਿਆ ਸੁਣਨ ਪਰ ਨਿੰਦਾ ਸੁਨਹਿ ॥  
 ਮਿਥਿਆ ਹਸਤ ਪਰ ਦਰਬ ਕਉ ਹਿਰਹਿ ॥  
 ਮਿਥਿਆ, ਚਰਨ ਪਰ ਨਿੰਦਾ ਸੁਨਹਿ ॥  
 ਮਿਥਿਆ ਹਸਤ ਪਰ ਦਰਬ ਕਉ ਹਿਰਹਿ ॥

To use ears for enjoying the condemnation of others is Mythia,

And so is the use of hands for stealing the property of others.

ਮਿਥਿਆ ਨੇਤ੍ਰੁ ਪੇਖਤ ਪਰ ਤ੍ਰਿਖ ਰੂਪਾਦੁ ॥  
 ਮਿਥਿਆ ਹਸਨਾ ਭੋਜਨ ਅਨ ਸੁਆਦੁ ॥

In the two shabads (Psalms) below certain objects, attitudes, tendencies and actions are mentioned, which though bringing a little temporary joy, yet are bound to keep a person tied down to the world of Mythia i.e. Maya (Space-Time-Causation) or to the world of finitude, thus becoming obstacles on the way to Infinity or God or Real Self, therefore, these very objects, tendencies and acts are declared as Mythia i.e. useless as regards the Ideal of Infinite Bliss.

#### Shabad (Psalm)-iv

ਮਿਥਿਆ ਤਨੁ ਧਨੁ ਕੁਟੰਬੁ ਸਬਾਇਆ ॥

ਮਿਥਿਆ ਮੇਰੇ ਮਮਤਾ ਮਾਇਆ ॥

ਮਿਥਿਆ ਰਨੁ ਧਨੁ ਕੁਟੰਬੁ ਸਬਾਇਆ ॥

ਮਿਥਿਆ ਦੁਖੈ ਸਮਤਾ ਮਾਇਆ ॥

Mythia are the body wife family all (the objectivity),  
And so are the me and mine (i.e. the relative subjectivity) of Maya.

ਮਿਥਿਆ ਰਾਜ ਜੋਬਨ ਧਨ ਮਾਲ ॥

ਮਿਥਿਆ ਕਾਮ ਕ੍ਰੋਧ ਬਿਕਰਾਲ ॥

ਮਿਥਿਆ ਰਾਜ ਜੀਵਨ ਧਨ ਮਾਲ ॥

ਮਿਥਿਆ ਕਾਮ ਕ੍ਰੋਧ ਬਿਕਰਾਲ ॥

Mythia are the dominions, youth, cash and property,  
And so are (all other objects of) desire (of the senses, which when not favourable, produce) the terrible anger.

ਮਿਥਿਆ ਰਥ ਹਸਤੀ ਅਸੁ ਬਸਤ੍ਰਾ ॥

ਮਿਥਿਆ ਰੰਗੁ ਸੰਗਿ ਮਾਇਆ ਪੇਖਿ ਹਸਤਾ ॥

ਮਿਥਿਆ ਰਥ ਹਸਤੀ ਅਸੁ ਬਸਤ੍ਰਾ ॥

ਮਿਥਿਆ ਰੰਗੁ ਸੰਗਿ ਮਾਇਆ ਪੇਖਿ ਹਸਤਾ ॥

Mythia are the vehicles, elephants, horses and uniforms,

And so are (the beautiful) things of Maya, the sight or possession of which makes one laugh with joy

ਮਿਥਿਆ ਧੋਹ ਮੋਹ ਅਭਿਮਾਨੁ ॥  
ਮਿਥਿਆ ਆਪਸ ਉਪਰਿ ਕਰਤ ਗੁਮਾਨੁ ॥  
ਨਿਥਿਆ ਧੀਰ ਮੋਹ ਅਮਿਮਾਨੁ ॥  
ਮਿਥਿਆ ਆਪਸ ਭਾਰਿ ਕਰਤ ਗੁਮਾਨੁ ॥

*Mythia are (the things for which you do) fraud, get attached and become proud (when you possess these),*

*Or be proud of thyself*

ਅਸਥਿਰੁ ਭਗਤਿ ਜਾਪ ਕੀ ਸਰਨ ॥  
ਨਾਨਕ ਜਪਿ ਜਪਿ ਜੀਵੈ ਹਰਿ ਕੈ ਚਰਨ ॥੪॥  
ਅਸਥਿਰੁ ਮਗਤਿ ਸਾਧ ਕੀ ਸਰਨ ॥  
ਜਾਨਕੁ ਜਪਿ ਜਪਿ ਜੀਵੈ ਹਰਿ ਕੈ ਚਰਨ ॥੫॥

*Approach a Sadhu for Sadhana (path) unto the Permanent (I.e. God),*

*Invoke and do invoke humbly the everliving God—  
Nanak*

Shabad (Psalm) v

ਮਿਥਿਆ ਸੁਣਨ ਪਰ ਠਿੰਦਾ ਸੁਨਹਿ ॥  
ਮਿਥਿਆ ਹਸਤ ਪਰ ਦਰਬ ਕਉ ਹਿਰਹਿ ॥  
ਮਿਥਿਆ ਲਾਬਨ ਪਰ ਨਿੰਦਾ ਸੁਨਹਿ ॥  
ਮਿਥਿਆ ਹਸਤ ਪਰ ਦਰਬ ਕਤ ਫਿਰਹਿ ॥

*To use ears for enjoying the condemnation of others  
Is Mythia,*

*And so is the use of hands for stealing the property of others*

ਮਿਥਿਆ ਨੇਤ੍ਰੁ ਪੇਖਤ ਪਰ ਤ੍ਰਿਅ ਰੁਪਾਦ ॥  
ਮਿਥਿਆ ਰਸਨਾ ਭੋਜਨ ਅਨ ਸੁਆਦ ॥

मिथिआ नेत्र पेखत पर त्रिअ रूपद ॥

मिथिआ रसना भोजन अन स्वाद ॥

To use eyes to enjoy the sight of the form of another's wife is Mythia,

And so is the use of tongue for (mere) enjoying different tastes of food or other eatables

मिथिआ चरण पर धिक्कार बह्नि पावहि ॥

मिथिआ मन पर लोभ लुभावहि ॥

मिथिआ चरण पर धिक्कार कउ पावहि ॥

मिथिआ मन पर लोभ लुभावहि ॥

To hasten the feet to do evil unto others is Mythia,

And so is the mind that entertains greed for the wealth of others

मिथिआ उठ नही परहुधकारा ॥

मिथिआ घासु सेउ धिक्कारा ॥

मिथिआ सन नही परउपकारा ॥

मिथिआ घासु लेत धिक्कारा ॥

The body which has not done actions for the good of others is Mythia,

And so is even the thought for doing evil unto others

बिनु बुझे मिथिआ मड छटे ॥

मदल देह नाठक हरि हरि नाम लये ॥५॥

बिनु बूझै मिथिआ सभ भये ॥

सफल देह जानक हरि हरि नाम लये ॥५॥

Without realisation everything (obtained or enjoyed) —is Mythia i.e., keeps you in the finitude,

Worthwhile is the human birth, if one (attempts) again and again to obtain God Realisation—Nanak

## Shabad (Psalm)-vi

ਬਿਰਥੀ ਸਾਕਤ ਕੀ ਆਰਜਾ ॥  
 ਸਾਚ ਬਿਨਾ ਕਹ ਹੋਵਤ ਸੁਚਾ ॥  
 ਬਿਰਥੀ ਸਾਕਤ ਕੀ ਆਰਜਾ ॥  
 ਸਾਚ ਬਿਨਾ ਕਹ ਹੋਵਤ ਸੁਚਾ ॥

Useless is the life of a truthless person,  
 How can be one pure without Truth ?

ਬਿਰਥਾ ਨਾਮ ਬਿਨਾ ਤਨੁ ਅੰਧ ॥  
 ਮੁਖਿ ਆਵਤ ਤਾਕੈ ਦੁਰਗੰਧ ॥  
 ਬਿਰਥਾ ਨਾਮ ਬਿਨਾ ਤਨੁ ਅੰਧ ॥  
 ਮੁਖਿ ਆਵਤ ਤਾਕੈ ਦੁਰਗੰਧ ॥

Useless and dark is the life of a man who has not realised,

His (non divine i.e. selfish) expression stinks

ਬਿਨੁ ਸਿਮਰਨੁ ਦਿਨੁ ਰੈਨਿ ਬਿਥਾ ਬਿਹਾਇ ॥  
 ਮੇਘ ਬਿਨਾ ਜਿਉ ਖੇਤੀ ਜਾਇ ॥  
 ਬਿਨੁ ਸਿਮਰਨੁ ਦਿਨੁ ਰੈਨਿ ਬਿਥਾ ਬਿਹਾਇ ॥  
 ਮੇਘ ਬਿਨਾ ਜਿਉ ਖੇਤੀ ਜਾਇ ॥

Without Invocation (unto God) day and night are passing in vain,

It goes waste like a crop without rain

ਗੋਬਿੰਦ ਭਜਨ ਬਿਨੁ ਬਿਰਥੇ ਸਭ ਕਾਮ ॥  
 ਜਿਉ ਕਿਰਪਨ ਕੇ ਨਿਰਾਰਥ ਦਾਮ ॥  
 ਗੋਬਿੰਦ ਭਜਨ ਬਿਨੁ ਬਿਰਥੇ ਸਭ ਕਾਮ ॥  
 ਜਿਉ ਕਿਰਪਨ ਕੇ ਨਿਰਾਰਥ ਦਾਮ ॥

All (selfish) acts are useless unless directed towards God Realisation,

Like the money of the miser who does not put it to any real use (and dies away)

But :

ਧੰਨਿ ਧੰਨਿ ਤੇ ਜਨ ਜਿਹ ਘਟਿ ਬਸਿਓ ਹਰਿ ਨਾਉ ॥  
 ਨਾਨਕ ਤਾਕੈ ਬਲਿ ਬਲਿ ਜਾਉ ॥੬॥  
 ਧੰਨਿ ਧੰਨਿ ਤੇ ਜਨ ਜਿਹੁ ਘਟਿ ਬਸਿਓ ਹਰਿ ਨਾਤ ॥  
 ਨਾਨਕ ਤਾਕੈ ਬਲਿ ਬਲਿ ਜਾਤ ॥੬॥

Blessed Indeed are those whose minds are established in God,

Nanak advises (the seekers) to surrender unto them.

Shabad (Psalm)-vii

‘ਰਹਤ ਅਵਰ ਕਹੁ ਅਵਰ ਕਮਾਵਤ ॥  
 ਮਨਿ ਨਹੀ ਪ੍ਰੀਤਿ ਮੁਖਹੁ ਗੰਢ ਲਾਵਤ ॥  
 ਰਸਤ ਅਵਰ ਕਹੁ ਅਵਰ ਕਮਾਵਤ ॥  
 ਮਨਿ ਨਹੀ ਪ੍ਰੀਤਿ ਮੁਖਹੁ ਗੰਢ ਲਾਵਤ ॥

Why profess one thing and do another,  
 With no love in the heart, why assert it orally ?

ਜਾਨਨ ਹਾਰ ਪ੍ਰਭੁ ਪਰਬੀਨ ॥  
 ਬਾਹਰਿ ਭੇਖ ਨ ਕਾਹੂ ਭੀਨ ॥  
 ਜਾਨਨ ਹਾਰ ਪ੍ਰਭੂ ਪਰਬੀਨ ॥  
 ਬਾਹਰਿ ਭੇਖ ਨ ਕਾਹੂ ਭੀਨ ॥

God Is Intelligent and knows everything,

By outward appearances He cannot be pleased (i.e. deceived because can you cheat yourself or the Real Self ?).

ਅਵਰ ਉਪਦੇਸੈ ਆਪਿ ਨ ਕਰੈ ॥  
 ਆਵਤ ਜਾਵਤ ਜਨਮੈ ਮਰੈ ॥  
 ਅਵਰ ਉਪਦੇਸੈ ਆਪਿ ਨ ਕਰੈ ॥  
 ਆਵਤ ਜਾਵਤ ਜਨਮੈ ਮਰੈ ॥

By giving teachings unto others and not acting upon these, oneself,

One will come and go in the rounds of life and death.

So, how such a teacher (Guru) can give salvation unto others ?

But when the teaching comes from a person :

ਜਿਸ ਕੈ ਅੰਤਰਿ ਬਸੈ ਨਿਰੰਕਾਰੁ ॥

ਤਿਸ ਕੀ ਸੀਖ ਤਰੈ ਸੰਸਾਰੁ ॥

ਜਿਸ ਕੈ ਅੰਤਰਿ ਬਸੈ ਨਿਰੰਕਾਰੁ ॥

ਤਿਸ ਕੀ ਸੀਖ ਤਰੈ ਸੰਸਾਰੁ ॥

Who has realised the Formless within,

The whole world can attain salvation through his teaching.

ਜੇ ਤੁਮ ਛਾਨੇ ਤਿਨ ਪ੍ਰਭੁ ਜਾਤਾ ॥

ਨਾਨਕ ਉਨ ਜਨ ਚਲਨ ਪਛਾਤਾ ॥੭॥

ਜੇ ਤੁਮ ਮਾਨੇ ਤਿਨ ਪ੍ਰਸੂ ਜਾਤਾ ॥

ਨਾਨਕ ਉਨ ਜਨ ਚਰਨ ਪਰਾਤਾ ॥੮॥

Whom God (i.e. Self as the self) chooses, the self realises,

Nanak advises (the seekers) to bow at their feet (i.e. approach humbly the realised persons).

Shabad (Psalm)-viii

In the verses below a Bhakta is advised to pray to God who is all knowing, and who Himself is there in different names and forms, so as to get the capacity to spend every moment in the act of God Invocation :

ਕਰਹੁ ਬੇਨਤੀ ਪਾਰਬ੍ਰਹਮੁ ਸਭੁ ਜਾਨੈ ॥

ਅਪਨਾ ਕੀਆ ਆਪਹਿ ਮਾਨੈ ॥

ਕਰਬ ਬੇਨਤੀ ਪਾਰਬ੍ਰਹਮੁ ਸਭੁ ਜਾਨੈ ॥

ਅਪਨਾ ਕੀਆ ਆਪਹਿ ਮਾਨੈ ॥

Pray unto Supreme Brahman who is all-knowing,

And from whom the self arises and unto whom the self goes back.

ਆਪਹਿ ਆਪ ਆਪਿ ਕਰਤ ਨਿਬੇਰਾ ॥

ਕਿਸੈ ਦੁਰਿ ਜਨਾਵਤ ਕਿਸੈ ਬੁਝਾਵਤ ਨੇਰਾ ॥

ਆਪਹਿ ਆਪ ਆਪਿ ਫਰਤ ਨਿਬੇਰਾ ॥

ਕਿਸੈ ਦੂਰਿ ਜਨਾਵਤ ਕਿਸੈ ਬੁਝਾਵਤ ਨੇਰਾ ॥

There is nothing but the Self, the Self alone is the Judge,

Somewhere the Self is In the state of Ignorance and somewhere in that of Realisation

ਉਪਾਵ ਸਿਆਨਪ ਸਗਲ ਤੇ ਰਹਤ ॥

ਸਭੁ ਕਛੁ ਜਾਣੈ ਆਤਮ ਕੀ ਰਹਤ ॥

ਭਾਵ ਸਿਆਨਪ ਸਗਲ ਤੇ ਰਹਤ ॥

ਸਭੁ ਕਛੁ ਜਾਣੈ ਆਤਮ ਕੀ ਰਹਤ ॥

It is beyond all the modifications of Intellect

The state of Atman is absolute knowledge

But

ਜਿਸੁ ਭਾਵੈ ਤਿਸ ਲਏ ਲੜਿ ਲਾਇ ॥

ਬਾਨ ਬਨਤਰਿ ਰਹਿਆ ਸਮਾਇ ॥

ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਲਏ ਲੜਿ ਲਾਇ ॥

ਬਾਨ ਬਨਤਰਿ ਰਹਿਆ ਸਮਾਇ ॥

Whom the Self (as the self) chooses, the self realises  
(That the Self) pervades everywhere

ਮੈ ਸੇਵਕੁ ਜਿਸੁ ਕਿਰਪਾ ਕਰੀ ॥

ਨਿਮਖ ਨਿਮਖ ਜਪਿ ਠਾਨਕ ਹਰੀ ॥੮॥੫॥

ਸੋ ਸੇਵਕੁ ਜਿਸੁ ਕਿਰਪਾ ਕਰੀ ॥

ਨਿਮਖ ਨਿਮਖ ਜਪਿ ਨਾਨਕ ਹਰੀ ॥੮॥੫॥

Upon whom the Self (as the self) is kind, the self becomes a seeker,

(And he ere long attempts to) Invoke God



every moment<sup>1</sup>—Nanak.

### सलोकु सलोकु SLOKA

(Prologue, to the 6th Astapadi i.e. Octave)

काम बूध अतु लैड प्रेह चित्तनि जाहि अहंमेव ॥

ठाठन पूढ मठगगडी कति प्रसादु गुरुदेव ॥१॥

कामक्रोध अरु लोभ मोह बिनसि जाई अहंमेव ॥

नानक प्रभ सरणागती करि प्रसादु गुरुदेव ॥१॥

Lust, anger, greed, attachment and egotism will come to an end,

If you get the grace of Guru (i.e. come across a Guru and act upon his advice in the attitude of) surrender unto God, every moment—Nanak.

The more a devotee surrenders himself i.e. the limited existence to God, the nearer he comes to the Unlimited Existence which is called God. This is the explanation behind the greatest stress upon surrender unto God, in various religions of the world

Below are the short treatments of the tendencies of lust etc., mentioned above :

**KAMA (LUST)**—Men of too much lust will often prove insincere except to their own lust. Whether they are in the

1. The invocation upon God every moment, does not mean the mechanical remembrance of the word 'God', at each and every moment. Similarly the meaning of 'Remembrance of God at all moments' is not to be taken literally. It rather means that one should do physical activity, renouncing the anxiety for the fruits thereof, accompanied with selflessness, express emotions coloured by Universal Love, and entertain thoughts soaked in the recognition of Oneness of the Universe, and for which of course intense practices at the meditation-seat are pre-requisite, both interacting however, for the ultimate 'Realization'.

street, cinema-house, office or at home their eyes are always working on such attractions, thus corrupting the family-relations and the society around ; bringing the greatest weakness to their very personality, physical and mental both.

**KRODHA (ANGER)**—Brings confusion so much that it may compel a person abuse even his father. At that psychological-moment, the memory of the 'relation' demanding respect etc., becomes subdued or say lost for that time. That is why in his own heart if not openly, he repents that the 'abuse' could have been and should have been avoided. It further creates unnecessary tension on the nerves. Its frequent bursts also create hatred in the near ones who would soon desire a separation from such a man, and it also decreases the intellectual capacities.

**LOBHA (GREED)**—Is a great obstacle in one's being honest even with those with whom he never wants to be dishonest. It makes the man confused so much sometimes that ere long the man literally forgets<sup>1</sup> his sudden dishonesty and actually remembers the false calling it the truth. His surface-consciousness also thinks, rather attempts to remember only, that he has been sincere. There have been also cases where men sunk so low because of greed, that they not only supplied women to officers to get business etc., but started earning out of their wives, too.

1. A case. A business man thought of appointing a commission agent, giving certain attractive terms to a relative thinking that he had good contacts. Before the next effective meeting, the business man's mind had started thinking in terms of greater return so much so that there was a very strong deliberate attempt by the mind to forget the first offer, because of the conflicting desire not to spoil the affectionate relations already existing, and replace it by a little less attractive terms. This trend of the mind got a psychological advantage as the other party and neither any one from his own side touched upon the deal in any exact manner. With the sufficient lapse of time this 'trend' got so much dominant that the

**MOHA (ATTACHMENT)**—Often the men with great attachments, while in the office have their mind at home, and while at home, their mind in the office. They are unhappy at home, and inefficient, thus undesirable, in the office. Most of the people suffer from unhealthy and intense attachments. In as much as they go astray from their duty and righteousness and can not be reformed in a reasonable time. Because of such attachments you can see often men who would even borrow money and go on giving it to some person with whom they are so attached, even if they know that, that person spends this money on liquor and gambling etc., and never takes pains to earn his livelihood himself. They are so blinded with the attachments, that instead of helping they actually harm their beloved ones. The height of weakness is that they repent every day and yet go on repeating the same blunder every day. Men with such attachments often lead a life of great torture within, and they are far from a healthy philanthropy.

A peculiar and most unhealthy case of philanthropy or 'help' is given below.

There was a person who had good return in his business. The return was so much that he could pay off credits and keep a good balance for the next transactions etc. But it never happened even once in 10 years as before he could get his return, he always had raised loans from different sources against heavy interest, and given them to some dear ones who rather, because of this very philanthropy, could not think seriously of

'exactness' of the first offer became vague i.e. the very impression of the first offer became very dim. At this psychological juncture the offer of the new terms to other agents, did the rest. The mind started thinking that as a matter of fact only one kind of terms (i.e. now, the new one or the second) were offered.

It is a suicidal mental act. It affects the general stability of the character and thus mars the spiritual evolution of man or say the healthy growth of the mind, and rather brings agitations without any apparent cause. Such has been the state of that man for the last 2 years.

earning their livelihood themselves. This person had also other avenues of expressing his philanthropy : if somebody asked for help for his sister's marriage, he came forward with large donations, without even once effectively thinking that something was also to be done for his own real sisters who were required to be married soon ; if he was to go to a dealer to pay off his dues he had taken more than two months ago and some one met him on the way and either asked for some money for some urgent need, he would immediately give him, without asking for the nature of the need, or even asked for a drink-party, he would stand for that, there and then, and thus obviously would drop the idea of visiting that dealer on that day and not pay off his own debts for months together without any fault of the dealer whatsoever. On the one hand he was expressing a great philanthropy and on the other hand could not make himself determined to pay off his debts.

On the one hand he would distribute sweets worth Rs. 50 on diwali (festival), but did not think of paying off a bill of the same amount, of a dealer who had been kind to him by giving him the goods on credits, rather had helped him earn the very amount.

This ultimately led to an acute economic crisis, because the creditors would no more advance anything, with the result that his philanthropy also came to a halt.

Nevertheless the world again gave him a chance, but he failed outside, with a great torture inside. What wanted was a healthy blending of his great and worthy emotions (i.e. the mind) and the ideas regarding the working out of his business plans etc., (i.e. the intellect). For this he got spiritual education but again failed, as the spiritual Sadhana necessary to bring the required frequency to the words of spiritual guidance, or say to make the mind in tune with the intellect soaked in spiritual education, in order to put these (words) into actions, was absolutely wanting.

**AHAMKARA (EGOTISM)**—is the deadliest enemy of man, as at every step it either strengthens the negative tendencies of lust, anger, greed and attachment, or creates vengeance and hatred leading to the frequent use of abusive language and

physical violence. It weakens the nervous system to the highest degree and takes away what ever a little peace the man might be having already. Due to egotism either one takes to rash and dangerous steps, or no step at all even the precautionary one. In the first place it does not make a man learned, and even if he becomes learned, it never allows him to become wise.

Above It has been tried to convey how dangerous and harmful are the tendencies of Kama, Krodha, Lobha, Moha and Ahamkara, for oneself and others too. These tendencies are found in uncontrollable proportions in the majority of men. These tendencies are the basic causes for one's being aggressive to another in the individual form or collective. All other causes of political slavery, economic disparity and sectarianism etc., are actually the effects of these tendencies. These tendencies have another base which is called the Vikshepa (natural state of agitations) in the mind of man, and which in turn is caused by Avarana of the Real Self i.e. Ignorance of the Real Nature of man. As 'how' and 'why' are part of this Ignorance therefore these do not apply to the Ignorance. Thus the solution lies in the removal of this fundamental Ignorance which is the real job of religion—explaining to the man how to exhaust the stress of certain tendencies from the surface consciousness and then apply various techniques for all the aspects of human personality viz physical, emotional, psychic and intellectual, in his wholesome and healthy march towards the 'knowledge' of his Real Self or Real Nature.

ਅਸਤਪਦੀ ਅਸਤਪਦੀ

Astapadi (Octave) 6

In the verses given below, a devotee of God is advised to consider all the various comforts and pleasures of the world as gifts from God so that the tendency towards the various objects of pleasures of the senses etc., is ultimately directed towards God which is the Infinite Pleasure Itself and but for which there would not have been any possibility of an experience of pleasure as God being the very life principle behind all the experiences. Moreover, if the finite sense objects when favourably or properly connected or invoked, give immense

pleasure, how much intense and great Indeed would be the pleasure when their very support i.e. God, the Infinite Pleasure, is invoked and realised !

Shabad (Psalm) i

ਜਿਹ ਪ੍ਰਸਾਦਿ ਛਤੀਹ ਐਮ੍ਹਿਤ ਖਾਹਿ ॥

ਤਿਸੁ ਠਾਕੁਰ ਕਉ ਰਖੁ ਮਨ ਮਾਹਿ ॥

ਜਿਹੁ ਪ੍ਰਸਾਦਿ ਚੁਕੀਐ ਅਮ੍ਰਿਤ ਖਾਹਿ ॥

ਤਿਸੁ ਠਾਕੁਰ ਕਤ ਰਖੁ ਮਨ ਮਾਹਿ ॥

By the support of whom you enjoy so many types of dishes,

Invoke that very God within.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਗੰਧਤ ਤਨਿ ਲਾਵਹਿ ॥

ਤਿਸੁ ਕਉ ਸਿਮਰਤ ਧਰਮ ਗਤਿ ਪਾਵਹਿ ॥

ਜਿਹੁ ਪ੍ਰਸਾਦਿ ਸੁਗੰਧਤ ਤਨਿ ਲਾਵਹਿ ॥

ਤਿਸੁ ਕਤ ਸਿਮਰਤ ਧਰਮ ਗਤਿ ਪਾਵਹਿ ॥

By the support of whom you enjoy the perfumes applied upon your body,

Invoke That and realise the State Supreme i.e. God-head (Infinite Bliss).

ਜਿਹ ਪ੍ਰਸਾਦਿ ਬਸਹਿ ਸੁਖ ਮੰਦਰਿ ॥

ਤਿਸਹਿ ਧਿਆਇ ਸਦਾ ਮਨ ਐਵਰਿ ॥

ਜਿਹੁ ਪ੍ਰਸਾਦਿ ਬਸਹਿ ਸੁਖ ਮੰਦਰਿ ॥

ਤਿਸਹਿ ਧਿਆਇ ਸਦਾ ਮਨ ਐਵਰਿ ॥

By the support of whom you live in comforts—giving homes,

Ever try to invoke That within.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਗ੍ਰਿਹ ਸੰਗਿ ਸੁਖ ਬਸਨਾ ॥

ਆਠ ਪਹਰ ਸਿਮਰਹੁ ਤਿਸੁ ਰਸਨਾ ॥

ਜਿਹੁ ਪ੍ਰਸਾਦਿ ਗ੍ਰਿਹ ਸੰਗਿ ਸੁਖ ਬਸਨਾ ॥

ਆਠ ਪਹਰ ਸਿਮਰਹੁ ਤਿਸੁ ਰਸਨਾ ॥

By the support of whom you enjoy the company of your family,

Remember to invoke Him always.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਟੰਗ ਰਸ ਭੋਗ ॥

ਨਾਨਕ ਸਦਾ ਪਿਆਈਐ ਪਿਆਵਨ ਜੋਗ । ੧॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਰੰਗ ਰਸ ਮੋਗ ॥

ਨਾਨਕ ਸਦਾ ਬਿਆਈਐ ਬਿਆਵਨ ਜੋਗ ॥੧॥

By the support of whom you have been able to enjoy the various tastes,

Ever Invoke Him who is (the only) worthy of Invocation—Nanak.

Shabad (Psalm)-॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਪਾਟ ਪਟਬਰ ਹਢਾਵਹਿ ॥

ਤਿਸਹਿ ਤਿਆਗਿ ਕਤ ਅਵਰ ਲੁਭਾਵਹਿ ॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਪਾਟ ਪਟਬਰ ਹਢਾਵਹਿ ॥

ਤਿਸਹਿ ਤਿਆਗਿ ਕਤ ਅਵਰ ਲੁਭਾਵਹਿ ॥

By the support of whom you enjoy silk-garbs and other clothes,

Why renounce Him and hanker after other things.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਮੁਖਿ ਸੇਜ ਸੋਈਜੈ ॥

ਮਨ ਆਠ ਪਹਰ ਤਾਕਾ ਜਸੁ ਗਾਵੀਜੈ ॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਖਿ ਸੇਜ ਸੋਈਜੈ ॥

ਮਨ ਆਠ ਪਹਰ ਤਾਕਾ ਜਸੁ ਗਾਵੀਜੈ ॥

By the support of whom you enjoy comfortable beds to sleep in,

Sing praises unto Him every hour (i.e. ever Invoke Him).

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੁਝ ਸਭ ਕਉ ਮਾਨੈ ॥

ਮੁਖਿ ਤਾਕੈ ਜਸੁ ਰਸਨ ਬਖਾਨੈ ॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਰੁਸੁ ਸਮੁ ਕੀਝ ਮਾਨੈ ॥

ਮੁਖਿ ਤਾਕੈ ਜਸੁ ਰਸਨ ਬਖਾਨੈ ॥

By the support of whom you enjoy the honour given to you by others,

Do say your praises unto (i.e. seek) Him.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰੇ ਰਹਤਾ ਧਰਮੁ ॥

ਮਨ ਸਦਾ ਧਿਆਇ ਕੇਵਲ ਪਾਰਬ੍ਰਹਮੁ ॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰੇ ਰਹਤਾ ਧਰਮੁ ॥ ,

ਮਨ ਸਦਾ ਧਿਆਇ ਕੇਵਲ ਪਾਰਬ੍ਰਹਮੁ ॥ -

By the support of whom you maintain your character,  
Ever try to invoke (That which is) Supreme Brahman  
and which is Non-dual.

ਪ੍ਰਭ ਜੀ ਨਪਤ ਦਰਗਹ ਮਾਨੁ ਪਾਵਹਿ ॥

ਨਾਨਕ ਪਤਿ ਜੋਤੀ ਘਰਿ ਜਾਵਹਿ । ੨॥

ਪ੍ਰਭ ਜੀ ਜਪਤ ਦਰਗਹ ਮਾਨੁ ਪਾਵਹਿ ॥

ਨਾਨਕ ਪਤਿ ਜੋਤੀ ਘਰਿ ਜਾਵਹਿ ॥੨॥

It is only by invocation of God that you are accepted  
in the field of Spirituality (i.e. attain higher States),

And reach Home (i.e. attain Godhead) with adoration  
(of Highest Attainment within)—Nanak.

Shabad (Psalm)-III

ਜਿਹ ਪ੍ਰਸਾਦਿ ਆਰੋਗ ਕੰਚਨ ਦੇਹੀ ॥

ਲਿਖ ਲਾਵਹੁ ਤਿਸੁ ਰਾਮ ਸਨੇਹੀ ॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਆਰੋਗ ਕੰਚਨ ਦੇਹੀ ॥

ਲਿਖ ਲਾਵਹੁ ਤਿਸੁ ਰਾਮ ਸਨੇਹੀ ॥

By the support of whom you enjoy a healthy and  
shining body,

Direct your attachment towards that God.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰਾ ਓਲਾ ਰਹਤ ॥

ਮਨ ਸੁਖੁ ਪਾਵਹਿ ਹਰਿ ਹਰਿ ਜਸੁ ਕਹਤ ॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰਾ ਓਲਾ ਰਹਤ ॥

ਮਨ ਸੁਖੁ ਪਾਵਹਿ ਹਰਿ ਹਰਿ ਜਸੁ ਕਹਤ ॥ .



By the support of whom you enjoy a good repute,  
Sing praises unto (i.e. seek) that God, the realisation  
of which will bring you (Infinite) Bliss.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰੇ ਸਗਲ ਛਿਦ੍ਰ ਢਾਕੇ ॥

ਮਨ ਸਰਨੀ ਪਰੁ ਠਾਕੁਰ ਪ੍ਰਭ ਤਾਕੇ ॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰੇ ਸਗਲ ਛਿਦ੍ਰ ਢਾਕੇ ॥

ਮਨ ਸਰਨੀ ਪਰੁ ਠਾਕੁਰ ਪ੍ਰਮ ਤਾਕੇ ॥

By the support of whom your various faults remain  
unexposed,

Surrender thy mind unto that God.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੁਝ ਕੋ ਨ ਪਹੁੰਚੇ ॥

ਮਨ ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਹੁ ਪ੍ਰਭ ਉਚੇ ॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੁਝ ਕੋ ਨ ਪਹੁੰਚੇ ॥

ਮਨ ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਹੁ ਪ੍ਰਮ ਭੁਚੇ ॥

By the support of whom you enjoy the unattained  
heights,

With each and every breath (i.e. ever) Invoke (that)  
God which is the highest (State of Existence or  
Pleasure).

ਜਿਹ ਪ੍ਰਸਾਦਿ ਪਾਈ ਦੁਰਲਭ ਦੇਹ ॥

ਨਾਨਕ ਤਾਕੀ ਭਗਤਿ ਕਰੇਹ ॥੩॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਪਾਈ ਦੁਰਲਭ ਦੇਹ ॥

ਨਾਨਕ ਤਾਕੀ ਭਗਤਿ ਕਰੇਹ ॥੩॥

By the support of whom you enjoy the 'invaluable  
state of manhood,

Do seek That—Nanak.

Shabad (Psalm)-iv

ਜਿਹ ਪ੍ਰਸਾਦਿ ਆਭੂਖਨ ਪਹਿਰੀਜੈ ॥

ਮਨ ਤਿਸੁ ਸਿਮਰਤ ਕਿਉ ਆਲਸੁ ਕੀਜੈ ॥

ਜਿਹੁ ਪ੍ਰਸਾਦਿ ਆਮੁਖਨ ਪਹਿਰੀਯੈ ॥

ਮਨ ਤਿਸੁ ਸਿਮਰਤ ਕਿਤ ਆਲਸੁ ਕੀਯੈ ॥

By support of whom you wear the jewels,  
Why your mind feels lazy to invoke That.

ਜਿਹੁ ਪ੍ਰਸਾਦਿ ਅਸੁ ਹਸਤਿ ਅਸਵਾਰੀ ॥

ਮਨ ਤਿਸੁ ਪ੍ਰਭ ਕਉ ਕਬਹੂ ਨ ਬਿਸਾਰੀ ॥

ਜਿਹੁ ਪ੍ਰਸਾਦਿ ਅਸੁ ਹਸਤਿ ਅਸਵਾਰੀ ॥

ਮਨ ਤਿਸੁ ਪ੍ਰਭ ਕਉ ਕਬਹੂ ਨ ਬਿਸਾਰੀ ॥

By the support of whom you enjoy a ride upon a  
horse or an elephant,

Your mind should never forget (to invoke) that God

ਜਿਹੁ ਪ੍ਰਸਾਦਿ ਬਾਗ ਮਿਲਖ ਧਨਾ ॥

ਰਾਖੁ ਪਰੋੜੁ ਪ੍ਰਭ ਅਪੁਨੇ ਮਨਾ ॥

ਜਿਹੁ ਪ੍ਰਸਾਦਿ ਬਾਗ ਮਿਲਖ ਧਨਾ ॥

ਰਾਖੁ ਪਰੋੜੁ ਪ੍ਰਭ ਅਪੁਨੇ ਮਨਾ ॥

By the support of whom you enjoy orchards, fields  
and wealth,

Remember Him constantly in your mind (i.e. ever  
invoke Him).

ਜਿਨਿ ਤੇਰੀ ਮਨ ਬਠਤ ਬਠਾਈ ॥

ਉਠਤ ਬੈਠਤ ਸਦ ਤਿਸਹਿ ਧਿਆਈ ॥

ਜਿਨਿ ਤੇਰੀ ਮਨ ਬਠਤ ਬਠਾਈ ॥

ਉਠਤ ਬੈਠਤ ਸਦ ਤਿਸਹਿ ਧਿਆਈ ॥

Who is the very Essence of yourself,

Ever invoke That, while you sit (i.e. succeed) or  
stand (i.e. fall).

ਤਿਸਹਿ ਧਿਆਇ ਜੋ ਏਕ ਅਲਖੈ ॥

ਈਹਾ ਉਹਾ ਨਾਨਕ ਤੇਰੀ ਰਖੈ ॥੪॥

ਤਿਸਹਿ ਧਿਆਇ ਜੋ ਏਕ ਅਲਖੈ ॥

ਈਹਾ ਉਹਾ ਨਾਨਕ ਤੇਰੀ ਰਖੈ ॥੪॥

Invoke That which is One and beyond the understanding,  
Which is thy substratum<sup>\*</sup> here and hereafter—Nanak.

Shabad (Psalm)-v

ਜਿਹ ਪ੍ਰਸਾਦਿ ਕਰਹਿ ਪੁੰਨ ਬਹੁ ਦਾਨ ॥

ਮਨ ਆਠ ਪਹਰ ਕਰਿ ਤਿਸ ਕਾ ਧਿਆਨ ॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਕਰਹਿ ਪੁੰਨ ਬਹੁ ਦਾਨ ॥

ਮਨ ਆਠ ਪਹਰ ਕਰਿ ਤਿਸ ਕਾ ਧਿਆਨ ॥

By the support of whom you enjoy virtue by giving much charity,

Throughout the day and night (I.e. ever) Invoke That, within.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੂੰ ਆਚਾਰ ਬਿਉਹਾਰੀ ॥

ਤਿਸੁ ਪ੍ਰਭ ਕਉ ਸਾਸਿ ਸਾਸਿ ਚਿਤਾਰੀ ॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੂੰ ਆਚਾਰ ਬਿਉਹਾਰੀ ॥

ਤਿਸੁ ਪ੍ਰਭ ਕਉ ਸਾਸਿ ਸਾਸਿ ਚਿਤਾਰੀ ॥

By the support of whom you enjoy good traditions,

With each and every breath (I.e. ever) invoke that God.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰਾ ਸੁੰਦਰ ਰੂਪੁ ॥

ਸੋ ਪ੍ਰਭੁ ਜਿਮਰਹੁ ਸਦਾ ਅਨੂਪੁ ॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰਾ ਸੁੰਦਰ ਰੂਪੁ ॥

ਸੋ ਪ੍ਰਭੁ ਜਿਮਰਹੁ ਸਦਾ ਅਨੂਪੁ ॥

By the support of whom you enjoy a beautiful figure,  
Invoke that God, the Eternal and the Unequalled.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰੀ ਨੀਕੀ ਜਾਤਿ ॥

ਸੋ ਪ੍ਰਭੁ ਜਿਮਰਿ ਸਦਾ ਦਿਨ ਰਾਤਿ ॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰੀ ਨੀਕੀ ਜਾਤਿ ॥

ਸੋ ਪ੍ਰਭੁ ਜਿਮਰਿ ਸਦਾ ਦਿਨ ਰਾਤਿ ॥

By the support of whom you enjoy the highest species (of mankind),

Day and night (i.e. ever) Invoke that Eternal God

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰੀ ਪਤਿ ਰਹੈ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਜਸੁ ਕਹੈ ॥੫॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰੀ ਪਤਿ ਰਹੈ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਜਸੁ ਕਹੈ ॥੫॥

By the support of whom you enjoy adoration,

Approach a Guru to praise (i.e. to invoke God)—  
Nanak.

Shabad (Psalm)-vi

ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਨਹਿ ਕਠਨ ਨਾਦ ॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਖੇਖਹਿ ਬਿਸਮਾਦ ॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਨਹਿ ਕਰਨ ਨਾਦ ॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਪੇਖਹਿ ਬਿਸਮਾਦ ॥

By the support of whom you enjoy music through  
the ears,

And also the wonderful sights.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਖੇਲਹਿ ਅੰਮ੍ਰਿਤ ਰਸਨਾ ॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਖਿ ਮਹੇ ਬਸਨਾ ॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਬੋਲਹਿ ਅਮ੍ਰਿਤ ਰਸਨਾ ॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਖਿ ਸਭਜੇ ਬਸਨਾ ॥

By the support of whom you enjoy a nectar like  
(sweet) voice,

And also a continuous comfortable life.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਹਸਤ ਕਰ ਚਲਹਿ ॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੰਪੂਰਨ ਫਲਹਿ ॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਹਸਤ ਕਰ ਚਲਹਿ ॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੰਪੂਰਨ ਫਲਹਿ ॥

By the support of whom you enjoy (healthy) movements of hands and feet,

And also a complete success.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਪਰਮ ਗਤਿ ਪਾਵਹਿ ॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਖਿ ਸਹਜਿ ਸਮਾਵਹਿ ॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਪਰਮ ਗਤਿ ਪਾਵਹਿ ॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਖਿ ਸਹਜਿ ਸਮਾਵਹਿ ॥

By the support of whom you enjoy the attainment of Supreme State,

And (hence) enter the Natural Blissful State.

ਐਸਾ ਪ੍ਰਭੁ ਤਿਆਗਿ ਅਵਰ ਕਤ ਲਾਗਹੁ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਮਨਿ ਜਾਗਹੁ ॥੬॥

ਏਸਾ ਪ੍ਰਮੁ ਤਿਆਗਿ ਅਵਰ ਕਤ ਲਾਗਹੁ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਮਨਿ ਜਾਗਹੁ ॥੬॥

Why abandon such God and attach thyself to other things,

(However to get the proper direction towards God) and awaken within, approach a Guru—Nanak.

Shabad (Psalm)-vi।

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੂੰ ਪ੍ਰਗਟੁ ਸੰਸਾਰਿ ॥

ਤਿਸ ਪ੍ਰਭ ਕਉ ਮੂਲਿ ਨ ਮਨਹੁ ਬਿਸਾਰਿ ॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੂੰ ਪ੍ਰਗਟੁ ਸੰਸਾਰਿ ॥

ਤਿਸੁ ਪ੍ਰਮੁ ਕਰ ਮੂਲਿ ਨ ਮਨਹੁ ਬਿਸਾਰਿ ॥

By the support of whom you enjoy your fame in the world,

Never, never let your mind forget that God

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰਾ ਪਰਗਾਪੁ ॥

ਰੇ ਮਨ ਮੂੜ ਤੂੰ ਤਾਕਉ ਜਾਪੁ ॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰਾ ਪਰਗਾਪੁ ॥

ਰੇ " ਮਨ ਮੂੜ-ਤੂੰ ਤਾਕਉ ਜਾਪੁ ॥

By the support of whom you enjoy praise,  
Tell your Ignorant mind to Invoke That

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰੇ ਕਾਰਜ ਪੂਰੇ ॥

ਤਿਸਹਿ ਜਾਨੁ ਮਨ ਮਦਾ ਹਸੁਰੇ ॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰੇ ਕਾਰਜ ਪੂਰੇ ॥

ਤਿਸਹਿ ਜਾਨੁ ਮਨੁ ਸਦਾ ਫਜ਼ਰੇ ॥

By the support of whom you enjoy the fulfilment of  
your purposes,

Know that God to be ever Immediate

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੂੰ ਪਾਵਹਿ ਸਾਰੁ ॥

ਰੇ ਮਨ ਮੇਰੇ ਤੂੰ ਤਾ ਸਿਉ ਰਾਹੁ ॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੂੰ ਪਾਵਹਿ ਸਾਰੁ ॥

ਰੇ ਮਨ ਮੇਰੇ ਤੂੰ ਤਾ ਸਿਉ ਰਾਹੁ ॥

By the support of whom you enjoy the attainment of  
Truthfulness

Tell your mind to be absorbed In That

ਜਿਹ ਪ੍ਰਸਾਦਿ ਸਭ ਕੀ ਗਤਿ ਹੋਇ ॥

ਨਾਨਕ ਜਾਪੁ ਜਪੈ ਜਪੁ ਮੋਇ ॥੭॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਸਭ ਕੀ ਗਤਿ ਹੋਇ ॥

ਨਾਨਕ ਜਾਪੁ ਜਪੈ ਜਪੁ ਸੋਇ ॥੮॥

By the support of whom all (the saints) of  
Salvation

That is the mantra (sacred formula itself as it were)  
to be meditated upon so as to Realise—Nanak

Shabad (Psalm) vii

ਆਪਿ ਜਪਾਏ ਜਪੈ ਸੁ ਠਾਉ ॥

ਆਪਿ ਗਵਾਏ ਸੁ ਧਰਿ ਗੁਨ ਠਾਉ ॥

ਆਪਿ ਜਪਾਏ ਜਪੈ ਸੁ ਨਾਤ ॥

ਆਪਿ ਗਵਾਏ ਸੁ ਧਰਿ ਗੁਨ ਨਾਤ ॥

Whom the Self (as the self) chooses, he (the self) meditates to realise God,

And sings praises unto (i.e. seeks) God.

ਪ੍ਰਭ 'ਕਿਰਪਾ ਤੇ ਹੋਇ ਪ੍ਰਗਾਸੁ ॥

ਪ੍ਰਭੁ ਦਇਆ ਤੇ ਕਮਲ ਬਿਗਾਸੁ ॥

ਪ੍ਰਮ. ਕਿਰਪਾ ਤੇ ਹੋਇ ਪ੍ਰਗਾਸੁ ॥

ਪ੍ਰਮ. ਦਇਆ ਤੇ ਕਮਲ ਬਿਗਾਸੁ ॥

The grace i.e. realisation of God brings Illumination, And by God Realisation the lotuses (i.e. the psychic centres in the spinal column) come to bloom i.e. the Kundalini awakens and rises to the Top.

ਪ੍ਰਭ ਸੁ ਪ੍ਰਸੰਨ ਬਸੈ ਮਨਿ ਸੋਇ ॥

ਪ੍ਰਭੁ ਦਇਆ ਤੇ ਮਨਿ ਉਤਮ ਹੋਇ ॥

ਪ੍ਰਮ. ਸੁ ਪ੍ਰਸੰਨ ਬਸੈ ਮਨਿ ਸੋਇ ॥

ਪ੍ਰਮ. ਦਇਆ ਤੇ ਮਨਿ ਉਤਮ ਹੋਇ ॥

Realisation comes to one whom God chooses,

And by the grace (i.e. Realisation) of God, the mind realises the Highest State (i.e. Godhead).

ਸਰਬ ਨਿਪਾਨ ਪ੍ਰਭ ਤੇਰੀ ਮਇਆ ॥

ਆਪਹੁ ਕਛੁ ਨ ਕਿਨਹੁ ਲਇਆ ॥

ਸਰਬ ਨਿਪਾਨ ਪ੍ਰਮ. ਤੇਰੀ ਮਇਆ ॥

ਆਪਹੁ ਕਛੁ ਨ ਕਿਨਹੁ ਲਇਆ ॥

All treasures are obtained by the support of God (which is the Treasure of Treasures),

(But) It does not seek anything from anyone (as it is the very State of Fulfilment).

ਜਿਤਿ ਜਿਤੁ ਲਾਵਹੁ ਤਿਤੁ ਲਗਹਿ ਹਰਿ ਨਾਥ ॥

ਨਾਨਕ ਇਨ ਕੇ ਕਛੁ ਨ ਭਾਖੈ ॥੧੬॥

ਜਿਤਿ ਜਿਤੁ ਲਾਵਹੁ ਤਿਤੁ ਲਗਹਿ ਹਰਿ ਨਾਥ ॥

ਨਾਨਕ ਇਨ ਕੇ ਕਛੁ ਨ ਭਾਖੈ ॥੧੬॥

All the beings are destined by<sup>1</sup> Him (i e His Moral Law which works according to their past actions)

(And as<sup>1</sup> regards their past actions, now) they are helpless (i e they must reap what they sowed and accordingly we must sow now nothing but good)—Nanak.

### ਸਲੋਕੁ ਸਲੋਕੁ SLOKA

(Prologue, to the 7th Astapadi i e Octave)

ਅਗਮ ਅਗਾਧਿ ਪਾਰਬ੍ਰਹਮੁ ਜੋਇ ॥  
 ਜੋ ਜੋ ਕਹੈ ਸੁ ਮੁਕਤਾ ਹੋਇ ॥  
 ਸੁਨਿ ਮੀਤਾ ਨਾਨਕੁ ਬਿਨਵਤਾ ॥  
 ਸਾਧ ਜਨਾ ਕੀ ਅਚਰਜ ਕਥਾ ॥੧॥  
 ਅਗਮ ਅਗਾਧਿ ਪਾਰਬ੍ਰਹਮੁ ਸੋਇ ॥  
 ਜੋ ਜੋ ਕਹੈ ਸੁ ਮੁਕਤਾ ਹੋਇ ॥  
 ਸੁਨਿ ਮੀਤਾ ਨਾਨਕੁ ਬਿਨਵਤਾ ॥  
 ਸਾਧ ਜਨਾ ਕੀ ਅਚਰਜ ਕਥਾ ॥੧॥

That Supreme Brahman is unapproachable and unfathomable (but) whosoever Invokes Him becomes Free, Nanak says—O friend<sup>1</sup> listen to the wonderful ways of the Sadhus (i e who have invoked Him and become Free)

### ਅਸਟਪਦੀ ਅਸਟਪਦੀ

#### Astapadi (Octave) 7

Here in this Astapadi a Sadhu i e a perfect one, has been, at the point of his highest realisation, defined as one with God, without any difference and as such, the Astapadi further says, that the Sadhu cannot in reality be defined even and that, the association with him, however, transforms a vicious into a virtuous, an ignorant into a realised, provided, of course, one approached him in a seeking attitude

Shabad (Psalm) I

ਸਾਧ ਕੈ ਸੰਗਿ ਮੁਖਿ ਊਜਲ ਹੋਤ ॥  
 ਸਾਧ ਸੰਗਿ ਮਲੁ ਸਗਲੀ ਖੋਤ ॥



साध के संगि मुखि ऊजल होत ॥

साध संगि मलु सगली खोत ।

Association with Sadhu brightens up the face (of the seeker),

(As) It removes all the dirt (from within).

साध के संगि मिटै अडिमानु ॥

साध के संगि पूरै सु गिआनु ॥

साध के संगि मिटै अभिमानु ॥

साध के संगि प्रगटै सु गिआनु ॥

Association with Sadhu removes the pride,

And knowledge (i.e. Realisation) of Self takes place.

साध के संगि बुझै पूछु नेरा ॥

साध संगि सबु होत निवेरा ॥

साध के संगि बुझै प्रभु नेरा ॥

साध संगि सभु होत निवेरा ॥

Association with Sadhu brings God nearer oneself,

And one remains no more attached decidedly with all (the sense-objects).

साध के संगि पाये नाम रतनु ॥

साध के संगि ऐक उपरि जतनु ॥

साध के संगि पाए नाम रतनु ॥

साध के संगि एक उपरि जतनु ॥

Association with Sadhu leads to Realization of God which is most valuable,

And also makes (the seekers) depend only upon One (God).

साध की महिमा बरनै कउनु प्रानी ॥

नानक साध की सिखा पुढ भाहि समानी ॥१॥

साध की महिमा बरनै कउनु प्रानी ॥

नानक साध की सोभा प्रम माहि समानी ॥१॥

No one can describe the Glory (i.e. the State within) of a Sadhu,

Because it (Glory) has become one with God—Nanak.

Shabad (Psalm)-11

ਸਾਧ ਕੈ ਸੰਗਿ ਅਗੋਚਰੁ ਮਿਲੈ ॥

ਸਾਧ ਕੈ ਸੰਗਿ ਸਦਾ ਪਰਤੁਲੈ ॥

ਸਾਧ ਕੈ ਸੰਗਿ ਅਗੋਚਰੁ ਮਿਲੈ ॥

ਸਾਧ ਕੈ ਸੰਗਿ ਸਦਾ ਪਰਤੁਲੈ ॥

Association with Sadhu brings realization of One beyond the senses,

And one remains ever happy.

ਸਾਧ ਕੈ ਸੰਗਿ ਆਵਹਿ ਬਸਿ ਪੰਚਾ ॥

ਸਾਧ ਸੰਗਿ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਭੁੰਝੈ ॥

ਸਾਧ ਕੈ ਸੰਗਿ ਆਵਹਿ ਬਸਿ ਪੰਚਾ ॥

ਸਾਧ ਸੰਗਿ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਭੁੰਝੈ ॥

Association with Sadhu brings control (from within) over the five (senses).

And (ere long) one realizes the Immortal Bliss

ਸਾਧ ਸੰਗਿ ਹੋਇ ਸਭ ਕੀ ਰੇਨ ॥

ਸਾਧ ਕੈ ਸੰਗਿ ਮਨੋਹਰੁ ਬੈਨ ॥

ਸਾਧ ਸੰਗਿ ਹੋਇ ਸਭ ਕੀ ਰੇਨ ॥

ਸਾਧ ਕੈ ਸੰਗਿ ਮਨੋਹਰੁ ਬੈਨ ॥

Association with Sadhu makes (the seeker) humble towards all,

And his speech becomes magnetic.

ਸਾਧ ਕੈ ਸੰਗਿ ਨ ਕਤਹੂੰ ਧਾਵੈ ॥

ਸਾਧ ਸੰਗਿ ਅਸਥਿਤਿ ਮਨੁ ਪਾਵੈ ॥

ਸਾਧ ਕੈ ਸੰਗਿ ਨ ਕਤਹੂੰ ਧਾਵੈ ॥

ਸਾਧ ਸੰਗਿ ਅਸਥਿਤਿ ਮਨੁ ਪਾਵੈ ॥

Association with Sadhu makes the (seeker's) mind  
not to wander,

And the mind gets stability

ਸਾਧ ਕੈ ਸੰਗਿ ਮਾਇਆ ਤੇ ਭਿੰਨ ॥

ਸਾਧ ਸੰਗਿ ਨਾਨਕ ਪ੍ਰਭ ਸੁ ਪ੍ਰਸੰਨ ॥੨॥

ਸਾਧ ਕੈ ਸਗਿ ਮਾਇਆ ਤੇ ਮਿਨ ॥

ਸਾਧ ਸਗਿ ਨਾਨਕ ਪ੍ਰਭ ਸੁ ਪ੍ਰਸਨ ॥੨॥

Association with Sadhu brings detachment from the  
(things of) Maya,

And the grace i.e. the touch of God (God Realization)  
is achieved—Nanak

Shabad (Psalm) ॥॥

ਸਾਧ ਸੰਗਿ ਦੁਸਮਨ ਸਭਿ ਮੀਤ ॥

ਸਾਧੂ ਕੈ ਸੰਗਿ ਮਹਾ ਪੁਨੀਤ ॥

ਸਾਧ ਸੰਗਿ ਦੁਸਮਨ ਸਮਿ ਮੀਤ ॥

ਸਾਧੂ ਕੈ ਸਗਿ ਮਹਾ ਪੁਨੀਤ ॥

Association with Sadhu makes the unfriendly (mind)  
into a friendly one,

And one becomes very pure

ਸਾਧ ਸੰਗਿ ਕਿਸ ਸਿਉ ਠਹੀ ਬੈਰੁ ॥

ਸਾਧ ਕੈ ਸੰਗਿ ਨ ਬੀਗਾ ਪੈਰੁ ॥

ਸਾਧ ਸੰਗਿ ਕਿਸ ਸਿਉ ਨਹੀ ਬੈਰੁ ॥

ਸਾਧ ਕੈ ਸਗਿ ਨ ਬੀਗਾ ਪੈਰੁ ॥

Association with Sadhu removes (in the seeker's  
mind) enmity towards any one,

And one does not take a (single) false step

ਸਾਧ ਕੈ ਸੰਗਿ ਠਹੀ ਕੋ ਮੰਦਾ ॥

ਸਾਧ ਸੰਗਿ ਜਾਨੇ ਪਰਮਾਨੰਦਾ ॥

ਸਾਧ ਕੈ ਸਗਿ ਨਾਹੀ ਕੋ ਮਦਾ ॥

ਸਾਧ ਸਗਿ ਜਾਨੇ ਪਰਮਾਨੰਦਾ ॥

Association with Sadhu ends evil,  
And Supreme-Bliss is realized.

ਸਾਧ ਕੈ ਸੰਗਿ ਨਾਹੀ ਹਉ ਤਾਪੁ ॥  
ਸਾਧ ਕੈ ਸੰਗਿ ਤਜੈ ਸਭੁ ਆਪੁ ॥  
ਸਾਧ ਕੈ ਸੰਗਿ ਨਾਹੀ ਫੁਟ ਗਾਪੁ ॥  
ਸਾਧ ਕੈ ਸੰਗਿ ਰਜੈ ਸਮੁ ਆਪੁ ॥

Association with Sadhu ends the fever of egotism,  
(As) the self abnegation takes place

ਆਪੇ ਜਾਨੈ ਸਾਧ ਬਡਾਈ ॥  
ਨਾਨਕ ਸਾਧ ਪ੍ਰਭੁ ਬਠਿ ਆਈ ॥੩॥  
ਆਪੇ ਜਾਨੈ ਸਾਧ ਬਡਾਇ ॥  
ਨਾਨਕ ਸਾਧ ਪ੍ਰਮੂ ਬਨਿ ਆਇ ॥੩॥

Self (or God) knows the Glory i.e. the state of the Sadhu,

There is no difference (in reality) between Sadhu and God (That has been realized as his Real Self)—  
Nanak

#### Shabad (Psalm)-Iv

ਸਾਧ ਕੈ ਸੰਗਿ ਨ ਕਬਹੂ ਧਾਵੈ ॥  
ਸਾਧ ਕੈ ਸੰਗਿ ਸਦਾ ਸੁਖ ਪਾਵੈ ॥  
ਸਾਧ ਕੈ ਸੰਗਿ ਨ ਕਬਹੂ ਧਾਵੈ ॥  
ਸਾਧ ਕੈ ਸੰਗਿ ਸਦਾ ਸੁਖ ਪਾਵੈ ॥

Association with Sadhu ends restlessness,  
And one attains to the Eternal Bliss

ਸਾਧ ਸੰਗਿ ਬਸਤੁ ਅਗੋਚਰ ਲਹੈ ॥  
ਸਾਧੁ ਕੈ ਸੰਗਿ ਅਜਰੁ ਸਹੈ ॥  
ਸਾਧ ਸੰਗਿ ' ਵਸਤੁ ਅਗੋਚਰ ਲਹੈ ॥  
ਸਾਧੁ ਕੈ ' ਸੰਗਿ ਅਜਰੁ ਸਹੈ ॥

Association with Sadhu brings one to the State  
beyond senses,

And (as such) one can bear the most unbearable.

ਸਾਧੁ ਕੈ ਸੰਗਿ ਬਸੈ ਥਾਨਿ ਉਚੈ ॥

ਸਾਧੁ ਕੈ ਸੰਗਿ ਮਹਲਿ ਪਹੁਚੈ ॥

ਸਾਧੁ ਕੈ ਸੰਗਿ ਬਸੈ ਥਾਨਿ ਉਚੈ ॥

ਸਾਧੁ ਕੈ ਸੰਗਿ ਮਹਲਿ ਪਹੁਚੈ ॥

Association with Sadhu brings the Highest State,

And one reaches the Palace (of God) i.e. obtains God-head.

ਸਾਧੁ ਕੈ ਸੰਗਿ ਦ੍ਰਿੜੈ ਸਭਿ ਪਦਮ ॥

ਸਾਧੁ ਕੈ ਸੰਗਿ ਕੇਵਲ ਪਾਠਬ੍ਰਹਮ ॥

ਸਾਧੁ ਕੈ ਸੰਗਿ ਟੁਫੈ ਸਭਿ ਧਰਮ ।

ਸਾਧੁ ਕੈ ਸੰਗਿ ਕੇਵਲ ਪਾਰਬ੍ਰਹਮ ॥

Association with Sadhu makes one established in all  
that is righteous,

And (ere long) one realizes Kalvalya (oneness) which  
is the Supreme Brahman (Absolute).

ਸਾਧੁ ਕੈ ਸੰਗਿ ਪਾਏ ਨਾਮ ਨਿਧਾਨ ॥

ਨਾਨਕ ਸਾਧੁ ਕੈ ਕੁਰਬਾਨ ॥੪॥

ਸਾਧੁ ਕੈ ਸੰਗਿ ਪਾਏ ਨਾਮ ਨਿਧਾਨ ॥

ਨਾਨਕ ਸਾਧੁ ਕੈ ਕੁਰਬਾਨ ॥੪॥

Association with Sadhu makes (the seeker) attain  
Treasure of Realization,

Nanak advises to surrender yourself i.e., offer your  
services unto a Sadhu.

(Shabad Psalm) v

ਸਾਧੁ ਕੈ ਸੰਗਿ ਸਭ ਕੁਲ ਉਧਾਰੈ ॥

ਸਾਧੁ ਸੰਗਿ ਸਾਜਨ ਖੀਤ ਕੁਟੰਬ ਨਿਸਤਾਰੈ ॥

साध कै संगि सम कुन उधारै ॥

साध संगि साजन मोत कुट्य निसतारै ॥

Association with Sadhu (brings realization which one may impart to the whole of one's family so that one) can bring salvation unto whole of the family,  
And (similarly) to one's well wishers, friends, with their families

साधु वै मंगि मे यन् धावै ॥

जिन यन् ते महु वै वरसावै ॥

साधु कै संगि सो धनु पावै ॥

जिस धन ते समु को बरसावै ॥

Association with Sadhu brings that wealth (God Realization),

Which one can further disburse (i.e. Impart) to all (because it does not diminish as It is Infinite)

साध मंगि यम ठाहि बरे मेदा ॥

साध वै मंगि मेडा मुर देदा ॥

साध संगि धरम राइ करे सेवा ॥

साध कै संगि सोभा सुर देवा ॥

Association with Sadhu makes Yama serve him (brings immortality)

And (whereafter even) the angels (the most virtuous, also) praise him

साधु वै मंगि पाप पलायिन ॥

साध मंगि अमृत गुन गाइन ॥

साधु कै संगि पाप पलाइन ॥

साध संगि अमृत गुन गाइन ॥

Association with Sadhu destroys the sins i.e. selfishness,

(As) one goes on singing praises unto (i.e. seeking) the Immortal (Self)

। ਸਾਧ ਵੈ ਸੰਗਿ ਮੂਢ ਧਾਨ ,ਕੰਮਿ ॥  
 ਨਾਨਕ ਸਾਧ ਵੈ ਸੰਗਿ ਸਫਲ ਜਨਮੇ ॥੫॥  
 ਸਾਧ ਕੈ ਸੰਗਿ ਲਬ ਧਾਨ ਮੰਮਿ ॥ }  
 ਨਾਨਕ ਸਾਧ ਕੈ ਸੰਗਿ ਸਫਲ ਜਨਮ ॥੫॥

Association with Sadhu leads to Omnipresence,  
 And (as such) the purpose of life becomes fulfilled—  
 Nanak

Shabad (Psalm) vi

ਸਾਧ ਵੈ ਸੰਗਿ ਨਹੀ ਕਛੁ ਘਾਲ ॥  
 ਦਰਸਨੁ ਭੇਟਤ ਹੋਤ ਨਿਹਾਲ ॥  
 ਸਾਧ ਕੈ ਸੰਗਿ ਨਹੀ ਕਛੁ ਘਾਲ ॥  
 ਦਰਸਨੁ ਭੇਟਤ ਹੋਤ ਨਿਹਾਲ ॥

Association with Sadhu does not require the seeker  
 to do that much labour (which he would have had  
 to undergo for want of proper guidance),  
 To get the Realization and become Blissful:—

ਸਾਧ ਵੈ ਸੰਗਿ ਕਲੁਖਤ ਹਰੈ ॥  
 ਸਾਧ ਵੈ ਸੰਗਿ ਨਰਕ ਖਰਹੈ ॥  
 ਸਾਧ ਕੈ ਸੰਗਿ ਕਲੁਖਤ ਹਰੈ ॥  
 ਸਾਧ ਕੈ ਸੰਗਿ ਨਰਕ ਪਰਹਰੈ ॥

Association with Sadhu removes the vicious  
 tendencies,

And one is saved from the hell (i.e. from most  
 horrible miseries accruing from one's identifications  
 with matter envelopments)

ਸਾਧ ਵੈ ਸੰਗਿ ਈਹ ਊਹ ਮੁਹਲਾ ॥  
 ਸਾਧ ਸੰਗਿ ਬਿਛੁਰਤ ਹਰਿ ਮੇਲਾ ॥  
 ਸਾਧ ਕੈ ਸੰਗਿ ਈਹਾ ਊਹਾ ਸੁਹੇਲਾ ॥  
 ਸਾਧ ਸੰਗਿ ਬਿਛੁਰਤ ਹਰਿ ਮੇਲਾ ॥

Association with Sadhu makes one blissfull here and hereafter,

(As) the separation from God remains no more.

ਜੇ ਇਛੈ ਸੇਈ ਫਲੁ ਪਾਵੈ ॥

ਸਾਧ ਕੇ ਸੰਗਿ ਨ ਬਿਰਥਾ ਜਾਵੈ ॥

ਜੋ ਈਛੈ ਸੋਝੈ ਫਲੁ ਪਾਵੈ ॥

ਸਾਧ ਕੇ ਸੰਗਿ ਨ ਬਿਰਥਾ ਜਾਵੈ ॥

The desired Goal i.e. God Realization, one attains.

(By) the association with Sadhu (which) never goes waste.

ਪਾਠਬ੍ਰਹਮ ਸਾਧ ਹਿਦ ਬਸੈ ॥

ਨਾਨਕ ਉਪਰੈ ਸਾਧ ਮੁਨਿ ਰਮੈ ॥੬॥

ਪਾਰਬ੍ਰਹਮ ਸਾਧ ਹਿਦ ਬਸੈ ॥

ਨਾਨਕ ਵਧਰੈ ਸਾਧ ਸੁਨਿ ਰਮੈ ॥੬॥

Sadhu's mind is established in the Supreme Brahman, And his words i.e. teachings, (are bound to) bring liberation (if one lives upto those)—Nanak.

Shabad (Psalm)-vii

ਸਾਧ ਕੇ ਸੰਗਿ ਮੁਨਿ ਹਰਿ ਨਾਉ ॥

ਸਾਧ ਸੰਗਿ ਹਰਿ ਕੇ ਗੁਨ ਗਾਉ ॥

ਸਾਧ ਕੇ ਸੰਗਿ ਸੁਨਤ ਹਰਿ ਨਾਉ ॥

ਸਾਧ ਸੰਗਿ ਹਰਿ ਕੇ ਗੁਨ ਗਾਉ ॥

Association with Sadhu develops the Interest for God Realization,

And one sings praises unto i.e. Invokes, God.

ਸਾਧ ਕੇ ਸੰਗਿ ਨ ਮਨ ਤੇ ਬਿਸਰੈ ॥

ਸਾਧ ਸੰਗਿ ਸਰੋਪਰ ਨਿਸਰੈ ॥

ਸਾਧ ਕੇ ਸੰਗਿ ਨ ਮਨ ਤੇ ਬਿਸਰੈ ॥

ਸਾਧ ਸੰਗਿ ਸਰੋਪਰ ਨਿਸਰੈ ॥



Association with Sadhu does not make (the seeker) forget (the Goal),

And it definitely brings liberation.

ਸਾਧ ਕੈ ਸੰਗਿ ਲਗੈ ਪੁਛੁ ਮੀਠਾ ॥

ਸਾਧੂ ਕੈ ਸੰਗਿ ਘਟਿ ਘਟਿ ਝੀਠਾ ॥

साध कै संगि लगै प्रभु मोठा ॥

साधू कै संगि घटि घटि डीठा ॥

Association with Sadhu makes the seeker love God,

And (ere long) he realizes Him in every one's heart  
i.e. everywhere.

ਸਾਧ ਸੰਗਿ ਭਏ ਆਗਿਆਕਾਰੀ ॥

ਸਾਧ ਸੰਗਿ ਗਤਿ ਭਈ ਹਮਾਰੀ ॥

साध संगि भए आगिआकारी ॥

साध संगि गति भई हमारी ॥

Association with Sadhu makes one's mind obedient  
(to oneself),

And (one thinks within), " (This) association with  
Sadhu has brought my (present) state (of mind)".

ਸਾਧ ਕੈ ਸੰਗਿ ਮਿਟੈ ਸਭਿ ਰੋਗ ॥

ਨਾਨਕ ਸਾਧ ਭੇਟੇ ਸੰਜੋਗ ॥੭॥

साध कै संगि मिटै सभी रोग ॥

नानक साध भेटे संजोग ॥७॥

Association with Sadhu (ere long) brings diseaseless-  
ness,

(But) good actions in the past (alone) are the causes  
for this association—Nanak.

Hence if one is not able to get association with Sadhus,  
one should just start doing good i.e. selfless, actions from now  
onward, and one is bound to obtain the association with Sadhus  
in the future, for the sake of God-Realization.

## Shabad (Psalm) viii

ਸਾਧ ਕੀ ਮਹਿਮਾ ਬੇਦ ਨ ਜਾਨਹਿ ॥

ਜੇਤਾ ਸੁਨਹਿ ਤੇਤਾ ਬਖਿਆਨਹਿ ॥

ਸਾਧ ਕੀ ਮਹਿਮਾ ਬੇਦ ਨ ਜਾਨਹਿ ॥

ਜੇਤਾ ਸੁਨਹਿ ਤੇਤਾ ਬਖਿਆਨਹਿ ॥

The state of the Sadhu within cannot be defined (even) by Vedas (i.e. the books of Supreme knowledge)

(These books) have only stated what has come to the level of speech

Vedas or such like books are not inspired as some people have called these. They are rather expired. The Rishis (Seers) saw i.e. realized certain Truths at the Transcendental Plane of Existence and when they came down to the gross body consciousness i.e. the world of senses they could only indicate those Truths. And the Vedas or such like books could only record the indications.

ਸਾਧ ਕੀ ਓਪਮਾ ਤਿਹੁ ਗੁਣ ਤੇ ਦਰਿ ॥

ਸਾਧ ਕੀ ਉਪਮਾ ਰਹੀ ਭਰਪਰਿ ॥

ਸਾਧ ਕੀ ਰਪਮਾ ਤਿਹੁ ਗੁਣ ਤੇ ਦਰਿ ॥

ਸਾਧ ਕੀ ਰਪਮਾ ਰਹੀ ਮਰਪੂਰਿ ॥

The state of Sadhu within is above the three Gunas<sup>1</sup> i.e. Sattva (unactivity), Rajas (activity) and Tamas (Inactivity)

(As) it is omnipresent

Sattva, Rajas and Tamas are the basic fine modes of Maya or the Universe as experienced in the relative Samadhi or

1. ਰਜਗੁਣ ਤਮਗੁਣ ਸਤਗੁਣ ਕਹੀਐ

ਏਹ ਤੇਰੀ ਸਭ ਮਾਇਆ ॥

ਚਉਥੇ ਪਦ ਕਉ ਜੋ ਨਰੁ ਚੀਨੈ

ਤਿਨਹੀ ਪਰਮ ਪਦੁ ਪਾਇਆ ॥

waking, dream and deep-sleep states. And as such all our experiences, except that of Self Realization or Absolute-Samadhi indicated in the above verse, can be classified under these three headings viz Sattva implying calmness and stability etc., Rajas implying egotism and agitation or restlessness etc., and Tamas implying laziness and dullness etc.

It has been seen that particular type of food has more of a particular guna in it and as such tends to produce the corresponding effect upon the mind as well. For example in fruits and vegetables and in the sweet nourishing but easily digestible foods there is more of Sattva, in meat and sour foods, there is more of Rajas and in the intoxicating drinks rotten, bitter, stale eatables or excessive diet, there is more of Tamas.

The knowledge which teaches the feelings of universal love, seeing the unity behind the diversity, and indicating the ultimate realization of One expressing as Many, is Sattvic, of course the actual Realization is beyond even Sattva Guna. Ethics and forgiveness etc., are the outcome of the Sattvic knowledge.

The knowledge which teaches separateness with the adamant feelings of "I" "Thou" and "He", is Rajasic. This knowledge recognises the things only on the surface and also inculcates tit for tat, taking man as another mechanical machine.

The knowledge which is based upon mere mental assents and no reason, followed by fanaticism, and believing in and caring for oneself alone with an utter disregard for others, is Tamasic.

रजगुण तमगुण सतगुण कहीऐ

एह तेरी सभ माइआ ॥

चउथे पद कउ जो नर चीनै

तिनही परम पद पाइआ ॥

"Rajo Guna, Tamo Guna and Sato Guna are declared, these constitute Thy (God's) whole of Maya. The person who sees the fourth (Turiya) state, he alone realizes the Supreme State' —Adi Granth

So are the actions Sattvic, Rajasic and Tamasic. The actions of daily routine (Nittya Karma) like taking exercise, bath, dressing up, eating food, earning livelihood for oneself and the members of the family, and actions performed on special occasions like marriage of the children etc., (for the family) or actions for the society by giving physical service, money, clothes and medical aid etc., according to one's capacity, at crucial times i.e. the obligatory duties (Naimittika Karma), without pride, without any anxiety for their fruits and without bothering whether these are comfortable or not, are Sattvic in character. The actions performed for some desires of the senses to be fulfilled (i.e. Kamyas) with the adamant feeling of I am-the-doer, which brings agitations within, fall under the Rajasic-heading. And actions performed without any regard for the results thereof, intending to bring disaster and grief unto others, and ultimately to the doer himself (i.e. the Nishkiddha Karma) are of the Tamasic type.

So is the relative-happiness of three types. The happiness arising out of the inner self control, meditation or by any selfless action or a sacrifice, is of the Sattvic type. The happiness arising out of sensual indulgence, or possession in the form of material objects or social position etc., without losing one's senses and without the desire to do harm to others, is of the Rajasic type. The happiness arising out of doing harm to others and by other uncivilized actions including the sale of human flesh i.e. commercialism in human sexual-contact or out of laziness and escape, is of the Tamasic type.

So is the dress of three types. A dress which is just simple or makes one feel easy or comfortable within, is of Sattvic type. A dress which makes one feel puffed up is of Rajasic character. The one which is dirty or makes one feel lazy etc., is of Tamasic type. In reality what matters is not the quality of the garments but the psychological reactions depending upon the mental values or identifications you attach to these. For example it may be quite normal for a person in a particular society to wear a fine suit and whereas another might wear Khadar (a coarse cloth) to feel superior, as it is common in India at present. We should neither have craving nor any aversion for a particular dress and at the same time clothe ourselves with a normal undisturbed feeling within.

So are Austerity, Charity, Renunciation, Understanding Consistency, Respect, Faith and Fear of three types :

### ‘Austerity’

When done with understanding, steadiness and regularity is Sattvic.

When done, without the necessary understanding, and irregularly, or for show, is Rajasic.

When done without caring to know the correct conception of the Goal etc., with self-torture, is Tamasic

### ‘Charity or Gift’

When given to a worthy person with the sense of duty and love, is Sattvic. So long the society as a whole i.e. a government in a country, does not take the responsibility properly, charity (or call it help) to the beggars in the street will be justified. Are not there civilized or disguised beggars in the form of unemployed brothers and sisters or sons and daughters in our homes ?

When given with show or sense of expectation to receive one thing or the other in return or reluctantly, is Rajasic.

When given knowingly to undeserving persons or at a wrong place and a wrong time, or with an insult, is Tamasic.

### ‘Renunciation’

Renunciation of egotism and the anxiety for the fruits of actions (right from ordinary sweeping to the scientific research or even a healthy revolution etc) which should be righteous, or selfless while in a family or society ; or the renunciation of the family or the social life, provided the circumstances are permitting, in order to reside in a lonely place (or Ashram) for intense spiritual Sadhana, if the know-how is there, with fitness within, like an astronomer's laboratory on the top of a hill, is Sattvic.

This renunciate has a clear conviction that the attempt to find the Infinite Bliss in the plane limited by senses, is futile

In the Sattvic renunciation the choice of the surroundings is a matter of aptitude which might be mixed. In certain cases i.e. an individual may spend some time in the busy surroundings of a family in a society, or jungle depending upon circumstances and the state of his mind, both

Renunciation of certain rightful duties, out of fear, or to avoid bodily discomfort, or for some material gain and sense pleasure or fame etc., is Rajasic

Renunciation of one's responsibilities, according to the circumstances, without understanding the true import of renunciation, and a hurried escape into loneliness of a cave etc. (the so-called Sannyasa), without the fitness for the practice of day and night spiritual Sadhana, and mentally dwelling on the people and places abandoned, is Tamasic. Such tamasic renunciates or Sannyasis become vain and very weak to come back to the family life i.e. the surroundings for which they are rather fit for their spiritual growth, at the moment, they live with a torture within

#### ‘ Understanding ’

The understanding by virtue of which, one discriminates right from wrong and truth from false, is Sattvic

When the understanding is slightly deviated from right or truth i.e. coloured by one's likes and dislikes, is Rajasic

The understanding which takes right as wrong and the wrong as right, the truth as false and the false as truth, is Tamasic.

#### ‘ Consistency ’

The consistency by virtue of which one does not waver in one's selfless and evolutionary pursuits, never caring for any obstacle whatever, with enthusiasm and regularity, is Sattvic.

When the pursuit is for the sense gratification, material gain (not the basic requirements) or fame, the consistency would be classified as Rajasic

The consistency by which one does not abandon laziness and does not give up one's misconceptions, depressions and fear, or being a terror to others etc., is Tamasic.

## 'Respect'

The respect out of age, discipline, knowledge and character, is Sattvic.

The respect for some gain is Rajasic.

The respect without any understanding, or out of fear, or as a trick to injure some one bodily with a selfish-motive is Tamasic.

## 'Faith'

The faith with understanding followed by spontaneous corresponding actions or sadhana, is Sattvic.

The faith expressed by mere pomp and show of rituals is Rajasic.

The blind faith with mere mental assent; or the one requiring violence for mere 'conversion', etc., or followed by the attitude—that, as one's real nature is God or say everything will be done only by God Himself or His will, one is not required to do any righteous or selfless actions nor any sadhana for the realization of the so-called spiritual belief or faith is Tamasic.

## 'Fear'

Lest one should lose a good spiritual state within, followed by some positive steps for maintaining this state and improvement thereof, or lest one should lose belongings, followed by the necessary action, and thereafter vanishing (Here it will almost amount to a healthy care)—Sattvic.

In the pure-sattva, however, there is no tinge of fear at all.

Lest one should lose things already possessed, or not obtain the desired material things, with a great anxiety lasting after the event is over or the necessary care has been taken—Rajasic.

The fear which is temperamental and without any genuine relative-cause—Tamasic.

It may be added here that the same act may become Sattvic, Rajasic or Tamasic depending upon the attitude or state within :

Examples :—

### 'Sexual-Act'

When done for the sake of progeny without any craving for it, or say, without any sense of egotism or anxiety within and with full control over sexual impulses, though accompanied by the sense of enjoyment—Sattvic

A person, whether he likes to have progeny or not, indulges again and again for mere sexual joy, without desiring any harm to either of the partner—Rajasic

A person indulges with the married partner for the sake of sexual joy alone even at the time when the doctor has forbidden or with other than the married-partner—Tamasic

We may now be fit to get into a treatment of sex in its great depth and width

The expression of the Joy Supreme in the form of sexual joy or say the expression of Life through the sexual channel has its aspects, healthy and unhealthy, both individually as well as socially. The individual is more important in the sense that it is the unit of the society and exists apart from it too. When the individual human being is taken divorced from the society of human beings, that is, just a human animal, with no thought for inner evolution, then the question of one mate i.e. monogamy, or the mates not being daughter and father, son and mother, brother and sister, has no meaning, and so have none the homo-sexuality (to the exclusion of procreation) or hetero-sexuality as this is what we see in the natural kingdom of animals. And as such it might be considered healthy if there is no commercialism and if there is a mutual consent, so long the act is not too frequent as to tell upon the general health soon.

When we consider the human being either as belonging to society, as we often understand by the term society i.e. not mere animal, or a being with the possibilities of greater inner evolution towards what may be called Infinite, Absolute, Real-Self Transcendental, Truth or God, the concept of 'healthy' and 'unhealthy' undergoes some changes

The above classifications may be qualified as under



Tamasic is unhealthy, Rajasic relatively-healthy and Sattvic absolutely-healthy.

Further, monogamy and not-frequent indulgence are considered normally-healthy, provided also the body and mind of the man are tuned to those of the woman, implying the physical maturity including health, and the mutual mental appreciation. Otherwise it will corrupt the society in as much as the healthy loyalties implying sincerity i.e. character, and integration of the mind etc., required for a greater understanding and stability within, and harmony and love without, and also the possibilities of a peep into the 'Life' itself to know ourselves deeper and thus better, will become a remote possibility. For the latter, a great control over all the senses and particularly this sense indulgence is unavoidable, as it spends away a lot of psychic-energy for want of which the personality of the individual as a whole cannot develop steadily and the spiritual sadhana cannot go deeper or higher.

There have been persons who excelled in art or literature etc., but whose personality as a whole was not developed and thus were helpless in exercising no control over their sexual-impulses and vice versa. It is basically due to lot of suppressions and agitations within, that these otherwise-intelligent persons fall into the most degraded sensual-gutters. Let them not try to cover these ulcers on their personality, by the silken-bandage of so-called love. No amount of arguments can help them, because they can build a chain of arguments to defend their indulgences whether the mate is brother or sister, another's husband or wife or a prostitute, not knowing that this chain is the terrible chain of bondage itself, that it will only enhance the pain within, and that the happiness which they thought they would get there-of or even felt it for a few moments, was diminishing and rather bringing in its train more and more rush of torturing agitations; let them by themselves review the episode from the very beginning, let them question themselves "Who am I? What is all this? What do I really want? What is life? Is there any aim over-here? What is this love, for whom and why .....?" It is thy ownself which betrays thyself and it is thy ownself which can help thyself. All else is secondary.

However after exercising a great control, a point is reached in spiritual sadhana, when one attains to absolute-chastity without which 'Absolute' cannot be realized, and yet it does not mean that a spiritually much advanced seeker or a fully realized Yogi, Sage or Rishi, essentially does not, cannot or should not marry, or say perform the really 'healthy' i.e. 'Sattvic' sexual act

Rather it is said that there was a time when the society was morally so high that a (relatively good) person could be borrowed to produce a child when the husband was not fit without resorting necessarily to a second marriage and yet without any individual jealousy or hatred or lack of control or social-disharmony. Such were the circumstances under which Dhritarashtra (father of Kauravas), Pandu (father of the famous five Pandavas), and Vidura (the incarnation of Dharma) were born of Ambika, Ambalika and a maid servant of Ambalika, the three 'wives' of Vichitravirya<sup>1</sup>, respectively. And the man responsible for this was no other than Vyasa, one of the greatest Rishis the world has known.

#### 'Game of Cards'

A person per chance plays cards not out of compulsion of habit, without stakes or underhand means and without attachment and anxiety within—Sattvic

A person plays with stakes with agitation and greed to gain something—Rajasic

A person plays with the sole idea of harming another, like Duryodhana—Tamasic

#### 'Use of Force by Country'

A king or a country takes over the adjoining territory where there is unhealthy anarchy or bloodshed so as to bring harmony there and later gives the people of that territory a free choice to have their own independent state etc., is Sattvic

- 
1. King Santanu had two wives, Ganga and Satyawati, the mighty and the life time celibate Bhishma was born of Ganga, and Chitrangada and Vichitravirya were born of Satyawati

The defensive use of force for one's own country or even of another when attacked by an ambitious or expansionist invader, is always Sattvic

If a king or a country out of greed or ambition for a vast empire attacks another country and once that purpose is served no brutal harm is done to people of the new land, is Rajasic

If a king or a country attacks other countries and enjoys loot, arson and murder etc is Tamasic

### 'Medical Treatment'

When a doctor sincerely takes up a case and according to the best of ability gives the medicine though charging fee etc, but also giving free aid to the poor depending reasonably upon his own economic capacity is Sattvic

When a doctor gives more attention if he gets more in return in the form of fee or gifts etc, and gives less attention when he gets less, i.e. when he is merely business like is Rajasic

When a doctor does not care whether the patient lives or dies when he is ready even to give the injection of water instead of any medicine because he is concerned with the money and money alone is Tamasic

### 'Movie-Seeing'

When one sees it as a miniature movie or picture of the world or gets some education out of it as a student of life, is Sattvic

One can only do so perfectly if one has got the art of detached-witnessing and a great patience

When one looks only for the sense joys and rather when these are not there and instead there are shown some scenes to educate us feels bored is Rajasic

When one takes the side of a villain and is only happy when the villain is shown victorious is Tamasic Further he only

enjoys when some body is slain or tortured over there. He looks upon what is shown right there, as wrong, and vice versa

Now it will be quite clear that a Sattvic man is more evolved than the Rajasic and the Rajasic is more evolved than the Tamasic. In other words to be most evolved we may first replace Tamas by Rajas and then decrease the Rajas and increase the Sattva. When Sattva increases more of the Infinite Power, Infinite Purity, and Infinite Bliss which are the background of each and every one of us, of every being right from an amoeba to a Buddha, become manifest.

But when we look upon the three gunas as the constituents of the whole of Prakriti i.e. Nature, sentient and Insentient both, and not taking into account the man's goodness, character, his stability or state of mind within while moving in the walk of life or his position in relation to the Self Realization, then there is no one in whom these gunas are not found. For example in deep sleep Tamas (i.e. the relative Inactivity) prevails and which is very necessary for the rest of body and mind, and the absence of which leads to insomnia.

For any type of action Rajas (activity or any movement) is obviously required, and for the peaceful or calm movements and the stability whenever and wherever, Sattva becomes implied.

Now though the Sattva is most high yet the attachment for the Sattva even, is a bondage. In as much as one cannot get to the Infinite beyond, and nor even maintain it.

But once a person gets beyond even the Sattva, for a time as it were, the whole of the phenomenal universe disappears for him and he realizes what really he is. Nevertheless because of the momentum of the past Karmas, his body remains alive, for some time. This State is what they call Jivan mukti i.e. the living freedom. It is like a mirage which when once it appears for a man and even if it comes back at some future time will no more delude the man. That is to him never more the same world of misery comes back. It is only then that one can be and is at each and every moment of his life absolutely unselfish and can go on smiling ever.

Now, we observe and experience that all these three states of mind are interdependent and interchangeable i.e. these are relative. When the Sadhu (perfect-one) or Rishi (Seer) realizes his Real Self i.e. Absolute, obviously the realization is beyond the planes of relative existence or the plane of gunas (qualities). That is why the Sadhu's state is beyond gunas and hence beyond explanation.

ਸਾਧ ਕੀ ਸੋਭਾ ਕਾ ਨਾਹੀ ਅੰਤ ॥  
 ਸਾਧ ਕੀ ਸੋਭਾ ਸਦਾ ਬੇਅੰਤ ॥  
 ਸਾਧ ਕੀ ਸੋਮਾ ਕਾ ਨਾਹੀ ਅੰਤ ॥  
 ਸਾਧ ਕੀ ਸੋਮਾ ਸਦਾ ਬੇਅੰਤ ॥

There is no end to the Glory of a Sadhu,  
 (As) the Sadhu's state is beyond limits.

ਸਾਧ ਕੀ ਸੋਭਾ ਉਚ ਤੇ ਉਚੀ ॥  
 ਸਾਧ ਕੀ ਸੋਭਾ ਮੂਚ ਤੇ ਮੂਚੀ ॥  
 ਸਾਧ ਕੀ ਸੋਮਾ ਝੁਕ ਤੇ ਝੁਕੀ ॥  
 ਸਾਧ ਕੀ ਸੋਮਾ ਮੂਚ ਤੇ ਮੂਚੀ ॥

The Sadhu's state is highest of the high, (as it is above the Gunas).

(And) greatest of the great (as it brings absolute unselfishness).

ਸਾਧ ਕੀ ਸੋਭਾ ਸਾਧ ਬਨਿਆਈ ॥  
 ਨਾਨਕ ਸਾਧ ਪ੍ਰਭ ਬੇਦੁ ਨ ਛਾਈ ॥੮॥੭॥  
 ਸਾਧ ਕੀ ਸੋਮਾ ਸਾਧ ਬਨਿਆਈ ॥  
 ਨਾਨਕ ਸਾਧ ਪ੍ਰਭ ਭੇਦੁ ਨ ਭਾਈ ॥੮॥੭॥

The Sadhu's state is (only) known to a Sadhu,  
 And there is no difference between Sadhu and God  
 i.e. he has realised his Non-dual (absolute) Nature.

—Nanak.

## ਸਲੋਕੁ ਸਲੋਕੁ SLOKA

(Prologue, to the 8th Astapadi i.e. Octave)

ਮਨਿ ਸਾਚਾ ਮੁਖਿ ਸਾਚਾ ਜੋਇ ॥

ਅਵਰੁ ਨ ਪੇਖੈ ਏਕਸੁ ਬਿਨੁ ਕੋਇ ॥

ਨਾਨਕ ਇਹ ਲਛਣ ਬ੍ਰਹਮ ਗਿਆਨੀ ਹੋਇ ॥੧॥

ਮਨਿ ਸਾਚਾ ਮੁਖਿ ਸਾਚਾ ਸੋਇ ॥

ਅਵਰੁ ਨ ਪੇਖੈ ਏਕਸੁ ਬਿਨੁ ਕੋਇ ॥

ਨਾਨਕ ਇਹ ਲਛਣ ਬ੍ਰਹਮ ਗਿਆਨੀ ਹੋਇ ॥੧॥

One whose mind is absorbed in Truth, whose expression is Truth, who observes nothing but One (Truth), These are the qualities of a Brahma-Gyani (the knower of Brahman)—Nanak.

These three qualities are the natural attainments of the man who has realized the Brahman or Truth or Absolute-Existence, whereafter, to whom, behind each and every change i.e. name and form, there is Brahman or say to whom, it is Brahman and Brahman alone which appears as the universe of name and form. And as the contact with this universe takes place i.e. when one thinks, when one expresses through the organs of action, and when one perceives through the sense-organs, one manifests One and the Same Truth which is that all the beings are nothing but the expression of the Same Self knowing which the Brahma-Gyani is no more selfish at all.

Further, it is seen that a man may perceive a thing differently and express it differently. He may perceive and express in accord and yet may hide the truth. So the verse above gives a great moral teaching that there should be an accord in one's perception, expression and thought within.

This also serves as one of the greatest technique of contemplation to the seeker who should spend some time in intense contemplations, thinking that whatever is perceived expressed or thought i.e. the existence without and within is in reality nothing but the same Absolute Existence (Truth), the one without a second, in various names and forms.

ਅਸਟਪਦੀ ਅਸਟਪਦੀ

Astapadi (Octave)-8

Shabad (Psalm)-1

ਬ੍ਰਹਮ, ਗਿਆਨੀ ਸਦਾ ਨਿਰਲੇਪ ॥

ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲ ਅਲੇਪ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਨਿਰਲੇਪ ॥

ਜੈਸੇ ॥ ਜਲ ॥ ਮਹਿ ॥ ਕਮਲ ਅਲੇਪ ॥

Brahma-Gyani remains unaffected (by the tempting objects of the world though living amidst them),  
Like the lotus (which though growing) in the water,  
(yet) remains unaffected by it i.e. does not become wet

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਨਿਰਲੇਪ ॥

ਜੈਸੇ ਸੂਰ ਸਰਬ ਕਉ ਸੋਖ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਨਿਰਲੇਪ ॥

ਜੈਸੇ ਸੂਰ ਸਰਬ ਕਉ ਸੋਖ ॥

Brahma-Gyani remains ever beyond dross,  
(And has dried these up) like the sun which dries up  
all (the wet clothes).

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਦ੍ਰਿਸਟਿ ਸਮਾਨਿ ॥

ਜੈਸੇ ਰਾਜ ਰੰਗ ਕਉ ਲਾਗੈ ਤੁਲਿ ਪਵਾਨ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਦ੍ਰਿਸਟਿ ਸਮਾਨਿ ॥

ਜੈਸੇ ਰਾਜ ਰੰਗ ਕਉ ਲਾਗੈ ਤੁਲਿ ਪਵਾਨ ॥

Brahma-Gyani looks upon all with equal vision (i.e. to him there is neither a friend nor a foe; rather all are his friends),

ब्रह्म गिआनी के धीगजु एक ॥

जिउ बसुधा कोऊ खोदै कोऊ चंदन लेप ॥

Brahma Gyani remains patient (i.e. ever established in his Immovable Real Self) and aloof (i.e. witness like the earth which may be dug-up by one or sandal-pasted by another).

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਏਹੈ ਗੁਣਾਉ ॥

ਨਾਨਕ ਜਿਉ ਪਾਵਕ ਕਾ ਸਹਜ ਸੁਭਾਉ ॥੧॥

ब्रह्म गिआनी का इहै गुनाउ ॥

नानक जिउ पावक का सहज सुभाउ ॥१॥

Brahma-Gyani's qualities as above are (natural with him i.e. permanent),

Like <sup>invariable</sup> nature of the fire (which is to give warmth and light, ever). —Nanak.

Shabad (Psalm) ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਨਿਰਮਲੁ ਤੇ ਨਿਰਮਲਾ ॥

ਜੈਸੇ ਮੈਲੁ ਨ ਲਾਗੈ ਜਲਾ ॥

ब्रह्म गिआनी निरमलु ते निरमला ॥

जैसे मैलु न लागै जला ॥

Brahma-Gyani is cleanest of clean (i.e. most righteous like the water which knows no pollution (as it rather removes the dirt).

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੇ ਮਨਿ ਹੋਇ ਪ੍ਰਗਾਸੁ ॥

ਜੈਸੇ ਧਰ ਊਪਰਿ ਆਕਾਸੁ ॥

ब्रह्म गिआनी के मनि होइ प्रगासु ॥

जैसे धर ऊपरि आकासु ॥

Brahma-Gyani's mind is luminous (i.e. pure, Like the Akasha above the earth, (which cannot be contaminated).



ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਮਿਤ੍ਰ ਸਤ੍ਰੁ ਸਮਾਨਿ ॥  
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਨਾਹੀ ਅਭਿਮਾਨ ॥  
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਮਿਤ੍ਰ ਸਤ੍ਰੁ ਸਮਾਨਿ ॥  
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਨਾਹੀ ਅਮਿਮਾਨ ॥

Brahma-Gyani looks upon the friendly and unfriendly alike,

And is free from pride.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਉਚ ਤੇ ਉਚਾ ॥  
 ਮਨਿ ਅਪਨੈ ਹੈ ਸਭ ਤੇ ਨੀਚਾ ॥  
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਊਚ ਤੇ ਊਚਾ ॥  
 ਮਨਿ ਅਪਨੈ ਹੈ ਸਭ ਤੇ ਨੀਚਾ ॥

Brahma-Gyani's state is highest of the high,  
 And yet is most humble in his heart.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਮੈ ਜਨ ਭਏ ॥  
 ਨਾਨਕ ਜਿਨ ਪ੍ਰਭੁ ਆਪਿ ਕਰੇਇ ॥੨॥  
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਸੇ ਜਨ ਮਧ ॥  
 ਨਾਨਕ ਜਿਨ ਪ੍ਰਭੁ ਆਪਿ ਕਰੇਇ ॥੨॥  
 Only he becomes Brahma-Gyani,  
 By whom God is realised (as his own) Self —Nanak.

Shabad( Psalm)-III

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਗਲ ਕੀ ਚੀਨਾ ॥  
 ਆਤਮ ਰਸੁ ਬ੍ਰਹਮ ਗਿਆਨੀ ਚੀਨਾ ॥  
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਗਲ ਕੀ ਰੀਨਾ ॥  
 ਆਤਮ ਰਸੁ ਬ੍ਰਹਮ ਗਿਆਨੀ ਚੀਨਾ ॥  
 Brahma-Gyani is humble unto all,  
 And the Bliss of the Atman is (only) obtained by him.  
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਸਭ ਉਪਰ ਮਇਆ ॥  
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਤੇ ਕੁਝ ਬੁਰਾ ਨ ਭਇਆ ॥

ब्रह्म गिआनी की -सम ऊपरि मइआ ॥

ब्रह्म गिआनी ते कहु बुरा न मइआ ॥

Brahma-Gyani is kind unto all,  
And cannot do any evil

This verse is the greatest blow to those who have doubt that one who takes oneself to be Brahman may start doing evil. Moreover to realise oneself as Brahman, there are two layers to pass through. The outer is of 'evil', and the inner of 'good'. One has to leave all evil and do all good with positive efforts. When one is to leave this good also, so as to realise Brahman which is State of Infinite Existence and above 'good and bad' and also beyond the very idea of doer-ship. Now that the only momentum left after realisation is of good and good alone, the man of realisation is bound to do good and good alone instinctively. Hence Brahma Gyani alone is selfless absolutely or say that absolute selflessness brings realisation of Brahman.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਸਮਦਰਸੀ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਦ੍ਰਿਸ਼ਟਿ ਅੰਮ੍ਰਿਤੁ ਬਰਸੀ ॥

ब्रह्म गिआनी सदा समदरसी ॥

ब्रह्म गिआनी की द्रिष्टि अमृतु बरसी ॥

Brahma-Gyani ever has an equal vision,  
And his looks are nectar like (unto all)

ਬ੍ਰਹਮ ਗਿਆਨੀ ਬੰਧਨ ਤੇ ਮੁਕਤਾ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਨਿਰਮਲ ਜੁਗਤਾ ॥

ब्रह्म गिआनी बंधन ते मुक्ता ॥

ब्रह्म गिआनी की निरमल जुगता ॥

Brahma-Gyani is free from bondage,

And his way of life is without any impurity (selfishness).

ਬ੍ਰਹਮ ਗਿਆਨੀ, ਕਾ ਬੰਜਨੁ ਗਿਆਨੁ ॥

ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਬ੍ਰਹਮ ਧਿਆਨੁ ॥੩॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਹੋਇ ਸੁਭਲਾ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸੁਭਲ ਫਲਾ ॥

ब्रह्म गिआनी कै होइ सुभला ॥

ब्रह्म गिआनी सुफल फला ॥

Brahma-Gyani does good i.e. helps others (by imparting teachings unto others for the realisation of Self).

And is most successful in being fruitful (to others).

The first question about 'doing good', or say, 'rendering' a help is : can we do good to the world ? The world is like an ocean where no one can raise a wave without causing a hollow somewhere. The whole history of man-kind tells us that there have been always and there are the same pleasures and pains, the same differences in the privileges of certain men in the form of health, wealth and social and official status, inspite of the greatest efforts by the greatest selfless men. You may remove pain from the physical existence of a man, it would go to the mental and also again be seen on the physical, and so it goes on. It has been so and it will always remain so, as it is the very nature of the world which exists in pairs of opposites, there can be no idea of life without death and there can be no idea of pleasure without pain.

So to the world as a whole no one can do good. And yet in the relative and limited sense good can be done.

This leads us to another question ; why should we do good or why should we help others or why should we be selfless ? Man feels, consciously or unconsciously, that he is bound and that there is something in him which wants to go beyond where there is no more want for the body's necessities felt now, and where there is no misery in whatever form. This idea in the crude form takes the form of ancestor-worship and the desire to go to heaven where perhaps there will be no disease in the body and perhaps no misery. But this Maya (space-time-causation or desh-kala-nimitta) is every where, here and in heaven too and which means limited-existence again, and as there can be no perfection in limitations, the idea

of heaven also loses its meaning. Therefore, the only way is to transcend Maya and realize the unlimited or call it God who through limitations (apparently) thought that he was bound. And this transcending put in the form of morality or psychology means absolute selflessness, because every selfish action implies separateness and the moment this idea of separateness comes, the door to mischief, cheating, jealousy, hatred i.e. selfishness, opens and the result is obviously misery; and also there arises a strong attachment and identification to the transient, limited existence, which leaves no hope of having even a glimpse of that unlimited-freedom beyond. So we must limit our selfishness so that the frittering away of energy on the lower plane of existence is decreased and the door to the unlimited existence opens. That is why we must love others and be selfless i.e. do good to others without any sense of pride or any sort of expectation. Because firstly expectation when unfulfilled, is the greatest cause of misery and keeps us down on the limited plane of existence, and secondly by this relative help to the world, we actually help ourselves as explained above. Therefore, whenever you get a chance to help, be grateful to the world that it has obliged you by becoming the greatest moral gymnasium and given you the greatest privilege to take moral exercise and become stronger spiritually.

Moreover, what is the certainty here that what you have done will be really helpful. You may collect a few lakhs to build up a Tuberculosis-Hospital. A few thousands may be spent on inviting people to parties and various functions regarding its opening etc. Another few thousands may be finished by the executive of the Government and the Hospital both, and as it runs you will receive complaints of bribery, injustice, maltreatment, carelessness from the staff etc., and which will always be there until the character of man changes and which again means ethics, morality non-attachment i.e. selflessness or Divinity. Therefore, the real and lasting good is that which inculcates losing of the lower-self and attaining of the higher Self. At this, people get startled, thinking, if they lose this (so called) individuality, what will happen to them, would not they meet eternal destruction by this? They do not know that this limited-self or individuality is like an atom which,

when broken i.e. which when loses its limitedness or so-called individuality, regains its infinite existence of energy. Or in other words it was just a particular state of energy and that in reality there has been always energy and energy alone. Similarly the so-called individuality is, as it were, a state of God or Infinite Existence-Consciousness-Bliss and in reality it always has been the same and to know which, hence, one is to change one's state of limitations by becoming absolutely selfless and then realize the Real Nature of Infinite Existence-Consciousness-Bliss.

In other words the spiritual upliftment is the foundation upon which all other good or help can be of real value. Therefore, spiritual help is the greatest help one can give to another.

Next comes the intellectual help i.e. the help of knowledge which is far higher than that of food, shelter or clothes which of course, are most necessary at their own place. But man without knowledge i.e. education etc., gropes in the darkness of ignorance and misery. And after that is the physical help which comparing to the other two, is short-lived and yet has its own place.

Now a particular action may be good for one and not for another. For example—a Christian may feel sinful if he finds a piece of beef and does not give it to save the life of a human-being. And on the other hand a Hindu would call it a sin, because he takes it as a duty to protect the cows. Or in one community a man is allowed to marry four times, whereas in another it is treated as a most degraded action. Therefore, to judge others as regards duties and customs etc., we must see through their eyes. This is the meaning of—"Judge not that ye be judged"—Bible.

Moreover, there is a difference in planes of working. Ordinary people look upon a help recognised directly by senses as the only help, not knowing that those who just meditate on a few highest Truths, probably dwelling in a forest, do also a sort of help and rather one of the greatest helps. In these persons pure-Satva (calm serene or subtlest material of mind) prevails and as such they automatically create more

possibilities of peace and calmness by generating the waves of equilibrium among the various forces of push and pull in the world, striking right at the subtler plane which is the cause of the grosser which we perceive by our senses. Have not you come across persons in your life, who by their very presence might have reduced the agitations in your mind and suddenly brought peace and purity there in? These are, as it were, the embodiments of love and selflessness. They work silently without any personal motive and without any expectation and also without any fanaticism. They like Buddha, Christ or Nanak or Ramakrishna are the real father or mother of the people.

It will not be out of place here, to say a few words about the particular tastes in food and dress etc., that is, Karmas of daily routine. The tastes in food and fashions of the dress obviously will be different in different lands, at different times. However, we should not give too much care for dress or food, as this may go a long way to create attachments. As regards food and beverages we are to be a little more careful about the quality and quantity. One should neither eat too much nor too less; one should not be irregular, the food should neither be intoxicating nor it should induce laziness or unnecessary sleep etc.

The energy received through food tends to manifest different types of thought waves (Sattva i.e. calmness or integration etc., Rajas i.e. agitation etc. and Tamas i.e. dullness etc.) in the surface-mind, thus affecting the intelligence in most of the cases.

"It is not so widely realized that evidence is accumulating that what we eat also has a vital bearing on how we think and the general level of our intelligence."

—Whitehead, D. Sc.

Milk, fruits and vegetables help Sattva to a great extent. Intoxicating drinks etc., produce Tamas. Beverages like coffee and tea, particularly in the hot weather manifest Rajas. Therefore these should not be taken frequently even as mild stimulants. However to reduce their undesirable effects, a little of brown sugar (or gur) and sufficient quantity of milk should be added, rather, then these would become nutritive. Meat or eggs in the first instance may produce Rajas but later these result into Tamas.

Meat and eggs are conducive to the manifestation of sex-impulses at the physical level, and agitations leading to anger in the mind. These are also constipative and thus those who can not shun from eating these, should reduce the quantity and substitute with green-leafy vegetables, also taking more of fresh raw-vegetables along with. Further, the habit of taking these fried, should be much reduced because then these become too difficult to digest and put a great strain on the digestive organs, which may not be felt in the beginning.

As regards the cereals, the normal quantity with simple cooking may be taken as of having almost no effect upon the psychic reactions to the external stimuli etc, apart from that of nutrition to the physiological organism etc.

Again, as regards meat and eggs, certain experiments have been made on monkeys and cats by Herter and Kendall—reported by McCollum and Simmonds, as under :-

“They (Herter and Kendall) restricted monkeys to a diet of eggs, and cats to a diet of meat for one or two weeks and then changed them to a diet of milk and glucose. Previous studies had shown that eggs or meat encourage the growth of putrefactive organisms in the colon whereas milk and glucose stimulate the growth of fermentative and lactic-acid-forming organisms. This is also true of a diet containing largely of carbohydrates. After one or two weeks on the milk and glucose diet, the animals were returned to eggs and meat respectively. These intervals were found sufficiently long to change entirely the character of the bacterial flora of the intestine. As the proteolytic or putrefactive types of bacteria began to be predominant, which occurred promptly after restricting the monkeys to eggs, the animals became sleepy and rested their heads upon their hands in a bowed position. They were stupid and responded slowly to external stimuli. They took their food very deliberately and manifested little interest in the surroundings. Not infrequently after a hearty meal they would spend much time trying to bite the wood-work of the cage. The urine was of small volume and amounted

to approximately half that produced from the milk-carbohydrate diet. As the protein-digesting bacteria became established in the intestine, the amount of products of putrefaction in the urine increased markedly.

• When the animals were changed to milk-glucose diet, both the physical and psychical attitudes underwent a great change. They no longer held their heads but assumed an erect posture. They were alert and bright and showed a keen interest in their surroundings. Their appetites became sharp and food was consumed with more avidity. The eyes which were dull and lustreless while on the egg diet became bright. They no longer chewed the wood-work. The products of putrefaction almost disappeared from the urine.

“Evidence from human experience seems sufficient to warrant the conclusion that similar changes in the diet of man induce a similar modification in the flora of the intestinal tract. One may safely conclude that excessive consumption of meat with but small amount of carbohydrates tends to promote the generation of toxic substances which induce lethargy in both men and animals.

“It appears that the carnivorous peoples resemble the carnivorous animals in their attitude towards physical exertion. When well-fed they are lethargic and idle, or do work that requires little exertion. They bestir themselves only when pressed by hunger. Dr Grenfel states that the Eskimo is an inferior fisherman and will catch one fish to a white man's ten. This we may attribute in part at least, to intoxication from poisons of bacterial origin due to putrefaction of protein in the intestine.”

Meat i.e. flesh of the animal, has been the most controversial diet almost all over the world. So let us give further treatment over here. It may be stated that ‘The preservation of the higher life is at the cost of the lower life’, seems to be the law followed in Nature. The plant lives upon the soil. Animals live upon plants and often the stronger animals live upon the weaker animals. But man being a rational animal, it has got to take so many other points into consideration.

By comparing teeth, the foremost instrument of digestion,



In the body of man, to those of other animals it would be seen that man is not a carnivorous animal. However because of circumstances and later family habits etc., meat has become a usual diet with many. Moreover, at certain places it is cheaper than vegetable and thus many poor people can not afford do without it. But to say that without eating meat, a good health or a stout body can not be built or maintained is sheer ignorance. It tantamounts to the denial of the great physical strenght in the elephant who is a vegetarian animal.

"Nor is it necessary that 'good' protein be derived from 'meat'. Those of milk are amongst the best of all proteins"  
—Sir Robert McCarrison

"Rational food reform excludes meat from the diet as it is not an essential food"—V Stanley Davidson  
Late Staff Physician, Lindlahr Sanatorium, Chicago  
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It may also be noted that putrefaction of meat is more harmful than the process of fermentation of vegetables. The former is twice fast and releases some poisonous toxins. In the words of John Harvey Kellog, M D, LL.D (of U S A)

'A dead cow or sheep lying in pasture is recognised as carrion. The same sort of carcass dressed and hung up in a butcher's shop passes as food. Careful microscopic examination may show little or no difference between the fence corner carcass and the butcher shop carcass. Both are swarming with colon germs and redolent with putrefaction

Prof Hindhede (Food Adviser to the Danish Government in the first world war) observed :

"I have shown that a diet containing large amount meat and eggs is dangerous to health"

A meat-eater is more liable to become victim of the uric acid diseases like gout, rheumatism and epilepsy etc., as meat or liver etc., contain more quantity of uric-acid than that eliminated by the body.

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You should not depend only on meat for your diet, unless there is non-availability of any thing else, because they lack in calcium and vitamins, inspite of too much protein in them.

It is also quite interesting to observe that man takes the meat of those animals who live on vegetables mostly i.e. sheep, goats, cow and pigs etc., and not on the carnivorous animals like lion and tiger.

It was found once that the peasants of Southern Italy had lived for generations mainly on corn-meal and vegetables etc., and had taken meat three or four times in a year.

"An interesting illustration of a balanced diet is given by Lust in the peasants of Southern Italy, who live mainly on corn meal, olive oil and green stuffs and have done so for generations. There is no milk, cheese or eggs in their dietary. Meat in the form of fat pork is taken three or four times a year. Corn meal is taken as 'polenta' or is mixed with beans and oil or is made into corn bread. Cabbage or the leaves of beets are boiled in water and then eaten with oil flavoured with garlic or Spanish pepper"

—Broad Hurst (Lippincot).

So it is quite possible to maintain a good health on a diet excluding meat and eggs. The author has known personally a good number of persons who have been vegetarians and have had even above average healthy-body.

We may also take the illustration of the health of the Punjabis (specially the Sikhs) of North India, who can not be treated as regular or essentially meat eaters as the Pathans of North India (of United India before partition in 1947). The regular diet of these Punjabis or Sikhs has been consisting of "Chapattis" made of whole-wheat grain (not highly milled "atta"), milk, butter, lasi (butter-milk) made out of curd, ghee (clarified butter), dal (pulses) also written as dhal, gur (treacle), vegetables specially leafy ones like "sag" of palak (spinach) and sarson (mustard), and fruits as available in the different seasons. Evidently this diet (of most of the North Indians of United India) contains all the nutritive (i.e. proteins and carbohydrates) and protective (i.e. mineral salts and vitamins) ingredients both. And it has also been kept consciously or

unconsciously in a healthy balance with a zeal to work hard. On the contrary the diet of Madrassis has not been a balanced one, containing excess of carbohydrates and less of proteins, and also less of the protective ingredients i.e. mineral salts and vitamins. In this connection it may be stated here that the great doctor Sir Robert McCarrison C.I.E., M.D., D.S.C. LL.D., F.R.C.P. who served in the Indian Medical Service, spent many years, while in India, on scientific nutrition research, making use of the variety in food and health of different races of India. In his experiments he had employed rats, fed them on different diets as eaten by different races of India and compared their effects with certain definite conclusions. In his experiments he had also used the diet of the poorer classes in England (or Europe). The relative conclusions by him are reproduced as under —

“the physique of northern races of India is strikingly superior to that of the southern, eastern, and western races... In general the races of northern India are wheat eaters, though they make use also of certain other whole cereal grains. The wheat is eaten whole, after being freshly ground into a coarse flour (atta)<sup>1</sup> and made into cakes called chapattis. It thus preserves all the nutrients with which Nature has endowed it, particularly its proteins, its vitamins and its mineral salts. The second most important ingredient of their diet is milk and the products of milk (clarified butter or ghee, curd, butter-milk)<sup>2</sup>, the third is dhal (pulse),<sup>3</sup> the fourth, vegetables and fruit. Some eat meat sparingly, if at all, other, such as the Pathans, use it in considerable quantity. Their food thus contains all elements and complexes needed for normal nutrition (with the possible exception of iodine in some Himalayan regions)<sup>4</sup> and abundance of those things that matter from the point of view of the structural and functional efficiency of the body. In conformity with the constitution of their dietaries they are the finest races of India, so far as physique is concerned and amongst the finest races of mankind. — This truth

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1. These brackets are in the original.

will probably be best appreciated by a reference to an experiment carried out in my laboratory some years ago, with the object of determining the relative values of certain national diets of India. Albino rats were employed in this test. The various diets range themselves in the following descending order of nutritive value: Sikh, Pathan, Maharatta, Goorcha, Kanarese, Bengali and Madrassi. At the end of 140 days the animals in each group were weighed and an average taken of their aggregate weight. The best diet—that of the Sikhs—contains in abundance every element and complex for normal nutrition; the worst diet—that of the Madrassi—has many faults. It is excessively rich in carbohydrates and deficient in suitable protein, mineral salts and vitamins. One group was fed on a diet similar to that used by the Sikhs; the other on a diet such as is commonly used by the poorer classes in England. The first thing one noticed as this experiment progressed, was that the members of the former, and well fed, group lived happily together. They increased in weight and flourished. The other group did not increase in weight; their growth was stunted; they were nervous and apt to bite the attendants; they lived unhappily together. Indeed, the animals fed on the poorer class Britisher's diet fared little or no better than those in another experiment that were fed on a diet in common use in Madras, and the maladies from which they suffered were much the same. Other things being equal, similar results will arise in man from the use of these diets."

Nevertheless meat contains complete proteins and is rich in them. It has also been found to be a fair source of B vitamins to the exclusion of A, C and D. Eggs (of hen) contain complete proteins and fat. They also contain A & B vitamins in abundance, and also vitamin D but no vitamin C. The white of the egg contains protein and B vitamins only. Fish also contains complete proteins and is rich in them and

a fair source of B-vitamins. Small fish with bones are a good source of calcium; and large fish, a good source of phosphorus. Liver contains lot of complete protein and also vitamins A and B-family.

However ordinarily it would be advisable for vegetarians to take to more of milk (a little more than a quarter of a seer, daily), curd, cheese, beans and nuts frequently, and also soya-beans, specially the yellow variety, if available. The cultivation of soya-beans should be encouraged, in every country

So keeping in view the above points, it may be concluded that one should never take meat of the animal (who is only second to the highest state of man) just for the sake of taste. Those tracking the path of spirituality should avoid it. But those who are beginners and want to quicken their progress, should shun it along with eggs altogether. But what really matters is that you should not be a slave to any taste, because what required is the control of the mind by the mind and for that food is a secondary thing, though unfortunately it has been seen that many people have created meaningless fanaticism about it and dragged the whole of religion to their kitchen

Here we take up various types of food required ordinarily for the maintenance of a healthy body, in terms of proteins and vitamins etc. In so far as the energy or prana<sup>1</sup> we derive from the food-stuff for keeping the body alive or its healthy function

1. The energy we obtain from the plants, or the animals who live on the plants is the indirect solar-energy which is ultimately a form of the Cosmic-Prana of Cosmic-Mind or still-ultimately the Atman or Brahman. This is the indication in the 1st sloka of Sukhmanī on page 333. Guru Gobind Singh refers to such sages or yogis who derived the required prana from Sun or Air around, calling them as 'ਪਉਨ ਅਹਾਰੀ' पउन अहारी Paun Ahari, or Pawan-Ahari i.e. those who depend for their food on Air (or Cosmic-Prana). Guru Nanak had to go without food for days and derived the prana for keeping the physical body

ie nutritive and protective purposes, a good supply of proteins, fats, carbohydrates, and organic mineral salts and vitamins is required, and which may be derived from the following foods

### Proteins

Oat (jai) meal wheat ie gehun (less in wheat-flour ie maida), bajra (pearl millet), barley, maize (makal or makki), great millet or jowar (Juar or Jawar), rice, ragi (finger millet), ground-nut, cashew nut, (kaju or khaja) almond pistachio-nut, gingelly or sesame seeds (ie Til), wal-nut (akhrot), cocoa-nut (fresh), Soya bean, lathyrus (khisari) masur dal (lentil), cow gram (lobia), black gram dal (urad), green gram dal (mung), Bengal-gram dal (channa dal), red gram dal (arhar dal or toor), horse gram (kulthi) peas (dried), Bengal gram—(yellow variety in the pulses to be preferred for protein), Beans peas, potatoes turnips (shalgam or shaljam), carrots (gajar) Milk (whole or skimmed), curd, cheese

Note Proteins or the nitrogeous substances, consist of amino acids e.g. lysin, tryptophane lactalbumin, caseinogen, to quote a few. These are required for the formation of the tissues of the flesh of the body. The proteins of milk are complete i.e. it contains all the essential amino-acids. Protein is not available in ghee oil and sugar less in vegetables and fruits, but more in milk curd, cheese, pulses, specially soya bean, grams, nuts and oil seeds. Proteins are required less after the age of about 35, and also are more difficult to digest than

alive and in a healthy state accordingly. In the 20th century an Indian woman Yogi Giri Bala and Therese Neumann, the catholic stigmatist of Bavaria, are the two well known examples.

It was said by William L. Laurence. We obtain the energy we need for living from the solar energy stored in the plant food we eat or in the flesh of the animals that eat the plants.

“What we eat is radiation” — Dr George W. Crile,  
of Cleveland



## Carbohydrates

Rice, wheat, ragi, jowar, barley, bajra, malze, oat meal, Green gram, black-gram dal (maash or urad), red-gram dal, masur dal, Bengal-gram dal, cow-gram, Potato, sweet-potato (shakarkandi), Raisins (dried) i.e. kishmish, figs (dried) i.e. anjeer, (dried) dates i.e. khajoor, Banana, mango, grapes, orange; Ground-nut, almond, Sugar, jaggery (gur), Sago (sagudana), arrow root flour, Honey, jam (murraba), Milk.

### Glucoses

Note - Carbohydrates i.e. ~~starches~~ and sugar are required mainly to supply the heat energy to the body. Besides gur (jaggery) and sugar, cereals (anaj) are first for that, potato and sweet-potato are second, to an extent, these can become the substitute for cereals. Sweet fruits and pulses come next. Ordinarily there is no much need for taking sugar or gur though these supply the energy immediately. Too much of carbohydrates, specially in the form of sugar or gur, may lead to the excretion of glucose through urine and the disease called Diabetes produced, in which case the patient must not take to the diet rich in carbohydrates.

## Fats

Ghee (clarified-butter) butter, Olive oil (jaitun ka tel), mustard (sarson) oil, ground nut (mungphali) oil, sesame oil (til ka tel), cocoa nut (khopa) oil, margarine, Cocoa nut (dry—less in fresh), wal nut, almond, pistachio, cashew nut, gingelly (sesame) seed, ground nut, Soya bean, Cream cheese, whole milk.

Note - Fats are stored specially beneath the skin. Fat works with carbohydrates to supply the heat energy. Though proteins and carbohydrates get transformed into fat to an extent the absence of the direct supply of fat in the food i.e. its deficiency for a long time may lead to dryness of the skin and eczema etc. On the other hand its excess may cause some digestive ailment, stone in the gall bladder and heart disease etc. Its excess is suicidal for the patient suffering from diabetes. Butter is the best form of fat, next is ghee, then the oils. Those who labour physically less should take a little of it, say about 1/32 of a seer or 1/16 of a pound, and the others

may take 1/16 of a seer or 1/8 of a pound. Poor people need not worry if they cannot afford butter or ghee, but they must take to some vegetable oil e.g. mustard (sarson) oil or linseed (till) oil. For some mustard oil, because of the sulphur-contents, may not be digestible in the beginning; later they will get used to it. However the hydrogenated (or vanaspati) oils, in the process of hydrogenation, lose the vitamin-content (vitamin A & D), whatever a little they might have got, and become hard to digest. Further: "the Research Institute at Izzatnagar had reported that the use of vanaspati was bad for health and affected the eyesight. Experiments conducted on rats show that the third generation of them become blind."—Harijan, 6-4-1947.

As regards the fat-soluble vitamins (A & D) of butter, for which butter is considered superior and which may not be available even in ghee in an appreciable quantity, the poor and those who cannot get the pure butter (or even ghee), hence all, should have sun-bath, but not to the point of burning the skin. It should better be done by anointing the body with some vegetable oil and then exposing to the early-morning sun of fire-colour or ochre-colour or say the sannyasin-sun or the sadhu sun. This is for vitamin-D. You should also concentrate with open-eyes upon the sadhu-sun for the improvement of the eye-sight. This will help you in your spiritual-meditation too. Hence this is the best form of the famous ancient surya-namaskar i.e. bowing to, or the worship of, sun. For vitamin-A, the other fat-soluble vitamin, the poor should specially look towards the yellow bhuta (or Makai), the Indian-corn (Maize), raw-carrots, the yellow sweet-pumpkin and spinach. Tomatoes, ripe papita (papaya), raw-cabbage and ripe-mangoes are also good sources.

#### Mineral-Salts

**CALCIUM:-** Whole wheat grains, unpolished rice, ragi; Bangal-gram dal, red-gram dal, green-gram dal; Sesame seeds, almond, walnuts; Curry leaves (meethi neem ka patta), amaranth leaves (lal sag), drumstick leaves (saijan ki phalli), carrot leaves, cabbage (band gobhi), turnip, cauliflower (phool-gobhi), mint (poodina), beans, potatoes; Apple, jambul (or black plum i.e. jaman), apricots (khubani or khurmani); Milk (whole or skimmed), cheese.

**PHOSPHORUS** Oatmeal, bajra, maize, whole wheat, ragi, unpolished rice, barley, Soya bean, cow gram, horse gram, black gram dal, Bengal gram dal, green gram dal, red gram dal, masur dal, Sesame seeds, almond, cashew nut, groundnut, cocoanut (fresh), beans, radish, (mooli), cauli flower, cabbage, potato, turnip tops, carrot (leaves, three times more than the carrot itself) Apple, jambul, olives, orange, Cheese milk (whole or skimmed).

**IRON** Bajra, jowar, ragi, whole wheat, unpolished rice, Soya bean, black gram dal, Bengal gram dal, red gram dal, green gram dal, horse gram, Sesame seeds, cashewnut, cocoanut, walnut, Peas fenugreek leaves (methi), mint, coriander leaves (hara dhania), bitter gourd (karela), cluster beans (gvar ki phalli), spinach (palak ka sag), green tomato cabbage, lettuce (a type of salad), leeks (alike to onion), potato, beet tops, radish carrot, Black berries, straw berries apricots, banana, apple, Figs, raisins, dates Gur (jaggery)

**Note :** Mineral-salts mainly obtained from green leafy vegetables and also milk, curd and cheese (Gingelly seeds i.e. Tilis are a good source), are required for the constitution of cells and bones, clotting of the blood and supplying the substances for the alkalinity or acidity of digestive fluids and secretions, besides other functions. The more important mineral-salts are Calcium, Phosphorus Iron and Iodine. The first two are most important for bones and teeth thus very essential for children and mothers in pregnancy and when children are fed from their breast. Phosphorus is very much required in lactation. Phosphorus is essential for the brain and Calcium like Vitamin D is necessary for clotting of blood. Iron is very important constituent of haemoglobin found in the red blood corpuscles and helps it in carrying oxygen from the lungs to the tissues and bringing the carbon dioxide from the tissues to the lungs so as to be breathed out. Its deficiency causes anaemia. For an efficient use of iron a trace of copper is also required for both of which we should take to whole grains (not highly milled i.e. neither a chapatti from white atta, nor what they call white bread) and thus discard their use in the refined form. The outer coverings of cereals fruits and vegetables are as a rule rich in this salt, it is thus said that

carnivorous persons have more chances of suffering from anaemia. Fat-producing food, sugar and starch are poor in iron. Milk is also a poor source, but contains it in a most assimilable state.

Iodine is an essential part of the thyroid gland and required more in pregnancy and lactation, and for children at puberty. An adult needs less. However its deficiency may lead to goitre etc. Less iodine is found at places far distant from sea. It may be obtained from goat's milk, dark-berries, artichokes (an edible plant) fresh vegetables and sea-vegetables etc.

### Vitamins

**Vitamin A** - Groundnut oil, cocoanut oil, red-palm oil. Cream, whole milk, butter, ghee, cheese, margarine and curd, Curry leaves, coriander leaves, drumstick leaves, radish leaves, spinach, carrot, fenugreek leaves, mint, broccoli (a variety of cauliflower), cabbage, lettuce, yellow pumpkin, kale (a kind of cabbage), turnip leaves, beans, cucumber, (khira) green peas, celery (and also endive, escarole and watercress—used as salad), beet-leaves, mustard greens, Mango (ripe), papaya (ripe), jack fruit (kathal), orange, tomato (ripe), yellow peach (arhu), nectarines (a kind of peach), banana, dried-dates, dried apricot, black-berries, raspberries, cherries, musk-melon (kharbuja), cantaloupe (a variety of musk melon), Yellow-bhuta (of maize)

**Vitamin B-1 (Thiamine)** - Whole wheat, oats, unploughed rice, barley, ragi, jowar, bajra; Fresh milk, Soya bean, cow-gram, green-gram, Bengal gram, black-gram, red gram dal, masur dal, horse gram, Sesame seeds, groundnut, pistachio-nut, cashew-nut, walnut, almond, Green peas, potato, cabbage, turnip leaves parsley (used as salad), carrot, radish Apple, grapes, cocoanut (fresh), pineapple (annanas), pomegranate (anaar).

**Vitamin B-2 or G (Riboflavin)** - Whole cereals, Soya bean, green gram, masur dal, black gram, red-gram, Bengal-gram, cow-gram, Fenugreek leaves, spinach, amaranth, beans, Milk (whole or skimmed), cheese.

**Vitamin B-6 (Pyridoxin)** - Whole cereals, nuts, oil seeds, pulses, milk, curd and spinach etc.

**Vitamin B-12:-** Milk (whole or skimmed).

**Vitamin B- Complex (Pantothenic acid):-** Cereals, nuts, oil seeds and pulses etc.

**Vitamin C:-** Drumstick leaves, amaranth leaves, coriander leaves, cabbage, Brussels-sprouts (the bud bearing cabbage), radish leaves, parsley, water-cress, spinach, beans, bitter-gourd, knol khol (ganth gobhi), cauliflower, lettuce, cluster, beans, green tomato, brinjal (baingan), vegetable marrow (vilayati kaddu), ladies finger or okra (bhindi), green chillies, turnips, mustard green, beet-root (chuqandar), sweet-potato, potato, radish, carrot, germinated-pulses (green-gram, Bengal-gram); Amla (Indian gooseberry), guava (amrud), orange, lemon, pine-apple, ripe papaya, ripe tomato, ripe mango, grape fruit, raw peaches, strawberries, cantaloupe; Black currants (kishmish).

**Vitamin D :-** Milk (whole), cheese and butter.

**Vitamin E :-** Whole-wheat grains, unpolished rice, spinach, lettuce ; Nuts; Vegetable oils and fats , Milk and curd.

**Vitamin K :-** Green leaves such as spinach and chard (an edible leaf like salad), carrot tops, cauliflower, kale, cabbage, tomato and green peas etc.

**Vitamin P :-** Green peppers, citrus fruits (lemon-peel is the richest source) etc.

**Note :-** Vitamins like mineral salts are specially meant for protective aspect, helping the assimilation of the food and healthy growth etc. Fresh fruits and green vegetables are rich in them. If one takes to whole-milk (and necessarily butter or ghee or a vegetable oil, if butter-milk alone is taken instead of whole milk), whole cereals, fresh vegetables (specially green leafy) and fruits, sufficiently, and also exposes the body to (not very hot) sun, now and then, the requirements of the various kinds of vitamins or such necessary ingredients, known or unknown, for the healthy function of the body, will be met with. The practice of swallowing the vitamin tablets instead is bad, as "Never never can such vitamin tablets or capsules take the place of natural, vital foods."—Gayelord Hauser.

**VITAMIN A (Fat-soluble)** is required for the growth of new cells (therefore more important for children—best source being mother's breast in the first few days after the birth), and for the healthy condition of the eyes etc. It is also required for the resistance against infection and is thus called anti-infective.

**VITAMIN B 1** (Water soluble) is required against beri beri and neuritis etc. A good amount is lost in cooking and processes like canning.

**VITAMIN B 2** (Water soluble) helps in the absorption of energy from the food and is required against diseases like Pellagra, stomatitis and dermatitis etc. Its deficiency leads to cracks in the skin at the corners of the mouth. It is destroyed by heat and the ultra violet light, thus milk should not be exposed to sun.

**VITAMIN B 6** (Water soluble) is required for the formation of red blood cells and for the relaxation of nerves and also for the metabolism of fatty acids and amino acids.

**VITAMIN B 12** (Water-soluble) is necessary for growth and prevention against some type of anaemia and degeneration of nerve cells specially of spinal cord. Expectant mothers specially require it.

**VITAMIN B Complex** (Water soluble) is concerned with the metabolism of carbohydrates and also the healthy skin and hair.

**VITAMIN C** (Water soluble) is specially required against scurvy or say, for the protection against swelling and bleeding of gums, and healing of wounds and bone fractures and is called anti scorbutic. Almost half the amount of the vitamin is destroyed in cooking, therefore raw vegetables and fruits must be taken in plenty.

**VITAMIN D** (Fat soluble) is required for the combination of calcium and phosphorus in the bones. Thus it is very important for children and expectant mothers. Its deficiency may lead to rickets in children and osteomalacia in elders both being the diseases of (softening of) bones. This vitamin is called anti rachitic.

**VITAMIN E** (Fat soluble) is called anti sterility. It is used for the protection against habitual miscarriage etc. It prevents the oxidation of certain substances in the food.

**VITAMIN K** (Fat soluble) is called anti haemorrhage. It is required for normal blood clotting.

**VITAMIN P (Water-soluble)** is required for prevention against haemorrhage and high blood pressure.

Now a few words upon various articles of food, in common use, and also water and soil :

### Amla (Indian gooseberry)

Amla is famous for digestion. It contains vitamin C in abundance, 700 m.g. in 100 g; more than double in guava, more than seven times in beet roots, bitter gourd and Brussels-sprouts, more than ten times in orange, lime juice, pineapple and radish leaves, more than 20 times in tomato, and more than 40 times in radish, ladies finger, potato etc. Its iron contents to those in apple are in the ratio of 1.2 : 1.7; with more of calcium and equal quantity of phosphorus, Vitamin B-1, nicotinic-acid and riboflavin. The speciality about Amla is that, inspite of heating, not much of its vitamin-content is lost. It is advised as a measure against sexual-weakness.

Its murraba (i.e. jam) is considered most useful for giving strength to heart, brain and eyes; thus working as a wonderful natural tonic. It is considered as dry and cold. It increases the appetite.

### Mango, Papita, Sweet Pumpkin, Orange.

They contain a good quantity of carotene, desirable for vitamin-A for the body. The vitamin A value in the ripe papaya is more than five times in the orange. The vitamin A value in the orange is more than five times the Vitamin-C in the orange itself. The vitamin C contents in ripe papaya are more than in tomato or mango, and less than in orange. Ripe mango is of course richer in carbohydrates in which orange may be treated as its almost-equal. The vitamin C contents in the mango to the ripe tomato are in the ratio of 3 : 4. Mango contains as much of calcium and phosphorus as found in the apple, Iron is of course more in apple.

Mangoes followed by milk are a wonderful tonic-specially for intestines; if some water is added in the milk (i.e. kachi lassi), the extra heat of the mangoes is removed.

### Apple

Apple is considered to be the most useful of all the fruits and good for the sterilisation of the lower bowel;

best eaten in the morning Apples taken exclusively and regularly are a great measure against alcoholic habits Apple has almost no Vitamin-A value, though it contains Vitamin C and also B-Vitamins It contains more of iron than calcium and phosphorus.

#### Guava (amrood)

It is very rich in Vitamin C—more than three times in the beetroot, more than four times in the famous lime juice, orange, or pine-apple, though less than even half of that in the amla. Its seeds are rich in the nutritive aspect; though difficult to digest, therefore some of them should not be taken The seeds are also laxative. The iron contents of the guava fruit to those in the apple are in the ratio of 1 : 1.7 Calcium and phosphorus, both are found in small quantities; calcium being equal, whereas phosphorus is said to be double than in apple Taken after the meals, it may be constipative; so it should be taken before the meals

#### Banana

It contains lot of starch and sugar, and a little of vitamins.

#### Tomato

It is vegetable as well as fruit. It contains lot of alkali-minerals (potassium, sodium, calcium and iron) and vitamins A, B and C It is important specially as a measure against scurvy.

#### Cocoanut Nira, Sugarcane Juice

Both are refreshing beverages Cocoanut-Nira contains calcium, phosphorus and iron The sugar cane is said to contain none of these The use of cocoanut-nira by a pregnant mother may give a fairer complexion to the child. The sugarcane juice contains more of protein, fat and carbohydrate.

#### Potatoes

These when and where in abundance may be taken as substitute for a part of our diet of milled-cereals (specially for rice eaters) as it gives us more of B-vitamins; and also vitamin C which is less in the cereals Moreover calcium and phosphorus



are more readily available in them than in the cereals. Eat to some of you they may produce wind, as a precaution against which you may add ginger (adarak) etc. to it. Sweet potato contains more of calcium and phosphorus and also fat, carbohydrates and riboflavin than potato, and less of protein, thiamine and nicotinic-acid.

### Carrot (gajar)

This is famous and very important for its contents of carotene in order to obtain Vitamin-A, required specially against certain infection of eye, ear and lung etc. It is a boon for poor who cannot afford expensive cod-liver oil, shark-liver oil or even (whole) milk. Its vitamin value is more than yellow-pumpkin, and less than spinach. At a higher temperature this vitamin starts losing its power, and also when exposed to air, therefore we should use them as fresh as possible and not expose to air while cooking, and neither fry them, rather prefer to take them raw fresh.

### Turnips (shalgam)

They are very useful for the patient of diabetes, and for others too. Turnip leaves are very rich in calcium. Turnips also contain iron, potassium and sodium.

### Radish (mooli)

The leaves of radish or any other such article of food should not be thrown away as these are more valuable in certain important ingredients. The vitamin A value of radish leaves is more than the famous carrot. Whereas radish without leaves has no value at all as regards this vitamin. Calcium content in the leaves is more than twice in the roots, phosphorus is thrice, iron is more than ten times and vitamin C is more than four times. B-vitamins are found in both.

### Cucumber (khira)

It is of much use in India throughout, by poor and rich both. It contains potassium, sodium, calcium, magnesium and iron.

(the acid binding salts), and also phosphorus, silicon, sulphur and chlorine (the acid forming salts)—the percentage of the acid binding and the acid forming being 64.05:35.95, making cucumber of a great medicinal value with the advantage of its being alkaline as a whole. It helps in making a free flow of urine.

### Cabbage (band gobhi)

This vegetable and its family of cauliflower and Brussels sprouts etc. have a great medicinal value, specially when these are uncooked. For building the reserves of Alkali in the system, cabbage is very helpful and thus to fight the acidosis, as well.

Brussels sprouts (a variety of common cabbage) & String beans (or French-beans)

They contain iron, phosphorus and calcium and vitamins A, B & C. Both of these are of more value to a patient of diabetes (who, of course, has to take less of carbohydrates) as these contain the natural insulin required for changing the starch/sugar into body energy.

### Lettuce (a salad item)

It contains less of carbohydrates and thus good for the patient of diabetes. This vegetable contains iron (therefore recommended against anaemia), phosphorus, calcium and vitamins A, B, C & E.

### Spinach (sag)

Among the leafy vegetables, sag is much in use. It has remarkably both the values of food, i.e. protective and nutritive, because of its contents of vitamins A, B, C & E, iron, calcium and protein etc. Thus sag, which also contains phosphorus and carbohydrates (or the green leafy vegetables), becomes to a great extent a substitute for milk—specially for those who can not afford it. A good quantity of sag is also required, specially for vegetarians, as the pulses taken for protein, do not contain all the essential amino acids of protein and also for the digestion of the pulse's proteins, because of its contents of vitamins A & B.

Please remember to wash it six or seven times, using every time fresh water, the water-soaked leaves of sag get sufficient water for cooking, therefore no extra water is required.

### Fenugreek-leaves (methi)

Methi has no less of vitamin-A value than the famous carrot; rather more than mint, cabbage and yellow-pumpkin and ripe-papaya etc. It contains more of iron than mint or spinach.

### Mint (poodina)

Mint leaves contain iron more than three times than that found in the famous spinach; the phosphorus contents are twice than in the spinach; and also contain calcium and B-vitamins. These have more of vitamin A value than the cabbage; more of vitamin-C value than the famous orange

### Neem-leaves (the Indian margosa tree)

These leaves are rich in carotene (for vitamin A), protein and salts of iron and calcium, than the leaves of amaranth, coriander and spinach etc. One may eat these in the form of chatni (paste), or murraba (jam) by adding gur in good quantity.

### Lemon (nimboo)

It is rich in potassium (the alkaline mineral) and vitamin C. It is also a very good disinfectant. Therefore, its juice should be frequently used (specially in a tropical country, like India)

### Onion (pyaz), Garlic (thoom or lahsun or lasan)

Both of these have got medicinal value but the persons who have excess of uric-acid should avoid these. Those who take these (or even Hing i.e. Asafoetida, for digestion) should do so at night, so as not to give out offensive breath and disturb others. When taken raw frequently, or in too much quantity even otherwise, these may stimulate the sex-impulses.

### Salad (or raw vegetables)

A few raw and fresh green leaves contain lot of vitamins etc., and are thus essential for health. The other vegetables like carrot, radish, tomato, cucumber, young turnips etc., should also form a part of the 'salad' and taken every day, when in season. The edible vegetables (when raw), or say 'salad', should not be cooked as a rule, as cooking destroys certain essential ingredients i.e. vitamins etc., and it also wastes time and money. The 'salad', specially the green leafy, with carrots and tomatoes, should be advised with a great emphasis by the physician, particularly to those suffering from constipation and not the crude inorganic minerals the frequent use of which rather leads to chronic constipation and various other disturbances in the system :

"Nature never intended coarse inorganic minerals to serve as foods and medicines for human bodies "

—Lindlahr.

"Excessive dosing with purgatives only makes for chronicity in constipation, the dosing with salts tending to harden the arteries AND PRODUCE RHEUMATISM, although it is advocated FOR rheumatism by medical men "

—V Stanley Davidson.

"The use of bi-carbonate of soda and bismuth preparations may relieve pains, but they are poisonous and are not administered by Naturopaths. I find they produce rheumatism. In fact, most crude minerals such as salts of various kinds, do the same or produce in time high blood pressure "

—V. Stanley Davidson.

Note Isabgol— when taken more than 1 tola (1/80th of seer or 1/40th of pound) may prove anti constipative, less than 1 tola it may rather cause constipation

### Pickles (achar)

Its occasional use, in a little quantity, may prove useful for digestion, but when used frequently, it can lead to cold and cough etc.

## Betel-leaves (pan)

They are very rich source of vitamin A richer than the famous carrot; twice than ripe mango and four times than ripe-papaya. But the way generally it is taken in India, with katha (katechu) which makes the tongue less sensitive, and which is not desirable for good health, choona (lime) and supari (betel nut) both (the latter) of which can cause blisters, ulceration and even cancer<sup>1</sup> in the mouth, and not to talk of when

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- 1 • A group of cancer investigators from Ceylon, Denmark, India, South Africa and the Soviet Union, meeting here under the auspices of WHO has expressed the view that in India and other South East Asian countries the disease occurs more often in the mouth than in any other part of the body

One of the major causes of cancer of the mouth according to the experts, is the habit of chewing a mixture of tobacco and lime

The investigators pointed out that with regard to mouth cancer tobacco appeared to be the most important ingredient in the chewing mixture. They agreed that the kind of tobacco used was significant and that the chewing of 'pan' plus tobacco was clearly more dangerous than chewing 'pan' only

It was learned at the meeting that oral cancer was also common in Central Asia (USSR) where people use 'nass', a mixture of tobacco, ashes, lime and cottonseed oil. USSR medical workers have found a significant correlation between cancer of the mouth and cancer of the lung in districts where, in addition to using 'nass', cigarettes are smoked. Much smoking and a little chewing went with a high incidence of lung cancer, much chewing and a little smoking with a high incidence of mouth cancer."

—The Times of India, New Delhi, dated 17-10-63,

they add tobacco to it, it is very dirty and unhygienic. Many persons are slave to it, in as much as they would be rushing every ten seconds or so out to spit or go on spitting again and again if and when they have got the special pot for the same with them, and even, many times speaking through the lot of 'saliva' gathered in the mouth, almost full and thus making their words less understandable. Such people make the walls and floors of schools or courts and even the streets very dirty by spitting the 'pan' all round. Its too much use spoils the gums and teeth and also weakens the stomach and eyes too.

A little of supari is good for controlling the physical passion and strengthening the teeth, but too much of it may even make one impotent.

The leaf of the pan may lead to the irritation of the sex impulses.

Therefore one should not take more than one par a day and that also not every day. Further the mouth should be immediately cleaned after eating the same.

#### Almond (badam)

They are richer in protein, fat, carbohydrate, calcium, phosphorus, iron and B Vitamins than milk. When compared to the ground nut, it is poorer in vitamins B and A, and also protein and carbohydrate but richer in calcium, phosphorus and iron. To the exclusion of its inner peel after having soaked it in water for a few hours, it is neither hot nor cold. It is given to the children who stammer or persons suffering from nervousness etc. The bitter almond should not be taken.

Its oil (i.e. badam rogan) is used against chronic-constipation.

#### Date (khajoor)

It is a wonderful substitute for the cane sugar for acquiring body energy. It is good against constipation. These must be washed before eating.

### Ground-nut (mungphali)

The ground-nut-flour is said to contain more than 50% of protein. It is 13% more than mutton and is richer than any other vegetable-substance. It also contains fat, vitamins (specially the B family), mineral salts and some starch (carbohydrate). It is thus most valuable article of food and may be taken as mixed with whole-wheat-flour, say in the ratio of 1:3.

### Soya bean

It is an important article of food from the medical standpoint as it is alkaline and acts to neutralize the acidity of blood and thus is protective agent against the uric-acid-diseases.

It has been found richer in protein, fat (with the fat-soluble vitamins) than all other beans, in as much as, according to Sir Robert MacCarrison, its milk should be given to the "Infants and young children who cannot obtain a sufficiency of mother's or cow's or other milk", and according to Sgt. Kale, another food expert, its flour can be added as much as 20%, so as to improve the cereal food and thus "enhance the nutritive quality of Indian rotis (or chapattis, pieces of unfermented bread). Less ghee or oil will be required, as there is 20 per cent of fat in soya flour. Our ordinary roti will also improve in digestibility.", and also according to the Scientific Food and Nutrition Division of United States, the "addition of soya-bean flour gives a more nutritious article of food with a rich nut-like flavour." Soya bean originally belongs to the soil of China and now it has been cultivated and used extensively for many years, in USA, U S S R, France and England.

You may soak the beans about 12 hours earlier, then slowly boil and later bake.

However because of its high contents of protein, it should not be taken too often, after the age of about 35.

### Pulses

All the pulses contain about 20% or more of protein. The most of protein of Mung (green-gram) and Arhar (red-gram)

or pigeon-pea) is soluble in cold water, thus easy to digest ; whereas most of the protein in Urad (black-gram) is not soluble and thus difficult to digest. You may experience the gasses in the intestines produced after eating Urad.

### Bread and Roti or Chapatti (Indian pieces of unfermented-bread)

The alcoholic fermentation by yeast in preparation of the spongy-bread destroys the vitamin-contents (though most of these are already lost in removing the bran, for obtaining the white bread ; therefore brown-bread should be preferred to the white bread) with the result that it becomes less nutritive, difficult to digest and causes constipation ; so are biscuits. Chapattis or rotis made out of whole-grain-flour (not highly milled) are much better. One should not prefer parathas i.e. fried chapattis. Puris i.e. the thin oiled-chapattis fried in lot of oil or ghee, should be avoided. Because frying makes them difficult to digest. They become acidic in reaction leading to fermentation as well as flatulence.

### Sugar and Gur (Jaggery)

Sugar as sugar i.e. the refined sugar or extracted sugar is not only not required but it is harmful for our system specially when the white cereals i.e. without the bran, form a part of our daily diet

"there has been a corresponding increase in the consumption of white cereals and of sugar. Such a diet, with its shortage of vitamin B, is known to be responsible for the preliminary troubles which may culminate in cancer or diabetes. Yet we put up sugar factories in this country, assisted by the Government ! We ought to eat the whole sugar cane or the whole beet, or sweet fruit, but not the extracted sugar..... ..Sugar forms no part of the diet of the Indian hill tribe of the State of Hunza whom Dr McCarrison describes as living on natural foods and having the perfection of health and physique."

—Dr. Plimner, Professor in the University of London.



We should instead take to gur which contains B-vitamins, iron, phosphorus, calcium, potassium, protein and fat, whereas refined sugar does not contain any of these. Gur in its nutritive value is found to be more than 30% superior to refined sugar. It is also superior to sweets as available in the market. But gur must be washed so as to remove the dust, before taking.

It may be stated that the shopkeepers who have to touch the white sugar again and again become liable to get the disease of eczema on the hands. However the brown sugar is less refined than white sugar and thus more digestible and preferable.

According to the experiments by Osborne it has been concluded that the 'protective agent' against the dental decay, is lost in the refining-process.

It may also be stated that gur from date-palm compares well with the gur from the sugar-cane.

After taking gur or sweets however the mouth must be cleaned.

### Milk

Ordinarily a child should take at least 8 oz or  $\frac{1}{4}$ th of a seer of milk a day. If you are so poor that you can't afford it, do go in for the skimmed milk which still contains lot of nutritive and protective ingredients except the fat and the fat-soluble vitamin A, etc.

As rice contains less of calcium, therefore the rice-eaters need it more, along with green vegetables than the whole-wheat eaters. Children and expectant mothers or nursing mothers need it most. Rice, when parboiled, even after milling, is more valuable than the milled raw-rice.

There are people who are fond of taking milk after dinner, leading to over-eating, because of no corresponding reduction in the quantity of the dinner-food. It may however be taken with meals but not immediately after it. It should be taken slowly, neither too hot nor too cold for easy digestion. There is no necessity of adding sugar to the milk as it is already sweet.

It is true that the boiled-milk produces acidic reaction by acting on the alkali reserves of the tissues and so does CURD

because of protein, and also CHEESE, but by boiling we render the milk (which should be boiled on a slow fire, so that the thin layer of cream, formed immediately, protects the loss of vitamins) safe for consumption and the boiled milk, the curd and cheese are so useful otherwise, that what required is not to make such articles of diet alkaline, but we should include more of the alkali forming articles in our regular diet. Moreover a certain quantity of acid forming food is also necessary, the required ratio of acid-forming<sup>1</sup> to the alkali forming<sup>1</sup> being 1 : 4 as found in the natural healthy condition of the blood

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1 The classification of certain foods accordingly is given as under -

#### ALKALINE

(Almost all the fruits and the green leafy vegetables)

Apple  
Apricot  
Banana (fully ripe i.e. chitri wala)  
Beet  
Cabbage  
Carrot  
Cauliflower  
Cherries  
Cucumber  
Currant  
Date  
Fig  
Grape  
Lemon  
Melon  
Milk (not boiled, but not safe otherwise)

#### ACIDIC

(Meat or flesh of every type)  
Aerated water with flavour  
Alcohol  
Animal fat  
Bread  
Cereal (rice and wheat etc.)  
Cheese  
Chicken  
Chocolate  
Cocoa  
Coffee  
Curd  
Egg  
Fish  
Fried foods  
Milk (boiled, but safe)  
Nuts  
Pulses  
Sugar (refined)

In summer, milk mixed with water helps free passage of urine. Hot milk with isabgoal (or isafgul-chhilka or bhoosi) is a measure against constipation.

It is not healthy for the stomach and the blood to take milk with some thing saltish or sour. Do not take cucumber (khira) with milk; flesh food should

|                   |                              |
|-------------------|------------------------------|
| Orange            | Sweets (even the fruits      |
| Pea (fresh green) | sweetened with syrup)        |
|                   | Tea                          |
| Peach             | Vanaspatti-ghee (i.e. hydro- |
| Potato            | genated oils).               |
| Pumpkin           |                              |
| Radish            |                              |
| Salad             |                              |
| Soya-bean         |                              |
| Spinach           |                              |
| Tomato            |                              |
| Turnip            |                              |

It may also be noted that generally fruits should neither be combined with bread nor vegetables. Fruits should be preferred alone.

A general treatment of vegetables and fruits :

#### Vegetables

Vegetables are rich in vitamins and mineral-salts and thus necessary for health. They (specially the green leafy) also help the digestion of carbohydrates or cereals, pulses or protein and fats, and in removing constipation and cleansing and strengthening the intestines; they supply the necessary ROUGH-AGE for evacuation; in some of them, which may produce wind e. g. cauliflower, we may add a little jira (cumin) or adarak (ginger). As a rule the vegetables should be taken fresh. Please note that too much of ghee in the process of cooking the vegetables is decidedly bad for health, particularly to those who take less of physical labour.

particularly be avoided. Too cold or repeatedly boiled milk is not easy to digest. Those who can not digest even the ordinary hot milk, they should start with a little quantity and increase gradually. Some of them may find it digestible by putting 4 to 6 balls of black pepper in the milk before boiling.

### Curd

To some extent it is already a digested-milk. It is unique article of food for strengthening the intestines. Those whose digestion has become very weak, should take often the churned curd to the exclusion of the butter, adding about  $1\frac{1}{3}$  of water in it. Sufficient quantity of water would make lassi. Sweet lassi is heavy. Instead we may add a little of salt (not necessarily) and black pepper in curd or lassi, these should not be taken while suffering from cold, fever or pain in the joints etc.

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### Fruits

Fresh fruits contain lot of vitamins and are useful for health. Generally these are digested easily and help remove constipation. It is not necessary to eat every kind of fruit. The poor man should just take to the season's ripe (not over-ripe) and cheap fruits, and the same holds true for the vegetables.

### Dry fruits

They contain sufficient quantity of fat and protein. They also contain minerals and vitamins. They should be masticated fully. If you have to take them after meals, you must reduce the quantity of the meals otherwise they will be heavy.

Note -(1) Alcohol, drinking smoking flesh food i.e. meat, fish or eggs, and the use of aspirin and white sugar ordinarily produce the undesirable acid effect, even too much of starchy food of cereals, frequent use of fried food, and too much of protein even of pulses would create the over acidic condition in the system. Agitation and anger also bring the acidic reaction in the body. Hence avoid alcohol meat and smoking etc. The diet should be supplemented with more of green vegetables,

### Butter

It is neutral. Butter or ghee should be just put on the bread or in the food before taking. Instead of frying the food or bread in either. Butter is, however, easier to digest than ghee.

### Tea, Coffee and Cocoa

All these three are acidic. The practice of taking them immediately after the major-meals (lunch or dinner) is bad. Caffein in coffee and tea, and theobromine in cocoa, are responsible for the stimulating-effect which is reduced mild, and rather they become nutritive, when sufficient milk and a little of sugar (preferably brown, or gur) is added, if not taken frequently.

### Cooking, Number-of-meals and Fasting

As already said we should avoid the frying process as it destroys lot of the protective ingredients i.e. vitamins and organic-mineral salts, present in the food articles. We should use less of cooked vegetables and take more of un-cooked fresh raw and green vegetables, and fresh and raw fruits, after washing them properly, the green leafy vegetables should be washed a number of times in plenty water. A little quantity of green chillies can be useful. But the red-chillies have often proved very harmful. The red chillies are dry hot and their frequent use injures the inner system and may also lead to piles etc. Much of the disease is caused due to over-cooking, wrong

cooked (less frying) and uncooked both, drinking six to eight tumblers of simple water daily at least

Note —(ii) Deep breathing, exercise and the yogic kriyas help in reducing the over-acidic condition, and also maintaining the natural proportion.

Note —(iii) The greatest single help comes from the mental equilibrium for which you have to take to the spiritual sadhana, regularly.

cooking and too much of spices. Some people add sweet-soda (alkali) to reduce the cooking time, but in so doing they reduce the vitamin contents as well. While cooking the vegetables minimum water should be used and the cooking pot covered.

One should try to have not more than two full-meals. Those who have three full meals every day, would find it healthier, if they fast and forego two dinners in a week, and do not over-stuff in the following break-fast. Otherwise there will be a lot of strain on the organs of digestion and elimination etc, the effect of which may not be felt in the early youth. Overeating and the tastes are the greatest causes of disease, specially in the cities.

For the digestion of starchy food we require lot of alkali (saliva), therefore we should masticate them to the greatest extent.

Liquids should not be taken while food is there in the mouth, as some food would get down, without being fully masticated.

### Water

It is essential for the body, carries nutrition (i.e. we derive directly the prana from it) and is also required for the elimination of the waste through skin and bowels etc. A good quantity of it is taken indirectly through eatables, milk and other beverages. Like food it is required more by those who work more, run or exercise. It has been seen that ordinarily people take less of pure i.e. simple water, leading to some digestive troubles, headache or nervousness etc. An adult must take about 6 to 8 tumblers of simple water every day.

To flush your system in the morning, instead of bed-tea, you should take plenty of water, as the first thing. However, water, at all other times, should be taken in small quantities and that too slowly i.e. in sips, so as to take more of 'saliva' with it into the system for a greater digestion etc.

Some of those who suffer from chronic headache or cold, may find very useful the intake of water through nostrils as the first thing in the morning soon after getting up from the bed.

This may also help in the improvement of their eye-sight.

A cool water bath is good for the exercise of the skin and protects against exposures in winter. One must, unless sick and advised otherwise, bathe daily to remove the poisonous deposits on the skin because of perspiration (which may remain un-noticed in winter). It is also invigorating.

### Soil

Healthy soil is the pre-requisite for healthy products of food; and for the healthy soil, one of the essentials is the fertilisers. The most natural and the best manures or fertilisers are the wastes (i.e. the natural organic manure) of animals and human beings. Just as in the food what we require is the natural vitamins etc., similarly in the soil we require the natural fertilisers and not the artificials which have unfortunately become very popular today.

The developing country like India should not immitate the errors of the advanced i.e. materially rich countries. No doubt the growth is increased by the use of artificials to begin with, but the ratio of the requirement of the artificials also increased, leading ere long to what is called the soil bankruptcy which has already resulted in the western countries :

"soil bankruptcy.....has happened in some of the former virgin lands of the United States and Canada and is beginning to happen in Soviet Russia too. These former virgin lands produced huge crops at first, but less and less as time went on, as the natural fertility decreased.....So the use of artificials was stepped up more and more, and the final outcome was that soil fertility disappeared entirely, and what are known now "dust bowls" arose..... In England there is now an organisation called The Soil Association, which is trying to interest more and more agriculturists in organic farming, and they have an experimental farm at Haughley in Suffolk, where demonstrations of the value of organic farming are given to all those interested."

—Harry Benjamin.

Before ending the topic on food, it may be said that India (like Indonesia) suffers most in this respect. In the diet of millions of India there is lot of deficiency in the nutritive and protective ingredients. It is mainly due to poverty in the means and the production of various kinds of foods. The first thing can be overcome to a great extent if the food production is increased with greatest emphasis by direct participation of the State, say, through Municipalities and Provincial and Central Agricultural Departments. The Municipal bodies should have their own farms and dairies (besides gardens for flowers etc.) on a smaller scale and obviously the agricultural departments on a larger scale producing all the types of food essentially<sup>1</sup> required (for the proper health and growth of the people) i.e. cereals (specially wheat, maize and rice), vegetables (roots and specially leafy) fruits, nuts, milk, ghee and vegetable oils etc. thus also solving the huge problem of unemployment to an extent.

It is true that greater attention should be paid to the pre-school children, but we find that majority of every age group here in India shows the signs of deep and long mal-nutrition. Anyhow the attention should be paid urgently more towards the food production than to the production of other goods of, say, the inorganic industries because with impaired health we cannot make use of the industrial goods<sup>2</sup> and derive any

1 In the schools colleges, offices and through newspapers magazines cinema, radio and television etc. the knowledge about the essentials in diet with greater emphasis upon the use of not highly milled-cereals with bran, leafy vegetables (cheap) fruits and nuts and milk etc., should be imparted. Rather every school and college should have some arrangement with the above proposed farms and dairies where each student must spend  $\frac{1}{2}$  the day in a week at least; implying the work in the farms and dairies by different groups of students every day.

2. After the food, the next production into which a



real benefit out of them. A good number of big business men should make a change-over towards farming and dairying, appreciating the importance of the nation's health but for which their own future is at stake. A physically-degenerate nation cannot give safety to any of its own citizens even (not to talk of those of a neighbouring country under attack), be he rich or well-known with whatsoever position in the society.

Therefore top priority<sup>1</sup> should be given to the wealth of health, otherwise millions will remain maim and feeble; specially in the central, eastern and southern India where the number of disease-stricken people, basically due to malnutrition for a long time, is far more than that in the northern or western—anaemia, rickets, skin diseases, paralysis and pellagra being a few diseases among many others.

It will not be out of place to treat drinking, smoking and even gambling and betting overhere:

The author has visited liquor-booths, gambling dens and race-course etc., and observed how the people behave or react over-there. Most of them go there to indulge only. The author knows personally a number of chaps having mania for betting, gambling or drinking before he met them and also a few who were in the stage of developing these ruinous habits by association. Of course we all have association with persons, good and bad both, but when an association is going to lead us into any of such manias, it is high time that we do something about it. We must not be careless. Not to talk of carelessness, there are persons who advance the argument that they

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similar intensive and extensive participation should be done by the State, is the consumer's goods of daily requirements, whereafter alone the attention be paid to the heavy-industries, in the peace times. It is only then that the people can give a whole-hearted and effective attention or co-operation for production or progress in other spheres of the society.

Here every family may be advised—if a small land can be spared, even in their residential quarters, they should grow certain vegetables and fruits, for their own good; thus lowering the prices in the market and helping the poor, too.

have to indulge because they have to oblige their companions (friend, brother or husband) For the sake of argument let us admit that they started like that, but how many of them did not become a slave to these ere long in as much as they became disregarding of any sense of responsibility towards their parents, wife, children or brothers, obviously disturbing their economic stability, nerves and the mental-equilibrium too, rather becoming a burden upon them and the society both. There are some who advance the argument that they are not selfish in the normal life and thus for them there is nothing wrong as regards gambling or drinking etc. There may be a rare case which may look like that for a long period, but its very nature is such that it hardly takes much time ordinarily before this habit starts affecting the nerves and the mind of the persons adversely. If you do not yourself indulge and just watch these persons' movements of the limbs, expressions of the face with the changing colours, the shouts, the movements of the eyes and the speed of their breath etc., you will come to know the truth of what has been said above. In other words the mind decidedly becomes weaker and we all must recognise that the weak-mind is the cause of selfishness here. In a study of habitual drinkers, by Dr. Anderson, it was seen that 37 were feeble-minded, 32 of innate psychopathic constitution, 7 insane and 7 epileptic.

A few months ago in New Delhi, some friends late at night with a few bottles of whisky went towards some open-side like India Gate and started drinking. When they were just reaching the state of drunkenness, one of them cut a joke upon another who did not tolerate. This led to abuses and blows. In the end one was stabbed by the other. The other companions did become conscious of the grave-situation but had lost all the strength of the integration of the mind and gathering of the nerves and thus failed to intervene effectively so as to avoid the criminality. On the next day all of them i. e. the alive, were shocked how did it happen? A similar incident occurred in Jullundur about a year back, where the drinking was to the accompaniment of gambling.

It has been seen that the horse betters, staying at scores or hundreds of miles from the race-course, say, of Bombay,

would not bother to pay off their monthly bills and other dues, and instead leave on Saturday for Bombay, indulge in the game on the Sunday and catch the next train back ; not to talk of helping the needy, be they their parents, brothers, sisters or lends.

Needless to say that often you can find drunkards in the streets or clubs running after women of ill-fame and even others ; thus corrupting and disturbing the society around.

The author once accompanied a friend and went to a big Hotel in New Delhi on one 31st night i.e. new-year-eve. There was another very much known person sitting with his brothers and their respective wives. In spite of the fact that drinking like that is prohibited in the capital, in that big hall most of them were drinking, barring a good number of Indian ladies. Now these brothers would look upon some beautiful European lady, pass a remark about her attraction, right before their own wives, and then dash to get a chance to dance with her and get her touch. Such was the degradation into which they fell ; they could have never done so had they been sober. Their wives' faces were down and they would not cast an eye towards what was happening.....

Very often it does happen that due to the intoxication, the drinker cannot discriminate between sister and wife or friend and father and behaves in the most indecent or destructive manner. Drinking not only leads to the various physical diseases but also increases the sexual indulgences in many, leading to venereal diseases etc.

Such habits obviously bring lot of agitation in the mind and make a man intemperate ; and it is an admitted fact that this intemperance or say lack of restraint has been the cause of many a divorce in the west. Between 1887 and 1906 there were about two lakh divorces, because of 'intemperance', in U.S.A. alone.

The whole of Mahabharata is, in a way, nothing but a satire on the gambling in as much as a man of the greatest like Dharmaputra Yudishthira put at stake not only the  
 " but also his beloved wife and great brothers

too and lost all of them. The author knows, personally a case where certain brothers were so much allured by the game of gambling that they did not care to keep an appointment made regarding the engagement of their sister whose marriage was much delayed already.

Hence, again, drinking, gambling or betting obviously lead to agitation and laziness etc. and the individual starts taking to the various negative tendencies. Psychically he becomes less and less fit to exercise control over these.

And yet the tragedy is that even some of the ministers in India, the so called followers of Gandhi<sup>1</sup>, seem to have forgotten all he said and did about these things. These persons and those who are slave to drinking and also those who feel like appeasing them for one reason or the other, or have some hidden motive, have been found speaking against prohibition of the same, advancing two main objections—firstly, that the State loses a lot of revenue, and secondly that this leads to illicit distillation and that too of most inferior and injurious type, inspite of it and thus harm the addicts specially. A third objection has also been advanced by some—that the people should be allowed to leave this habit by their own will developed through education against the same, as it is not the law which really helps.

The first objection is answered as under :

1. "Any one who has anything to do with labour knows to what state the labourers are reduced when they are under the satanic influence of drink. Nor are the other classes better off. I have known the captain of a ship forgetting himself in his drunken state. The ship had to be entrusted to the care of the chief officer. Barristers having drunk have been known to be rolling in gutters. Only these better-placed men are protected by the police all over the world whereas the poor drunkard is punished for his poverty... I hold drinking spirituous liquors in India to be more criminal than the petty thefts which I see

The State collects taxes or revenue for the welfare of the people and if these very taxes are collected at the cost of the people's health, physical and mental both and their economic stability and morality, by encouraging indirectly or directly the people to drink and gamble or bet, then it is not a welfare State; rather it is run by those who have some vested interests behaving like the hedging of a garden eating away its fruits for the protection of which the hedging was planted

Some persons have advanced a compromise that prohibition should be postponed for a number of years until the State becomes self-sufficient otherwise, and by that time the State would have spent a lot for providing certain amenities of life to the people to a satisfactory extent i.e. some solid replacements or conditions better than those of mere drinking and gambling etc. Well, in the words of Gandhi, "It will be very like a man refusing to vacate a plague infected house until another is ready for him" Moreover its greater part i.e. of the revenue (as also observed by Rev W L Ferguson of Madras some years back) "comes from the earnings of the labouring classes,—the very people who need it most for promoting the welfare of themselves, their families and their communities"

The second objection is answered as under

In that case why not other evils in the society like adulteration, private-prostitution, thieving, cheating, and mur

starving men and women committing and for which they are prosecuted and punished I do not hesitate forcibly to prevent my children from rushing into fire or deep waters Rushing to red water is far more dangerous than rushing to a raging furnace or flooded stream The latter destroys only the body, the former destroys both body and soul .... No soft and easy-going policy will cope with the tremendous evil. Nothing short of total prohibition can save the people from the curse "

—Gandhi

ders be allowed as these have always been in vogue in varying degrees inspite of the law and punishment against the same ?

As regards the addict (in liquors or drugs), we have to reform him gradually not only for himself, but for the good of others too as he is bound to affect the family and the society around adversely we should first restrict the place and the quantity of the drink, which must be reduced a little every time with the increase in the intervals replace a part of it by something better e.g. fruit juice convince him of our love for him and then give a scientific treatment i.e. explanation of the subject. We should give more emphasis upon his occupation in the other good habits for which he can be evolved easily or with a 'lesser difficulty'. By and by we should make these other occupations more interesting and amusing and multiply these but never be fed up with the process of reformation. The same will apply to the gamblers and betters until the State prohibits absolutely the gambling and the betting. In which case the question of gradual reduction (which may however be ordinarily required in case of liquor-drinking or opium eating etc.) will not arise.

But please remember may be some of these persons are even better in certain ways than those who do not drink or gamble but never stop sucking the blood of the people. At the same time do not judge the people of those countries where drinking is too common though a drinker who becomes drunk too often will not be liked even there, yet they could also benefit by shunning such practices.

The third objection may be answered as under

It is true that the real help comes through education and rather through spiritual sadhana by practice of which man obtains enough strength to control over his senses and the negative tendencies of his mind etc. The restraint over such acts or say the morality in the society to whatever extent seen is generally maintained by the whip of the police, as the brutal condition of the man understands the kick alone and it is only there-after, that the real education or sadhana can be imparted to the people. In other words the 'fear' or say

the 'force' is necessary, to an extent, to the brute in us, though itself caused by the ignorance of our Real Divine Nature

It may be pointed out that the liquor is not a necessity even for the protection against cold, as majority of us think .

"In cases where there is serious need of protection against cold, alcohol is not only useless but dangerous"  
—G E G Carlin

It has also been observed that even the moderate quantity of liquor or alcohol becomes harmful

"I have no hesitation in making the deliberate statement from my own professional experience that more persons have their lives cut short prematurely by latent chronic alcoholic poisoning produced by regular alcohol taking in so called 'moderation' long persisted in than by unmistakable drunkenness. As I publicly stated, nearly half a century ago my observation is that apart from the moral and religious aspect of indulgence, the man or woman who gets drunk for a couple of days once a month and is during the remainder of the period an abstainer lives longer on the whole than one who never gets drunk, but who drinks (moderately, respectably, circumspectly if you will), day in and day out, a steady allowance of a few ounces of an average alcoholic intoxicant"

—Dr Norman Kerr.

Similarly smoking is an unclean and unhealthy habit. It corrupts the atmosphere around and causes inconvenience to the non smokers around besides its being harmful for the body and mind both. It is acidic for the body and rajasic-leading to-tamasic for the mind. Cigarette smoking has been found to be very harmful for the body, as the scientists see today .

"another warning against smoking has been given by the ten man special advisory committee on smoking and health appointed by the United States Surgeon General. These specialists spent 14 months studying

7, 100 research reports (including the study undertaken in Britain in 1956, the report of the Royal College of Physicians and five other major studies) and the case histories of 1,123,000 Americans and have concluded in their report just released that "cigarette smoking contributes substantially to mortality from certain specific diseases and to the overall death rate." Appropriate remedial action, as yet not delineated by the Surgeon General, has been recommended and it is a good sign that the public health service is set on moving promptly to determine what measures should be taken. The emphasis in this and most of the other reports has been on the alarming increase in the incidence of lung cancer among heavy smokers. But it is necessary to remember that although the risk of lung cancer among smokers is ten times as much as among non smokers a link has also been established between the use of tobacco and the incidence of cardio-vascular and hypertensive diseases, bronchitis and cancer of the oesophagus and the urinary bladder. The smoker can not apparently get away lightly ....It will at least be a good thing to disillusion all those who still argue that a credible causal connection has not yet been proved. In addition to propaganda there have to be official and popular moves to counter all opposition from vested interests (In the U.S. three million workers are engaged in the tobacco industry). Finally the struggle and the decision are essentially personal. But it can hardly be claimed by any one that he has not been warned."

—The Times of India Bombay, dated 14-1-64

The Times of India Bombay (dated 14 1 64) also reports :

NEW YORK, January 12 To smoke or not to smoke, that was the number one talking point across the U.S. today, following the publication of Government sponsored report saying flatly that cigarettes are a health hazard and a cause of lung cancer and that "appropriate remedial action" should be taken ...the



president of the American Cancer Society, Dr Wendell Scott, urging a followup programme, said "We feel that national and local public health authorities, voluntary health agencies and schools should take vigorous action to protect our young people from developing the dangerous habit of smoking."

### The Times of India further reports

A new book, "Smoking and Your health", published by the Medical Publishing House, Czechoslovakia, says that the lung cancer mortality rate in that country is higher than that of tuberculosis and road accidents combined

"Lung cancer has always occurred where smoking has increased," wrote the authors "Our country is a 'great power' when it comes to smoking. The annual consumption of cigarettes in the last decade has risen from 10,000 million to 20,000 million"

### According to Indian Express Bombay, dated 14-1-64

London, Jan 13 Britain's Tobacco Research Council held a special meeting here yesterday to study the report on smoking and health made yesterday by a committee of the United States scientists. ....A spokesman for the British Medical Association said the report meant that the cigarette smoker was faced fairly and squarely by these choices "either he must stop smoking or cut it down drastically, or face the risks of cancer and other diseases which are outlined in the report"

### Gandhi commented upon smoking as under :-

"Smoking . . is an expensive vice. It fouls the breath, discolours the teeth and sometimes even causes cancer. It is an unclean habit"

### Davidson says -

" . . a smoker from a pipe or cigarette. Whilst inhaling tobacco smoke he is absorbing poison in

small quantities. The body is being taught to rely on stimulants ... Acute Gastritis is an acute inflammation of the stomach, being quite a common condition. There are several causes, amongst which are the following: Improper combinations of food, an over-worked body, alcoholic liquors, excessive smoking, too many mixtures of foods, drug poisoning, etc."

Besides, drinking and smoking affect adversely the lungs and produce the catarrhal condition

We also know that many a fire takes place because of some burning bits of the cigarettes thrown carelessly

Then there are those who have become slave to these habits so much that they would not part with money even for the essential amenities, and rather beg, borrow or steal for such gratifications. It becomes like that because these unhealthy stimulants, which give temporarily relief or so called joy, in turn create more of depression and disgust leading to a greater weakness in the character and thus selfishness

Nevertheless we should not hate these people, rather give a greater amount of love and association to the exclusion of any sort of appeasement or submission. On the other hand secretly be thankful to them that they have provided a chance for you to express the positive tendencies of understanding, sympathy, love and sacrifice. Thus do not be afraid of the opinion of the people who spat on the face of Christ and stoned Nanak. You have not come in this world to get a few flowers of fame. You are here to evolve yourself spiritually and the best method is when you help others in the same, no matter wherever you have to go. Just be true to yourself and act on. Moreover what matters is your attitude and state of the mind, and not the surroundings, and you may carry on the association with no personal motive so long these surroundings do not unnecessarily hurt you physically or mentally (i.e. affect adversely your mind's attitude and state). And beware, the moment your mind is contemplating upon the idea to 'indulge or not to indulge' you have already landed into the mental arena of the gambling etc. Now the question is whether you want to slip further into it, or get out of it.

Now get out of it and help yourself before you can help another.

You are however not to manifest any aversion for the places which these people visit for the above gratifications

These people need to be helped against themselves. And it has been seen that often emotionally disturbed people and with some sort of suppression have been victims of these negative thrills. Therefore mere lecturing would not help these people. Of course there are some of them who are in the 'game' because they do not know the intensity of the harm these things (i.e. drinking, smoking and gambling etc.) could bring, so, for them a rational appeal may be helpful, however it can be of a secondary help to all; but the background of prohibition (specially against drinking, gambling and prostitution) by law is a preliminary step on the mass scale, so as to make it possible, to a very great extent, for the reformers or well wishers to give the required association etc.

Again remember that no amount of condemnation would help the matters. It is the association with love, explanation and persuasion which can really transform them in such matters and all of us in any matter. Further these people are essentially as much divine as a saint is or as we are. Therefore let us help each other to manifest more and more of the divinity in us. And yet in reality and ultimately one is to help oneself, and unless and until one oneself tries, no amount of pressure from outside can help one transform oneself into a healthier being, a solid builder of the family, a better citizen or a sage.

There have been yogis who have (occasionally) taken a drink, smoked and even ate meat. But the indulger forgets one thing that he is slave to innumerable things and already suffering due to these, whereas the yogis had perfect control over their state and attitude within, never took to these things out of craving, and there was always some good in that for another. Moreover they were in tune with the cosmic-consciousness, with the result, that they would not grudge even if their own flesh was mortified and taken by another ... for a greater good. This is the acid test for your being fit to immitate such 'acts' of these yogis, if at all required. Hence do not compare

yourself with them in order to have a comfortable religion with convenient ideas of morality or God.

Next we come to cure against the various diseases in the body. The minor indisposition is a different thing, but the real disease only starts when the organic-prana of the body becomes disturbed i.e. either its flow is more or less than the required at a particular spot. Still the disease is not disease for the soul, so long the psychic prana of the soul is not identified with the unhealthier modifications of the organic prana of the physical body; nevertheless the identification with one thing or an other (though it could be and should be made healthier and brought under control), consciously and sub-consciously or unconsciously, is the pre requisite, though in varying degrees, in all of us, for the continuation of this universal play. That is why disorders in the physical-layers of the existence affect the mental state and health, and disturbances like worries, agitations, hankering after desires and anger etc in the mind affect the physical conditions and physical health. But in the case of sages or yogis, in proportion to their state of realization, this identification is more or less under their control. In the case of highly realized persons psychic frame remains free from the morbid modifications, or say, disease-disturbances; and the same could be demonstrated by them and also observed in its light-form by advanced students—as in the case of Swami Ramakrishna observed by Swami Vivekananda, and Guru Arjan Dev observed by Chandu's daughter-in-law (Guru Arjan's unaffected subjective state having been tested by Mian Mir, a great Muslim Pir who laid the foundation stone of the Golden Temple at Amritsar). Ordinarily in majority of the cases the control over the disturbed state of prana (the common cause)<sup>1</sup>, is brought about by external gross medicines whether by Allopathy, Ayurvedic, Unani or Homœopathy etc. Generally the physicians cure the grosser manifestations (symptoms) of disease and not the subtler prana or the

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1 "there is a common cause which upsets the balance of the different organs and symptoms"

—Sir James Mackenzie, F R S.

vital substance In a real disease the mind<sup>1</sup>, the psychic prana and essentially the organic-prana (derived from food etc ) all are involved, therefore our diagnosis and treatment must take into consideration all these aspects The medicine must have a reach upon the vital<sup>2</sup> substance (psychic prana or organic prana) so as to remove the cause of the disease and that too without any unhealthy reaction, mental or physical, the germs not being the real cause :

"We find that germs themselves do not cause disease but they appear in the same way as flies do when garbage is lying about " —V Stanley Davidson.

1. "Hahnemann stated that the mind is the key to the man The symptoms of the mind have been found by all his followers to be the most important symptoms in a remedy and in a sickness Man consists in what he thinks and what he loves and there is nothing else in man "

—James Tyler Kent, A M , M D

- 2 Organon 9 In the healthy condition of man, the spiritual vital force the dynamis that animates the material body rules with unbounded sway and retains all the parts of the organism in admirable harmonious vital operation as regards both sensations and functions so that our indwelling, reason gifted mind can freely employ this living healthy instrument for the higher purpose of our existence

Organon 11 When a person falls ill it is only this spiritual, self acting (automatic) vital force everywhere present in his organism that is primarily deranged by the dynamic influence upon it of a morbid agent inimical to life It is only the vital force, deranged to such an abnormal state, that can furnish the organism with its disagreeable sensations and incline it to the irregular processes which we call disease

—Hahnemann.

' The bacteria are results of disease. In the course of time we will be able to show perfectly that the microscopical little fellows are not the disease cause, but that they come after, that they are scavengers accompanying the disease and that they are perfectly harmless in every respect. They are the outcome of the disease, are present wherever the disease is and by the microscope it has been discovered that every pathological result has its corresponding bacteria "

—James Tyler Kent A.M. M.D.

"Pathology is still shifting. We have not yet reached finality. Even bacteria are probably results and not causes "

—Sir James Goodheart

The hypnotist cures directly from the psychic prana, but the will of the patient becomes weaker and ere long he is led to degeneration within, as the hypnotist gives the hard hits which act only temporarily, bringing in turn unhealthy mental reactions or suppress the disease. Whereas an advanced yogi or a sage, when he sees that a certain amount of pain removed would really help the man progress spiritually, affects the patient's state with n l e exercises pranayama very smoothly, thus curing him without any unhealthy reaction or suppression of the kind whatsoever.

Unfortunately many physicians have become just chemists and profit motivated, divorced from any service. There have been cases where the surgeons refused to give even the first aid to the victims of accident unless paid for in advance.

Further a sincere physician can only be of a real help if his own mind is under control to a very great extent for which he would better take to the spiritual sadhana regularly.

A true physician should refuse to give the medicine if the patient does not abandon an unnecessary habit if that is the cause of the disease. The true physician again must spend enough time in talking to the patient to get at the mental texture, his emotion, his habits, his daily duties and other activities (specially to know the cause for his physical and mental strain) and

his food, apart from other things. He must distinguish between the mental and physical causes and prescribe accordingly. Otherwise he will be curing the diseases on the surface i.e. the gross symptoms, and not the patient to cure whom he must always reach his mind. Moreover the diseases, for example, dyspepsia or diarrhoea and even diabetes etc. might have been caused due to some chronic worry or an acute shock or due to much of intellectual strain, whereas the physician thinks of some drug or a laxative with which he attacks the stomach of the patient :

"The indigestion took its real origin, it may be, in a disturbance of the action of the mind and brain cortex, but the stomach only is thought of or treated by peptones, acids, or laxatives."

—Dr. Clouston

"Constipation is one of the important underlying causes of practically all disease. Lack of proper kinds and combinations of food is another. Habitual worry which retards the functions of the excretory system can be named as another cause of constipation"

—V Stanley Davidson.

He must be very sympathetic. He should not be afraid of telling the patient to shun the habits which are bad for health. The advice should be completely given on the process of cooking, the type and quantity of food and beverages, and also exercises (or yogic asanas, kriyas and pranayama etc., which are not only protective but therapeutic<sup>2</sup> as well) during the disease and afterwards, and the routine activities etc. The patient should also be advised to do more of contemplation or identification with the Infinite and Eternal Blissful Nature of Atman, the ever-free from any disease or bondage. He may contemplate

"I am not the body. The body is sick and not me. The body is the instrument which I am trying to get repaired for a

better perception of and participation in the universal sport or lila of which I am witness and witness alone ! And as such I have never fallen ill and I never fall ! Disease and health are two modifications of one and the same relative existence. Whereas I am essentially Infinite Existence, Infinite Consciousness, Infinite Bliss !!!”

Further the treatment should not be so complex as to stuff the patient with a score of tablets, mixtures and injections of various kinds. It should be simple with minimum of medicine and more of Nature-Cure (including the yogic asanas and kriyas etc.) and control of the mind by the mind, implying the control over the external habits or ways of living, through spiritual sadhana; because the frequent use of the drugs, the disturbed moods of the mind, and the unrighteous ways of living not only reduce the patient's power against disease but also act like the stagnant waters to breed the mosquitos of innumerable diseases :

“Every mental and emotional vibration was instantly transmuted into the physical material vibrations of the physical body.”

—Lindlahr.

“the habitual use of drugs or violation of physical laws by wrong living or violent emotions steadily weakens a man's body and lowers his powers of resistance to the destroying influences on the physical, mental, and spiritual planes, thus inviting disease. Self-control is the keynote, helped by a patient's forbearance”

—V. Stanley Davidson.

The complex nature of the most of the treatments in the form of attractive polished tablets etc., given today is no mark of progress :

“The fact that medicine is becoming so complex implies that it is being pursued on wrong lines, for a subject which is based on natural laws becomes easier to understand... What is considered to be progress in medicine cannot be true progress, because it does not make for simplification.”

—Sir James Mackenzie.



It may be stated here that it shows the great ignorance on the part of a man who remarks that the ancient Indians (or Hindus) never had deeper knowledge about anatomy and the science of medicine and that they never knew anything about surgery etc., whatever little they had was crude knowledge and that too was borrowed from outside, etc. Had one reversed the whole thing, as regards the past, probably one would have been right, though at the present, as regards surgery, the Indians do not have anything belonging to their soil worthy of its name. But there were times when their science of medicine including surgery flourished most and rather students came from foreign lands to learn the same, they had studied the medicinal qualities of each plant in the light of the effects of the sun, moon, seasons and localities as regards their time growth and gathering, and classified them centuries before Christ; they had studied the medicinal properties of the various minerals and produced medicines like Makaradhvaj, Chagladya with most wonderful effects, they had paid much attention to nerve disorders and behaviours of mind, found out the relation among mind, nerve, tissues and various physiological organs, their interaction, and accordingly treated the patient, not only by giving an external dose to be swallowed into the system i.e. Aushadha (applying the principles of Vipareetha Chikitsa i.e. treatment by contraries as in allopathy, and Thadarthakari Chikitsa i.e. treatment by similars as in Homoeopathy, also modifying accordingly the Anna i.e. diet and Vihara i.e. life activity), but also by methods like oil application i.e. treatment through pores (specially for neurosis etc.), suggestions, psychotherapy, colours, yogic (asanas, kriyas, bandhas and pranayama) etc., always accompanied with the emphasis upon the individual's moral life i.e. the spiritual aspect, moreover their science has been almost as old as the Rig Veda, perhaps, the oldest human-writing available.

- "Our medical system came originally from the Hindus through Arabia. The Hindu medical works contain no names that denote a foreign origin. European medicine down to the seventeenth century was practically based upon that of the Hindu, and the name of the Hindu physician, Charaka, repeatedly occurs in Latin translations from the Arabic

of Avicenna Rhazes and Serapion Dhanvantari, the founder of Hindu medical science declared, about a dozen centuries before Hippocrates, that "Health is positive disease is negative" and how to turn the negative into the positive was the problem he set himself to solve undergoing the treatment myself, I am quite convinced that the simple Hindu methods are remarkably successful in elimination in chronic cases. Mr Mitra's success for twenty years, until he died in 1925 with English American, and Norwegian patients, who were suffering from nerve disorders as well as from so called purely physical diseases and who sought his help after they had been pronounced incurable by distinguished allopathic and homeopathic physicians, tends to show that the Hindu medical view is correct—i.e. that defective metabolism is due to defective nerves and that before a patient can be pronounced organically sound his nerves must be set right. With improvement in nerve force the patient's metabolism also improves. Despite the enervating effect of the hot Indian climate the lunacy returns are lower than in England. Psychology normal and abnormal has been the speciality of Hindus. They have delved deep into the vast realm of mental science when Europe was still in barbarism. Should we not be willing to learn from those masters of psychology and mental treatment?

The Hindus however, do not believe in applying any one mode of treatment to all diseases. They heal by psychotherapy, mental suggestion, drugs, natural methods colour treatment, and so on, according to the result of the diagnosis. In Sanskrit there is a considerable medical literature on the regulation of the nerve force affecting all the manifest activities of the body, whether muscular, glandular, somatic or visceral. On referring to the Rig Veda (1st Mandala 117 Sukta and 13 Rik) one may see that in ancient India longevity treatment reached a mature stage. The Dhanvantari Samhita is a monumental work of the ancient sages

on the subjects of anatomy, physiology, surgery, and midwifery, etc.,... the Dhanvantari Samhita though one of the most ancient, would probably give much unexpected aid to modern Western medical men, in many respects. All the recent surgical instruments, e.g. of dentistry, tally exactly with descriptions given in this work and Susruta Samhita. Not only the descriptions but also the names of those instruments are found in Western surgery."

—Dorothea Chaplin

"According to the great historian Sir William Hunter, many centuries ago at the monastic medical university at Nalanda near modern Gaya, Hindu surgeons successfully performed the operation of rhinoplasty and other feats of surgical skill. In old Hindu medical books one may find the description of that branch of surgery which deals with the improvement of deformed ears and noses and the forming of new ones, one of the scientific additions to surgery in great hospitals in the modern cities in Europe at the present time."

—Dorothea Chaplin

"Western students of plant life are usually content to note the effect of the sun on vegetation, but in India the moon's rays are so powerful that they are an important and peculiar factor in the development of the active principles of plants. Such early Hindu writers as Agnivesa, disciple of Atreya, Susruta and Charaka, in the Vedic age and Vagbhata, in the second century before Christ, have left long lists of herbs, which have since been added to, and even at the present day on the heights of the Himalayas and elsewhere, at altitudes such as cannot be found in Europe, plants are still being discovered which possess unique medicinal properties quite unknown to the West. For example, various drugs have been made from Himalayan moss gathered above the perpetual snow line, which in the Himalayas is reckoned at 16,200 feet, and some of this moss is used in oils for insanity and paralysis. Some of the ingredients of this oil are procured at immensely high altitudes in the

Himalayas, much higher than Mt. Blanc. It has been found of great benefit from time immemorial for various forms of mental weakness, whether you call it neurasthenia or give it any other name. It cures insomnia by soothing the nerves. It is not a patent medicine, and I have it specially prepared in India to my order in consultation with eminent Hindu neurologists there, and according to the class of cases with which I have to deal. At the instance of a London doctor, whose son I cured of insomnia, it has been analysed by a well-known firm of London chemists and found free from opiates and any other injurious ingredients."

—S. Mitra.

"It will come as a surprise to many, as it did to myself, to discover the amount of anatomical knowledge which is disclosed in the works of the earliest medical writers of India. Its extent and accuracy are surprising when we allow for their early age—probably the sixth century before Christ and their peculiar methods of definition."

—Dr. Hoernle.

"Cannon has shown that a stimulation of adrenal gland produces all the phenomena of anger and rage, and conversely, the production of anger and rage by any other method affects the secretion of the adrenal glands...It would therefore appear that far from ridiculing our Ancients as persons who knew no better than to mix up health and ill-health with the practice and non-practice of the social and moral virtues, modern science itself may well be prepared to preach an "ethical" sermon, somewhat in the following strain: "If you habitually allow yourself to get into fits of anger or rage, the result will be, among other things, unhealthy stimulation of your adrenal glands, leading perhaps to neurasthenia.....If on the contrary you are ever affectionate and cheerful, radiating sunshine wherever you go, you may safely

trust to your own glands—both the ductless and the ducted to keep you ever young and in radiant health  
—Professor Goddard

It will be quite proper to say something upon cleanliness of the body

### Skin

A daily bath with cool water normally is essential for removing the dirt and the poisonous waste matter brought out on the skin by perspiration (for the proper production of which we should take sufficient quantity of simple water and exercise otherwise the kidneys will be subject to a great strain) through the pores otherwise the skin disease is bound to come. Moreover the pores will be partially open which must bring disease the completely sealed up pores bring death to the organism. Besides, a bath is invigorating and gives an exercise to the skin.

We should give a good rubbing to the body with hands while bathing to clean, and stimulate the circulation.

We should not immediately pour water on the body if the weather is very cold. We should first warm up our body by rubbing or even a little of exercise (not to the extent of sweating). Apart from this precaution there is nothing to be afraid of the cool water in winter ordinarily. It is a matter of getting used to it. In as much as there have been sannyasins wandering naked in snow.

We should not take a bath immediately after rest or sleep or a meal.

Daily use of soap is unnecessary and may even prove harmful. Rather mustard oil used while bathing softens the skin and keeps it free from infection to a great extent. We should avoid the use of the popular artificial antiseptics.

### Ear, Eye, Teeth and Tongue

While bathing one should splash water into the ears one at a time by bending the head and pressing the first finger upon the walls of the ear.

Water may also be splashed into the eyes, or the open eyes be sunk into the water put in the palm or even in a pot as found convenient. Water taken through nose (Jalaneti) improves eye-sight and removes headaches in most of the cases. Concentration upon the rising sun (or as said earlier, the sadhu-sun) is very helpful for brain, and mind too. In the beginning, the light should be allowed to fall on the closed eyes, say, for 4 to 5 minutes. The eyes should then be opened slowly and sun may be looked at with half-open eyes, to be followed by fully open eyes, as long there is not felt much of strain, should be discontinued when the tears come. After facing the sun with closed or open eyes), place your hands upon the eyes for a minute or two, turn your back towards the sun and then open them slowly. It is however not to be done when and where there is an eclipse.

To go out for a walk where there is greenery and look upon the green nature is useful for the eyes.

Simple exercises like looking at the tip of the nose (for a minute), at the space between the eye brows (for a minute), and looking upward then extreme left in a semi circle (about four rounds), and similarly on the right sight, are helpful for the health of the eyes.

Malnutrition, poor digestion or elimination and bad teeth or gums, affect the eyes adversely. Similarly reading for hours with strain in a poor or dazzling light or in a lying position and less sleep are harmful.

Teeth, gums and tongue are the entrance into our system, therefore top care should be given to these. Teeth should be daily cleaned with brush, better made out of a twig of a tree like Neem, by softening the twig with the very teeth. New wooden brush is to be used every time. The artificial brush however should be disinfected on alternate days before use.

Teeth must be washed every time we eat something, specially after meals. Frequent use of sweets spoils the gums and leads to the early decay of the teeth. Chewing the wooden brush or even the sugar cane etc., strengthens the teeth.

Tongue should also be cleaned properly after brushing the teeth in the morning by rubbing with the fingers. Take the first and the middle fingers, along the tongue to the base as far as possible, not touching the opposite walls of the throat. Then repeat the action with the middle finger and the third finger. Bad breath often arises from the deposits on the base of the tongue.

### Breath, Lung and Nose

It is very important to have a healthy atmosphere out of which we draw a good air into our system. We should not close all the windows even in the winter. The point is that sufficient fresh air must remain in the room, otherwise we shall be breathing back into our system the carbonic acid gas which we breathed out and obviously this will result into various troubles in the system.

When the fresh-air is not sufficiently allowed into the room for some time and when we are still sleeping, the room starts smelling. This will be easily detected by a man who comes from outside where there was plenty of fresh air.

In majority of the cases breathing is not done properly. For the healthy conditions of the lungs we must breathe completely and also should take to some breathing exercise. For complete breathing we have to expand the abdomen when we inhale. This deliberate attempt together with breathing exercises (of pranayama, given in the Appendix A), will make adjustment in such a way that all the parts of the respiratory-system including the distant air cells will come into play at their best. Otherwise the blood will not be properly oxygenated and thus the quality of the blood will become affected and in turn affect the rest of the system adversely.

We must breathe in and out through the nostrils in which the hair (which should thus be not removed by cutting from inside) act as the nature strainer for many impurities which are expunged out to a great extent in the act of breathing out. To remove them fully and keep the nasal passage purer, Jalāneti (water snuffing) given above and the breathing exercises are of

the greatest advantage Jalaneti is also therapeutic against the nasal catarrh, and so is the yogic-breathing-exercise. These yogic breathing exercises are protective against cold, nasal-catarrh, and bronchial-affections etc.

### Organs of Digestion and Elimination

To a large extent these organs are responsible for the various kinds of diseases, as the poisonous waste-matter is not thoroughly removed from them. In the first instance, if the air, water and food, we take in, are proper along with mastication etc., as explained already, then less "poisons" are formed in the system, though it depends on healthy state of mind as well. In order to keep these organs strong and help the process of elimination of the various toxins or poisons from the system, we should take to the various asanas and particularly the breathing-exercises, including Bandhas (Yogic-seals), Mudras (Yogic-locks) and Kriyas (Yogic-flows), as given in the Appendix-B.

Fasting<sup>1</sup> for a full day in a month or so, and missing one or two major meals in a week, will be of great help for the above indeed.

Now for the elimination the colon has a great part to play. The waste should not be retained there in, once the nature call, which should be regular, has been made. Otherwise the re absorption of the toxins will take place and which will be most harmful for the whole of the system.

Further, for the proper evacuation, in the morning we should rather take to simple water in a good quantity as the first thing. Instead of a cup of tea or a cigarette, a sufficient quantity of water taken at different times during the day and

1. 'Fasting is one of the quickest methods used for the elimination of poisons from the body. People do not die of starvation when they have been forced to do without food. At least this is the case for moderate periods.'

—V. Stanley Davidson.



also a cup of water before you go to the bed, are of a great benefit. The habit of news-paper reading in the latrine is also bad, as it exposes the tender-nerves of the rectum for a long time, which can harm them and may cause piles'. Those who are habituated to tea and a cigarette or a *durg*, would feel that these things are helpful for them as regards the evacuation. In fact these tap the reserves in the system, which are thus misused, leading to various other disturbances in the system itself. This sort of dependence is very unhealthy from physical and mental stand-points, both.

Now a person who occasionally takes an insignificant quantity of liquor not producing any effect of intoxication, is better than another who is so much habituated to tea that he has become a slave to it; nay, even a man who perhaps lives daily on the meat of animals, but does not entertain a single thought of injury, jealousy or hatred for any one, is a great spiritual person and much higher than another who perhaps living upon milk, rice and fruit, or say, grass only, cheats the people, day and night, for the sake of money or fame etc. and thus sucks their blood.

Same applies to luxuries. A person may be enjoying all the luxuries of a king and yet remain unattached and whereas one may be in rags, putting up in a hut in the forest, and yet be attached even to these. The former is free and has become like a lotus in the water which can not wet and adhere to its leaves; But often the way is through negation. We have first to give up the little joys, though we shall know later that each and every joy in the world, even that of a thief, is but a ray from that Absolute-Bliss not knowing which there arises an attachment for the little joys creating thus grief and misery. Then we have to get a glimpse of Truth, whereafter the whole world would become deified with That or God. In other words, it is useless running here and there and wasting your energy. Just turn within and polish the mirror of your mind. Never mind the failures; take your time. And, once the mirror of mind is perfectly polished, it does not matter where you reside or where you move about, now that you are free.

This freedom is equally sought by a saint and a thief both.

The saint finds out the basic cause for the bondage, which is taking one's Self as a limited one, and so he tries to transcend the limitations and realize the unlimited Real Self. Whereas the thief steals to be free from the bondage of hunger and sensual cravings etc. Only the attempt of the saint is better, whereby he feels less bound by and by, whereas that of the thief is improper, whereby he creates another link in the chain of bondage already existing.

This freedom is got by a man of intense selfless activity without the least idea of expectation of any sort, even though he does not believe in the idea of God. The same is realized by a Bhakta (devotee) who believes in a personal God by dedicating all his actions to Him, without bothering least for credit or discredit for any of his actions. The Gyani (philosopher) attains the same by taking the limited self as delusory and believing in Infinite Existence (Brahman)—one without-a-second as his Self, the real individuality. And the same is attained by a psychic practitioner (Raja Yogi) by controlling the prana (primal energy) and realizing what he calls the Higher-Self.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸੰਗਿ ਸਗਲ ਉਧਾਰੁ ॥

ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਜਪੈ ਸਗਲ ਸੰਸਾਰੁ ॥੪॥

ब्रह्म गिआनी संगि सगल उधारु ॥

नानक ब्रह्म गिआनी जपै सगल संसारु ॥४॥

All who associate with Brahma-Gyani, (ere long) get the salvation,

May the whole world invoke his association—Nanak

Shabad (Psalm) v

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਏਕੈ ਰੰਗ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਬਸੈ ਪ੍ਰਭੁ ਸੰਗਿ ॥

ब्रह्म गिआनी कै एकै रंग ॥

ब्रह्म गिआनी कै बसै प्रभु संगि ॥

Brahma Gyani enjoys oneness i.e. God,

Whom he finds always with him (even in the manifold existence of the world).

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੇ ਨਾਮੁ ਆਧਾਰੁ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੇ ਨਾਮੁ ਪਰਵਾਰੁ ॥

"Brahma Gyanī kē nāmū ādhārū ॥

Brahma Gyanī kē nāmū parvārū ॥

Brahma-Gyani has the support of realisation,

And his contemplations (upon his Real Nature) form his family i.e. he goes beyond the family-ties.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਸਦ ਜਾਗਤ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਅਹੰਬੁਧਿ ਤਿਆਗਤ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਸਦ ਜਾਗਤ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਅਹੰਬੁਧਿ ਤਿਆਗਤ ॥

Brahma-Gyani is ever conscious of the Eternal (Self).

And (hence) has renounced the egotism of intellect.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਮਨਿ ਪਰਮਾਨੰਦ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਘਰਿ ਸਦਾ ਅਨੰਦ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਮਨਿ ਪਰਮਾਨੰਦ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਘਰਿ ਸਦਾ ਅਨੰਦ ॥

Brahma-Gyani realises the Supreme Bliss within,

And ever remains happy with himself.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸੁਖ ਸਹਜ ਠਿਵਾਸ ॥

ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਨਹੀ ਬਿਨਾਸ ॥੫॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸੁਖ ਸਹਜ ਨਿਵਾਸ ॥

ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਨਹੀ ਬਿਨਾਸ ॥੫॥

Brahma-Gyani is established in the Natural Blissful State (of Self),

And he never perishes i.e. he realises the Eternal Nature of Self—Nanak.

## Shabad (Psalm)-vi

ਬ੍ਰਹਮ ਗਿਆਨੀ ਬ੍ਰਹਮ ਕਾ ਬੇਤਾ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਏਕ ਸੰਗਿ ਹੇਤਾ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਬ੍ਰਹਮ ਕਾ ਬੇਤਾ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਏਕ ਸੰਗਿ ਹੇਤਾ ॥

Brahma-Gyani has realised Brahman (i.e. he does not know only intellectually about It, but has experienced It),

And is attached with One (i.e. Brahman alone, recognizing It in all whether they love him or hate him).

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਹੋਇ ਅਵਿੱਤ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਨਿਰਮਲ ਮੰਤ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਹੋਇ ਅਵਿੱਤ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਨਿਰਮਲ ਮੰਤ ॥

Brahma-Gyani worries no more,

And his word or teaching unto others is always pure (i.e. without any motive).

ਬ੍ਰਹਮ ਗਿਆਨੀ ਜਿਸੁ ਕਰੈ ਪ੍ਰਭੁ ਆਪਿ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਬਡ ਪਰਤਾਪ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਜਿਸੁ ਕਰੈ ਪ੍ਰਭੁ ਆਪਿ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਬਡ ਪਰਤਾਪ ॥

Brahma-Gyani is one who has realised God as his Self, And great is his glory.

Of course :

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਦਰਸੁ ਬਡਭਾਗੀ ਪਾਈਐ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਬਲਿ ਬਲਿ ਜਾਈਐ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਦਰਸੁ ਬਡਭਾਗੀ ਪਾਈਐ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਬਲਿ ਬਲਿ ਜਾਈਐ ॥

Good actions in the past lives make possible, a meeting with Brahma-Gyani,

(And once met, the seeker) should ever surrender unto him i.e. approach him humbly for realisation

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਬੇਜਹਿ ਮਹੇਸੁਰ ॥  
 ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਅਪਿ ਪਰਮੇਸੁਰ ॥੬॥  
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਤ ਯੋਗਹਿ ਮਹੇਸੁਰ ॥  
 ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਆਪਿ ਪਰਮੇਸੁਰ ॥੬॥

For :

Brahma Gyanī is sought by Shiva (i.e. even by an advanced Yogi),

(As) Brahma-Gyanī has realised God as his Self—  
 Nanak

Shabad (Psalm)-vii

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਕੀਮਤਿ ਨਾਹਿ ॥  
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਸਗਲ ਮਨ ਮਾਹਿ ॥  
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਕੀਮਤਿ ਨਾਹਿ ॥  
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਸਗਲ ਮਨ ਮਾਹਿ ॥

Brahma-Gyanī is most Invaluable,

He realises the whole-world within

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਕਉਨ ਜਾਨੈ ਭੇਦੁ ॥  
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਸਦਾ ਅਦੇਸੁ ॥  
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਕਉਨ ਜਾਨੈ ਭੇਦੁ ॥  
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਸਦਾ ਅਦੇਸੁ ॥

Who can know the state of the Brahma-Gyanī,  
 Ever be salutations unto him

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਕਥਿਆ ਨ ਜਾਇ ਅਧਾਰੁ ॥  
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਰਬ ਕਾ ਠਾਕੁਰੁ ॥  
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਕਥਿਆ ਨ ਜਾਇ ਅਧਾਰੁ ॥  
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਰਬ ਕਾ ਠਾਕੁਰੁ ॥

Even half of the word Brahma Gyanī cannot be explained (i.e. neither the word Brahma nor Gyanī,

as Brahma or Brahman is absolute and so is the Gyanī,  
as he has realized his Self as absolute),

And he is the master of all (the forces of nature  
working within).

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਮਿਤਿ ਕਉਨੁ ਬਖਾਨੈ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਗਤਿ ਬ੍ਰਹਮ ਗਿਆਨੀ ਜਾਨੈ ॥

ब्रह्म गिआनी की मिति कउनु बखानै ॥

ब्रह्म गिआनी की गति ब्रह्म गिआनी जानै ॥

Who can know the depth of Brahma-Gyani,  
His State is only known to another Brahma-Gyani.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਅੰਤੁ ਨ ਪਾਰੁ ॥

ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਸਦਾ ਨਮਸਕਾਰੁ ॥੭॥

ब्रह्म गिआनी का अंतु न पारु ॥

नानक ब्रह्म गिआनी कउ सदा, नमसकारु ॥७॥

Brahma-Gyani knows no limits (i.e. to him the  
whole world is one existence),

Ever be the salutations unto him—Nanak.

Shabad (Psalm)-viii

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਭ ਸ੍ਰਿਸਟਿ ਕਾ ਬਰਤਾ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦ ਜੀਵੈ ਨਹੀ ਮਰਤਾ ॥

ब्रह्म गिआनी सभ स्रिस्टि का बरता ॥

ब्रह्म गिआनी सद जीवै नही मरता ॥

Brahma-Gyani realises his Self to be the (ultimate  
apparent) cause of the whole projection (world),

He realises the Eternal Life, and knows no death.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਮੁਕਤਿ ਜੁਗਤਿ ਜੀਅ ਕਾ ਦਾਤਾ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਪੂਰਨ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥

ब्रह्म गिआनी मुक्ति जुगति ज्ञीअ का दाता ॥

ब्रह्म गिआनी पूरन पुग्गु बिघाता ॥

Brahma-Gyani Imparts unto (other) beings the technique of liberation,

(And as such) he is a perfect being in giving the help

ਬ੍ਰਹਮ ਗਿਆਨੀ ਅਨਾਥ ਕਾ ਨਾਥੁ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਸਭ ਉਪਰਿ ਹਾਥੁ ॥

ब्रह्म गिआनी अनाथ का नाथु ॥

ब्रह्म गिआनी का सभ ऊपरि हाथु ॥

Brahma-Gyani is refuge of the forsaker,

And is (ever ready) to give a helping hand to all.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਸਗਲ ਅਕਾਰੁ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਆਪਿ ਨਿਰੰਕਾਰੁ ॥

ब्रह्म गिआनी का सगल अकारु ॥

ब्रह्म गिआनी आपि निरंकारु ॥

Brahma-Gyani recognises all that is 'form' as (the manifestation) of his own Self,

And also that is 'formless' as his own Self.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਸੇਭਾ ਬ੍ਰਹਮ ਗਿਆਨੀ ਬਨੀ ॥

ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਰਬ ਕਾ ਧਨੀ ॥੮॥੮॥

ब्रह्म गिआनी की सीमा ब्रह्म गिआनी बनी ॥

नानक ब्रह्म गिआनी सरब का धनी ॥੮॥੮॥

The glory (or the state) of the Brahmā'Gyani is only known to the Brahma Gyani,

Brahma-Gyani is the Lord of all (the laws of the universe because the laws only apply to the limited

or that which is finite, whereas Brahma Gyani has realised his Self to be unlimited i.e. Infinite)—  
Nanak.

In the above Astapadi we find the painting of the Ideal which is Infinite, in the most elaborate, illustrative, subjective and direct way, and as such, is most appealing and suitable to a man of very high philosophical bent of mind with a great analytical will. Such are very rare passages in the spiritual literature of the world but would not be really appreciated or lived upto until one starts meditating and going within the subtle layers or depths of mind. Moreover, this Ideal i.e. Advaita (Non-dualism) which is the watch-word of the Adi-Granth, given at the commencement of each and

every chapter or psalm therein, as 'ੴ' (I-Aumkara), is one system in the world for a person who wants to be rational and religious at the same time, though Dvaita (Dualism) etc., are good as means of worship and as such have helped many, no doubt.

In the field of knowledge which is nothing but finding unity in diversity and which includes every science, Advaita is the highest step. One can, however, conclude that in 'Knowledge' there are three main steps, all of which are found in Sukhmani and the rest of the Adi-Granth and also in Upanishads, the Sutras of Vyasa, Gita and Bible etc.

The first step (called Dvaita) is that every thing in the universe has a separate independent existence, and that there must be one, who creates, rules over all of these and unto whom in the end every thing goes back. That One is called the extra-cosmic God. This is the most ordinary human conception, teaching also that God is in heaven.

The second step (called Visishtadvaita i.e. Qualified Non-dualism) is that there is a relation and co relation among all the things, that there is an inter-dependent existence and that there is an inter penetrating force present every where. This force is called God which is immanent in nature and not outside it. It also teaches that Heaven or God though within you, is yet separate from you.



The third step (called Advalta) is that God is neither outside nature nor inside it, but God, cosmos and the being are nothing but convertible terms. They represent one and the same truth different only from different angles. Here there is but one Infinite-existence (Brahman) and That Thou art !

It is One which appears as many. Here is no compromise Here truth and nothing but the Truth is taught.

However, these steps are not to be taken as contradictory but these are taught according to the state or the capacity of the seeker. Moreover there works the idea of Arundhati Nyaya i.e. before showing the fine star Arundhati to a person, first a most bright and nearest star is shown. We see this technique even in the most exact science called Mathematics. Upto B A it is taught that  $X - Y = 0$ , if  $X = Y$ . But in higher Mathematics it is taught that  $X - Y \neq 0$ , even if  $X = Y$ .  
(not equal to)

rather  $X - Y \rightarrow 0$ , if  $X = Y$ .  
(tends to)

It is actually after the attainment of the last step that the man becomes selfless, that the man is never selfish even for a single moment of his life because now he sees the whole universe as own Self in various names and forms and at the same time knowing his Infinite Nature, no more he weeps, grieves or becomes miserable and ever witnessing the phenomenon, remains established in his Real Nature which is Infinite Bliss

Now to explain the opposing forces of Realization of Infinite Bliss within, and the effects of the Karmas done before Realization in case of a realized person i.e. the Brahma Gyani also known as Jivan-Mukta (Living free), a few words are given below —

A man is bound as regards his field of karmas by the law of karmas, which make him suffer and enjoy according to the type of his karmas. At the same time he is free to rise above this field and realise his Absolute Free-Nature. After having obtained this realization, yet, when he comes back to the consciousness of the field of karmas, he would not be free from his Prarabdha i.e. the momentum gained

from past lives' Samskaras, as regards his being placed in different physical circumstances and behaviour of others towards him etc., though in his subjective-mind there will be no agitations because of the knowledge of his Real Nature. Though the new knowledge contradicts the Prarabdha in a wider sense, yet Prarabdha can not be over-thrown altogether. That is, it will hold good in the limited sense.

A similar objection was raised by opponents of the theory of relativity that the special theory of relativity was overthrown by the general theory of relativity according to which, the law of constancy of the velocity of light in VACUO which constitutes one of the two fundamental assumptions in the special theory of relativity, can not claim any unlimited validity. The answer given to this objection by Albert Einstein, the founder of the theories, himself, was, "We can only conclude that the special theory of relativity cannot claim an unlimited domain of validity, its results hold only so long as we are able to disregard the influences of gravitational fields on the phenomena (e.g. of light).....No fairer destiny could be allotted to any physical theory, than that it should of itself point out the way to the introduction of a more comprehensive theory, in which it lives on as a limiting case."

A necessity of introducing here the group of three types of Karmas including the Prarabdha, is felt. The other two types are Sanchita and Agami. Sanchita are those Karmas done in the past lives, which are yet in abeyance and whose effects would be available in the lives hereafter. Prarabdha is a part of Sanchita, effective ordinarily for this life. And Agami are those for whose effect, the seed of cause is being sown now. When the egotism is not involved, consciously or subconsciously with any Karma, it bears not a fruit for which one otherwise would be bound to take birth again, in order to enjoy or to suffer.

This may be well understood by an analogy given below :-

Supposing you have a distant store in which the wheat stocks are lying, for which the sowing was done long ago; and you have brought 6 bags of wheat from this store for say 6 months;

and also the sowing is being done during these 6 months for the crops to be cultivated after 6 months. Then the stocks in the store are called Sanchita and 6 bags are called Prarabdha and the produce of the present sowing is called Agami.

Realization, however, burns the Sanchita and makes a man rise above the egotism, hence no Agami.

The effect of Prarabdha on the physical conditions and circumstances etc., would be better understood, by the analogy of an electric fan which will go on moving for some time, even if it has been switched off.

The effect of Karma is two fold: subjective and objective. When it is from without, it is objective and when it is from within, it is subjective.

After a Karma is done, its impression in a subtle form sinks down into the unconscious, as a samskara. In order to come back depending upon the associated tendencies already there or the ideas coming afresh. And the sum total of these samskaras is what they call character. The objective effect is brought according to the scheme of the universe by Moral Law whose mythological name is Dharma Raja.

But man being 'conscious', it is open for him to evolve within so high as to avoid the subjective effect. This wholesome evolution within is called Self Realization or Realization of Brahman.

Now, because of the Prarabdha, so long the body is there, the objective effect is bound to be there and as such it may be seen by others, but the subjective effect would not be there. In case of the realized persons, in whom the subject has risen above the ego centric personality of the identification with the envelopments of Prakriti (i.e. matter and mind).

It may be illustrated by an analogy as under -

A man throws a ball against the wall and the ball hits him back. If the man has changed the position before the ball comes back, he would not be affected by it.

or

A man had in the past acted like a vagabond and earned a bad name in a certain locality. He suddenly

disappears. He comes across a saint and changes his entire outlook and later himself becomes transformed into a saint. After some time he pays a visit to that locality. Those people scorn him and thus bring the objective effect of his old karmas. And yet now being a sadhu, he would not be the least affected subjectively by their scorns or abuses, because he has changed the subjective position of his self.

Above, the effects of Prarabdha, in case of a fully realized man, has been explained. As regards the Prarabdha, in case of a non-realized person, ordinarily it can not be affected, as to fight the Prarabdha, it is not an easy task, though such a possibility is not ruled out.

For example, in the case of Swami Yogananda, by force of his Prarabdha, as read by his family astrologer, he was to fly from home, towards the Himalayas during his early years and also to marry three times, being twice a widower. The first prediction came true and the second was undone by the Yogi's own spiritual power. But on three occasions definite attempts were made for his marriage, though he was strong enough to resist them. The Swami said :

"It is a fact that on three occasions before I reached manhood, my family tried to arrange my betrothal. Each time I refused to fall in with the plans, knowing that my love for God was more overwhelming than any astrological persuasion from the past."

The Swami further said that the words of his Master (Sri Yukteswar) often returned inspiringly to his mind :

"The deeper the Self-realization of a man, the more he influences the whole universe by his subtle spiritual vibrations, and the less he himself is affected by the phenomenal flux."

And yet when working against Prarabdha his success was not without extra ordinary difficulties. Upon this, he said :

"It is true that my success at such times has been preceded by extra-ordinary difficulties."

So it may be concluded, that, by extra ordinary efforts physical or spiritual or both, the effects of Prarabdha may be

undone right here yet its objective effects can not be eliminated absolutely, which is proved by the reason of the very attempt to eliminate

It is, however, not wise to compare the case of a realized person with that of a non realized one as regards the elimination of the objective effects of Prarabdha. The non realized is not free from Prarabdha either subjectively or objectively, so he fights the objective effect. Rare among these succeed to a great extent, as a few people fight with extraordinary strength; whereas the realized person is free from the subjective effects of Prarabdha and as such he need not fight the objective effects.

Now, there are a few astrologers and palmists who can truly read the Prarabdha of an individual with a great precision. The case of countries as a whole is much more difficult. But beware of the pseudo foretellers who are in a large number and whose business is to extract money by telling either some horrible or some very attractive future events.

You may be sometimes hearing, from some astrologers, about the sudden end of the world. Upon this Swami Yogananda said

"No earthly dissolution is in sight, about two billion years of ascending and descending equinoctial cycles are yet in store for our planet in its present form."

Now supposing for the sake of argument the end of the world is imminent even then it would be quite natural for the manifest to go back to the unmanifest, so as to become again the manifest.

However, regarding the individual cases, there has been a most wonderful compilation named 'Bhṛigu-Sanhita', comprising of millions of Kundalis i.e. Horoscopes, by Bhṛigu, the greatest astrologer ever known to the mankind, (probably also contributed by his followers attributing the authorship to Bhṛigu) giving in the most exact manner, certain major events of the concerned persons and names or the first letters of the names of this very person his father and his birth place etc., and also the past time of the death of the parent

or parents, if already dead, or the future time, if yet alive. There has been a case in which the nick name (mostly not known in America, as from birth he belonged to some European Country) of an American sage was given. In another case the first sound of the name of a European girl friend of an Indian boy was given.

The three most reliable cases in the manner given above (i.e. regarding birth, parents, education, first job or second and then the business, foreign tours and health etc.) are those of a brother of a friend, the younger brother of the author and a progressive writer of India (R. S. Bedi). In the first case the author was personally present.

The compilation is in Sanskrit and age old. Part of it is available at Hoshiarpur and Delhi where the author has been personally. It is reported to be available in Meerut and Patiala as well. Much of it has been lost and thus every person can not find his horoscope (which however can not be ascertained unless the exact time and birth-place with its altitude and longitude are known) among those available at the present.

Sometimes it also happens that a good number of events are similar to those of yours and yet for one different event, the corresponding Janma Patri (paper on life) would be different. This will be the case, when you know the date and place, but not the exact time, of your birth, and the astrologer, from the Sanhita, is trying to find the Patri by taking the clue from a few major events of your life e.g. number of brothers or sisters, death of a member of the family, or the first letter of the name of your father and the birth-place. This has happened in case of one J. L. Sawhney—the concerned Sanhita i.e. the compilation, being called by its present possessor, as 'Surya-Sanhita'.

From this it may appear that the events repeat themselves even in the minor details, knowable from the position of the planets under which a person becomes placed by the cosmic Law of Karmas depending upon his Karmas (i.e. actions, righteous and unrighteous or selfish and unselfish) done in the past lives. And yet it is not mechanical in principle—as firstly the relative freedom was there for the individual to determine and act righteously or unrighteously, selfishly or unselfishly, and secondly, the 'Sanhita' itself suggests the way out of the

difficulties (which, strictly speaking, should not be taken as punishments, rather as the necessary heat of the furnace and the strokes of the goldsmith required to remove the impurities so as to carve out a shining personality, or say, for the sake of a greater 'unfolding' of the divinity in us; the reading of the cosmos, including our small actions and reactions, at the higher level, being as nothing but the sport or lila of the Lord, or our Real Self) by giving some mantras for simaran (repetition), tens of thousands of times; but the difficulty is that most of the people can not give the required highly developed concentration, which also implies abstinence from 'sensual-indulgences.'

It has been reported that the readings of certain astrologers or palmists regarding the past are correct, but not so regarding the future; may be, they do so to appease the person in the hope of getting some more money, or the future is too horrible to be told, or they do not give the required concentration for foretelling the future events, (or the individual gives a tremendous resistance to the Karmic-Influences of the past; even so in the technique for modifying the future. Hence beware !

At the same time, another warning may be issued here that the case of Yogananda as above should be enough to advise us that we should not become complacent; rather we should fight our destiny, its 'good' and 'bad' effects i.e. pleasure and pain both, and not rest, because the hidden reservoir of Infinite Strength lies in the back-ground of each and every

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1. This may sometimes require the wearing of some 'stone' which, when wrongly advised, may bring rather much harm. It will be therefore, and even otherwise i.e. for a stronger character, much better if one depends upon one's own spiritual-strength, by manifesting more of divinity in one's very conscious-being, in one's very personality, in one's own-self; and with the greatest integration, confidence and equipoise in the fields, outside or inside, or both.

or Sukshma sharira also called Linga sharira and Ananda maya (deep sleep or the causal body or Karana sharira) implying absolute selflessness at all times, for the good of all and for the happiness of all !

It may however be stated here that the causal body forms part of the 'soul' or Jiva or call it Jivatma or Jiva atman i.e. the Pure Consciousness associated with the microcosmic limitations and is too distant in depth from the centre of the surface consciousness of the soul, it however journeys along with the subtle body of prana maya kosha mano maya kosha and vigyana maya kosha from one embodiment to another, or from one Loka i.e. world to another. The soul is said to carry along with it the subtle five Karma Indriyas (organs of action) and five Gyana Indriyas (organs of perception) i.e. the tendencies and residual impressions connected with the world of objects through these organs of action and perception and also the five pranas i.e. the modes of psychic prana while in the physical body having discharged the major five functions of—taking air, water and food into the system (called prana) throwing out the foul breath the waste of water and food, in the form of perspiration urine and stools (called apana) digesting the food etc. taken into the system (called vyana) distributing the digested food equitably according to the requirements (called samana) and working at the time of action of our understanding and also at the time of the departure of the soul from the body (called udana). It will be however, more intelligible to say that the soul with its bundle of innumerable conscious and unconscious tendencies (i.e. samskaras or impressions or vasanas i.e. desires or say, the combination of manas buddhi chitta and ahamkara) and also the psychic prana moves from one embodiment to another or from one world to another.

ਸਲੋਕੁ ਸਲਾਕੁ SLOKA

(Prologue, to the 9th Astapadi i.e. Octave)

ਉਰਿਧਾਰੈ ਜੋ ਅੰਤਰਿ ਨਾਮੁ ॥

ਸਰਬ ਮੈ ਧੰਧੈ ਭਗਵਾਨੁ ॥

ਨਿਮਖ ਨਿਮਖ ਠਾਕੁਰ ਨਮਸਕਾਰੈ ॥

ਨਾਨਕੁ ਓਹੁ ਅਪਰਸੁ ਸਗਲ ਨਿਸਤਾਰੈ ॥੧॥



ਚਰਿਧਾਰੈ ਜੀ ਅੰਤਰਿ ਨਾਮੁ ॥  
 ਸਰਬ ਮੈ ਪੇਖੈ ਭਗਵਾਨੁ ॥  
 ਨਿਮਲ ਨਿਮਲ ਠਾਕੁਰ ਨਮਸਕਾਰੈ ॥  
 ਨਾਨਕ ਓਹੁ ਅਪਰਸੁ ਸਗਲ ਨਿਸ਼ਕਾਰੈ ॥੧॥

One, who is established within, in God, sees Him in all the beings,

(And therefore) bows unto the Supreme (i.e. is humble to God in the form of other beings), that untouched (person i.e. uncontaminated by Maya, though remaining in Maya) takes all (the seekers), beyond (the ocean of ignorance)—Nanak.

ਅਸਟਪਦੀ ਅਸਟਪਦੀ

Astapadi (Octave)-9 — —

Shabad (Psalm) ।

ਮਿਥਿਆ ਨਾਹੀ ਰਸਨਾ ਖਰਸ ॥  
 ਮਨ ਮਹਿ ਪ੍ਰੀਤਿ ਨਿਰੰਜਨ ਦਰਸ ॥  
 ਮਿਥਿਆ ਨਾਹੀ ਰਸਨਾ ਪਰਸ ॥  
 ਮਨ ਮਹਿ ਪ੍ਰੀਤਿ ਨਿਰੰਜਨ ਦਰਸ ॥

One, who does not hanker after (the enjoyments accruing from) tasting the objects of transitoriness (or Maya),

And in his mind there is a great desire for the Realization of the One beyond Maya.

ਖਰ ਤ੍ਰਿਅ ਰੂਪੁ ਨ ਪੇਖੈ ਨੇਤ੍ਰ ॥  
 ਸਾਧ ਕੀ ਟਹਲ ਸੰਤ ਸੰਗਿ ਹੋਤ ॥  
 ਪਰ ਤ੍ਰਿਅ ਰੂਪੁ ਨ ਪੇਖੈ ਨੇਤ੍ਰ ॥  
 ਸਾਧ ਕੀ ਟਹਲ ਸੰਤ ਸੰਗਿ ਹੋਤ ॥

He does not employ his eyes to cast a (evil) look upon the form of another's woman (i.e. exercises a healthy control over the sexual-impulses, or say, does not derive his joy out of such a company),

(Rather he) loves to serve the saints and have their company.

ਕਰਨ ਨ ਸੁਨੈ ਕਾਹੂ ਕੀ ਨਿੰਦਾ ॥

ਸਭ ਤੇ ਜਾਨੈ ਆਪਸ ਕਉ ਮੰਦਾ ॥

ਕਰਨ ਨ ਸੁਨੈ ਕਾਹੂ ਕੀ ਨਿੰਦਾ ॥

ਸਮ ਤੇ ਜਾਨੈ ਆਪਸ ਕਰ ਮੰਦਾ ॥

He does not give his ears to enjoy the criticism of others,

(Rather he) knows (i.e. would remember at that time) his own worst tendencies

ਗੁਰ ਪ੍ਰਸਾਦਿ ਬਿਖਿਆ ਪਰਹੈ ॥

ਮਨ ਕੀ ਬਾਸਨਾ ਮਨ ਤੇ ਟਰੈ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਬਿਖਿਆ ਪਰਹੈ ॥

ਮਨ ਕੀ ਬਾਸਨਾ ਮਨ ਤੇ ਟਰੈ ॥

(And he further) approaches a Guru by whose grace i.e. guidance, he is able to shun these (at physical level),

And also removes them from within

ਇੰਦ੍ਰੀ ਜਿਤ ਪੰਚ ਦੋਖ ਤੇ ਰਹਤ ॥

ਠਾਠਕ ਕੋਟਿ ਮਧੇ ਕੋ ਐਸਾ ਅਪਰਸ ॥੧॥

ਭਰੀ ਜਿਤ ਪੰਚ ਦੋਖ ਤੇ ਰਹਤ ॥

ਨਾਨਕ ਕੋਟਿ ਮਧੇ ਕੋ ਐਸਾ ਅਪਰਸ ॥੧॥

(So he) conquers all the five senses and thus keeps the misery away,

Such an uncontaminated-one is found rarely among crores—Nanak.

Shabad (Psalm)-II

ਬੈਸਨੋ ਮੇ ਜਿਸੁ ਉਪਰਿ ਸੁ ਪ੍ਰਸੰਨ ॥

ਬਿਸਨ ਕੀ ਮਾਇਆ ਤੇ ਹੋਇ ਭਿੰਨ ॥

बैसनो सो जिसु ऊपरि सु प्रसन्न ॥

बिसन की भाइया ते होइ भिन ॥

Vaishnavite (a devotee of Vishnu or God in any other form) is the one who has got the grace of that (Ishta-Devata meaning the chosen deity) i.e. the touch of divinity within,

And who has detached himself from (the temptations) of Maya of Lord

करम करत है निहकरम ॥

जिसु बैसनो का निरमल परम ॥

करम करत होवै निहकरम ॥

तिसु बैसनो का निरमल धरम ॥

He acts but without vanity of doership (i.e. any sense of egotism),

And thus brings purity to his very nature (i.e. realizes the Pure or Real Nature)

काहु फल की इच्छा नहीं बाढ़े ॥

बदल ब्रह्मति कीरतन मंगि राखे ॥

बाहु फल की इच्छा नहीं बाछे ॥

केवल भगति कीरतन सगि राखे ॥

He no more desires (i.e. renounces the anxiety for) the fruits of his actions,

And takes (the real) delight only in the devotional songs i.e. invocation unto God

मन तन अंतरि सिमरन गोपाल ॥

सब उपति दैवत किरपाल ॥

मन तन अंतरि सिमरन गोपाल ॥

सब ऊपरि होवत किरपाल ॥

With body and mind he meditates upon God within,  
And is kind to all.

ਆਪਿ ਦ੍ਰਿੜੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥

ਨਾਨਕ ਉਹੁ ਖੈਸਨੋ ਪਰਮਗਤਿ ਪਾਵੈ ॥੨॥

ਆਪਿ ਦ੍ਰਿੜੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥

ਨਾਨਕ ਆਪਿ ਦ੍ਰਿੜੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥੨॥

He goes on strengthening (his spiritual convictions) and also helps others invoke their Real Nature.

Such a devotee attains the Supreme State—Nanak.

(Shabad Psalm) III

ਭਗਉਤੀ ਭਗਵੰਤ ਭਗਤਿ ਕਾ ਰੰਗੁ ॥

ਸਗਲ ਤਿਆਗੈ ਦੁਸਟ ਕਾ ਸੰਗੁ ॥

ਮਗਤੀ ਮਗਤ ਮਗਤਿ ਕਾ ਰੰਗੁ ॥

ਸਗਲ ਤਿਆਗੈ ਦੁਸਟ ਕਾ ਸੰਗੁ ॥

The joy for a Bhakta (devotee) is in the invocation of God,

(Therefore) he discards the company of all the evil (thoughts).

ਮਨ ਤੇ ਬਿਨਸੈ ਸਗਲ ਭਰਮੁ ॥

ਕਰਿ ਪੂਜੈ ਸਗਲ ਪਾਰਬ੍ਰਹਮੁ ॥

ਮਨ ਤੇ ਬਿਨਸੈ ਸਗਲ ਭਰਮੁ ॥

ਕਰਿ ਪੂਜੈ ਸਗਲ ਪਾਰਬ੍ਰਹਮੁ ॥

He destroys the whole of delusion (of otherness) from within,

And worships (he loves) the whole (universe) as the Supreme Brahman (in various names and forms)

ਸਾਧ ਸੰਗਿ ਪਾਪਾ ਮਲ ਖੋਵੈ ॥

ਤਿਸ ਭਗਉਤੀ ਕੀ ਮਤਿ ਉਤਮ ਹੋਵੈ ॥

ਸਾਧ ਸੰਗਿ ਪਾਪਾ ਮਲ ਖੋਵੈ ॥

ਤਿਸ ਭਗਉਤੀ ਕੀ ਮਤਿ ਉਤਮ ਹੋਵੈ ॥

He removes the dirt of sins i.e. selfishness, by the company of Sadhus,

And attains to the supreme Intelligence (in the form of greatest purity and clearest conception of divinity within)

ਭਗਵੰਤ ਕੀ ਟਹਲ ਕਰੈ ਨਿਤਨੀਤਿ ॥  
ਮਨੁ ਤਨੁ ਅਰਪੈ ਬਿਸਨ ਪਰੀਤਿ ॥  
ਮਗਧ ਤ ਕੀ ਟਹਲ ਕਰੈ ਨਿਤਨੀਤਿ ॥  
ਮਨੁ ਤਨੁ ਅਰਪੈ ਬਿਸਨ ਪਰੀਤਿ ॥

He does service unto God every day i.e. he acts always to serve others,

And surrenders his body and mind for the love of God (in various names and forms).

ਹਰਿ ਕੇ ਚਰਨ ਹਿਰਦੈ ਬਸਾਵੈ ॥  
ਨਾਨਕ ਐਸਾ ਭਗਉਤੀ ਭਗਵੰਤ ਕਉ ਪਾਵੈ ॥੩॥  
ਹਰਿ ਕੇ ਚਰਨ ਹਿਰਦੈ ਬਸਾਵੈ ॥  
ਨਾਨਕ ਐਸਾ ਮਗਧਤੀ ਮਗਧਤ ਕਝ ਪਾਵੈ ॥੩॥

He contemplates upon the feet of God (say in the form of Vishnu who is preserver in the trinity of the Hindu mythology) i.e. meditates upon God,

Su h a devotee does realise God—Nanak

Shabad (Psalm) iv

ਸੋ ਪੰਡਿਤ ਜੋ ਮਨੁ ਪਰਬੋਧੈ ॥  
ਰਾਮ ਨਾਮੁ ਆਤਮ ਮਹਿ ਸੋਧੈ ॥  
ਸੋ ਪਛਿਤੁ ਜੋ ਮਨੁ ਪਰਬੋਧੈ ॥  
ਰਾਮ ਨਾਮੁ ਆਤਮ ਮਹਿ ਸੋਧੈ ॥

Pandit (the learned) is the one who awakens his own mind,

And contemplates within for God-Realization

ਰਾਮ ਨਾਮੁ ਸਾਰੁ ਰਸੁ ਪੀਵੈ ॥  
ਉਸੁ ਪੰਡਿਤ ਕੇ ਉਪਦੇਸਿ ਜਗੁ ਜੀਵੈ ॥

ਰਾਮ ਨਾਮ ਸਾਰੁ ਰਸੁ ਪੀਥੈ ॥  
 ਰਸੁ ਪੰਡਿਤ ਕੈ ਰਪਦੇਸਿ ਜਗੁ ਜੀਯੈ ॥

The Pandit who practises to realize God which is the  
 Essence of Happiness,  
 His teaching can really awaken i.e. help forward  
 (the seekers in) the world.

ਹਰਿ ਕੀ ਕਥਾ ਹਿਤੈ ਬਸਾਵੈ ॥  
 ਸੋ ਪੰਡਿਤੁ ਫਿਰਿ ਜੋਨਿ ਨ ਆਵੈ ॥  
 ਹਰਿ ਕੀ ਕਥਾ ਹਿਰਦੈ ਬਸਾਵੈ ॥  
 ਸੋ ਪੰਡਿਤੁ ਫਿਰਿ ਜੋਨਿ ਨ ਆਵੈ ॥

The Pandit who applies his own mind upon the  
 spiritual thought,  
 No more becomes (out of compulsion) embodied  
 (after realizing his immortal Self).

ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਬੁਝੈ ਮੂਲੁ ॥  
 ਸੁਖਮ ਮਹਿ ਜਾਨੈ ਅਸਬੂਲੁ ॥  
 ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਬੁਝੈ ਮੂਲੁ ॥  
 ਸੁਖਮ ਮਹਿ ਜਾਨੈ ਅਸਬੂਲੁ ॥

He knows the essence of the Vedas, the Puranas and  
 the Smritis,

And looks upon the gross-existence (i.e. the pheno-  
 menal world, in reality) in (i.e. as) the subtle-exis-  
 tence (i.e. Brahman)

ਚਹੁ ਵਰਨਾ ਕਉ ਦੇ ਉਪਦੇਸੁ ॥  
 ਨਾਨਕ ਉਸ ਪੰਡਿਤ ਕਉ ਸਦਾ ਅਦੇਸੁ ॥੪॥  
 ਚਹੁ ਵਰਨਾ ਕਉ ਦੇ ਉਪਦੇਸੁ ॥  
 ਨਾਨਕ ਉਸ ਪੰਡਿਤ ਕਉ ਸਦਾ ਅਦੇਸੁ ॥੪॥

He Imparts his teachings to all the four castes  
 (Brahmins i.e. Intellectuals Kshatriyas i.e. Warriors,  
 Vaishyas i.e. Business-men and Shudras i.e. Labourers)

I e Irrespective of caste and creed etc ,  
Salutations ever unto that Pandit—Nanak.

Shabad (Psalm)-v

ਬੀਜ ਮੰਤ੍ਰ ਸਰਬ ਕੇ ਗਿਆਨੁ ॥  
ਚਹੁ ਵਰਨਾ ਮਹਿ ਜਪੈ ਕਉ ਨਾਮੁ ॥  
ਬੀਜ ਸ ਤ ਸਰਬ ਕੋ ਗਿਆਨੁ ॥  
ਬਹੁ ਬਰਨਾ ਸਹਿ ਜਪੈ ਕੋਠ ਨਾਮੁ ॥

Essence of all the (sacred) Mantras I e the spiritual-  
thoughts is knowledge I e. Realization

But in all the four castes I e the whole of humanity,  
there are rare ones who (consciously) invoke Realization.

ਜੋ ਜੋ ਜਪੈ ਤਿਸ ਕੀ ਗਤਿ ਹੋਇ ॥  
ਸਾਧ ਸੰਗਿ ਪਾਵੈ ਜਨੁ ਕੋਇ ॥  
ਜੋ ਜੋ ਜਪੈ ਤਿਸ ਕੀ ਗਤਿ ਹੋਇ ॥  
ਸਾਧ ਸੰਗਿ ਪਾਵੈ ਜਨੁ ਕੋਇ ॥

Whosoever invokes, becomes liberated,  
And the association of Sadhus I e such liberated ones,  
is obtained by a rare few

ਕਰਿ ਕਿਰਪਾ ਅੰਤਰਿ ਉਧਾਰੈ ॥  
ਪਸੁ ਪ੍ਰੇਤ ਮੁਖਦ ਪਾਥਰ ਕਉ ਤਾਰੈ ॥  
ਕਰਿ ਕਿਰਪਾ ਅੰਤਰਿ ਤਰਧਾਰੈ ॥  
ਪਸੁ ਪ੍ਰੇਤ ਮੁਖਦ ਪਾਥਰ ਕਉ ਤਾਰੈ ॥

By the grace (of I e training from the Sadhu), the  
mind (of the seeker) becomes established within,  
And (even if it contained before) the animal like,  
the ghost like or the foolish and heartless (tenden-  
cies, the seeker does) get liberated

ਸਰਬ ਰੋਗ ਕਾ ਅਉਖਦੁ ਨਾਮੁ ॥  
ਕਲਿਆਣ ਰੂਪ ਮੰਗਲ ਗੁਣ ਗਾਮੁ ॥

ਰਾਮ ਨਾਮ ਸਾਨੁ ਰਸੁ ਪੀਬੈ ॥  
 ਚਸੁ ਪੰਡਿਤ ਕੈ ਚਪਦੇਸਿ ਜਗੁ ਜੀਬੈ ॥

The Pandit who practises to realize God which is the Essence of Happiness,

His teaching can really awaken i.e. help forward (the seekers in) the world.

ਹਰਿ ਕੀ ਕਥਾ ਹਿਰਦੈ ਬਸਾਵੈ ॥  
 ਸੋ ਪੰਡਿਤੁ ਫਿਰਿ ਜੋਨਿ ਨ ਆਵੈ ॥  
 ਹਰਿ ਕੀ ਕਥਾ ਫਿਰਦੈ ਬਸਾਵੈ ॥  
 ਸੋ ਪੰਡਿਤੁ ਫਿਰਿ ਜੋਨਿ ਨ ਆਵੈ ॥

The Pandit who applies his own mind upon the spiritual thought,

No more becomes (out of compulsion) embodied (after realizing his immortal Self).

ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਬੂਝੈ ਮੂਲੁ ॥  
 ਸੁਖਮ ਮਹਿ ਜਾਨੈ ਅਸਥੂਲੁ ॥  
 ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਬੂਝੈ ਮੂਲੁ ॥  
 ਸੁਖਮ ਮਹਿ ਜਾਨੈ ਅਸਥੂਲੁ ॥

He knows the essence of the Vedas, the Puranas and the Smritis,

And looks upon the gross-existence (i.e. the phenomenal world, in reality) in (i.e. as) the subtle-existence (i.e. Brahman).

ਬਹੁ ਵਰਨਾ ਕਉ ਦੇ ਉਪਦੇਸੁ ॥  
 ਨਾਨਕ ਉਸੁ ਪੰਡਿਤ ਕਉ ਸਦਾ ਅਦੇਸੁ ॥੧॥  
 ਬਹੁ ਵਰਨਾ ਕਉ ਦੇ ਚਪਦੇਸੁ ॥  
 ਨਾਨਕ ਚਸੁ ਪੰਡਿਤ ਕਉ ਸਦਾ ਅਦੇਸੁ ॥੧॥

He imparts his teachings to all the four castes (Brahmins i.e. Intellectuals, Kshatriyas i.e. Warriors, Vaishyas i.e. Business-men and Shudras i.e. Labourers)



i.e. Irrespective of caste and creed etc.,  
Salutations ever unto that Pandit—Nanak.

Shabad (Psalm)-v

ਬੀਜ ਮੰਤ੍ਰ ਸਰਬ ਕੋ ਗਿਆਨੁ ॥  
ਚਹੁ ਵਰਨਾ ਮਹਿ ਜਪੈ ਕੋਊ ਨਾਮੁ ॥  
ਬੀਜ ਮੰਤ੍ਰ ਸਰਬ ਕੋ ਗਿਆਨੁ ॥  
ਬਹੁ ਬਰਨਾ ਮਹਿ ਜਪੈ ਕੋਊ ਨਾਮੁ ॥

Essence of all the (sacred) Mantras i.e. the spiritual-thoughts is knowledge i.e. Realization.

But in all the four castes i.e. the whole of humanity, there are rare ones who (consciously) invoke Realization.

ਜੇ ਜੇ ਜਪੈ ਤਿਸ ਕੀ ਗਤਿ ਹੋਇ ॥  
ਸਾਧ ਸੰਗਿ ਪਾਵੈ ਜਨੁ ਕੋਇ ॥  
ਜੋ ਜੋ ਜਪੈ ਤਿਸ ਕੀ ਗਤਿ ਹੋਇ ॥  
ਸਾਧ ਸੰਗਿ ਪਾਵੈ ਜਨੁ ਕੋਇ ॥

Whosoever invokes, becomes liberated,

And the association of Sadhus i.e. such liberated ones, is obtained by a rare few.

ਕਰਿ ਕਿਰਪਾ ਅੰਤਰਿ ਉਰਧਾਰੈ ॥  
ਪਸੁ ਪ੍ਰੇਤ ਮੁਖਦ ਪਾਥਰ ਕਉ ਤਾਰੈ ॥  
ਕਰਿ ਕਿਰਪਾ ਅੰਤਰਿ ਭਰਧਾਰੈ ॥  
ਪਸੁ ਪ੍ਰੇਤ ਮੁਖਦ ਪਾਥਰ ਕਉ ਤਾਰੈ ॥

By the grace (of i.e. training from the Sadhu), the mind (of the seeker) becomes established within,

And (even if it contained before), the animal-like, the ghost-like or the foolish and heartless (tendencies, the seeker does) get liberated.

ਸਰਬ ਰੋਗ ਕਾ ਅਉਖਦੁ ਨਾਮੁ ॥  
ਕਲਿਆਣ ਰੂਪ ਮੰਗਲ ਗੁਣ ਗਾਮੁ ॥

सरप रोग का अउखदु नामु ॥

कलिआण रूप मंगल गुण गाम ॥

The medicine i.e. the treatment, for all the miseries  
is the Realization (of God or Self),

Which is Freedom-and-Bliss by very nature, (hence)  
sing praises (unto i.e. Invoke That).

ਕਾਹੂ ਜੁਗਤਿ ਕਿਤੈ ਨ ਪਾਈਐ ਧਰਮਿ ॥

ਨਾਨਕ ਤਿਸੁ ਮਿਲੈ ਜਿਸੁ ਲਿਖਿਆ ਧੁਰਿ ਕਰਮਿ ॥੫॥

काहू जुगति कितै न पाईऐ धरमि ॥

नानक तिसु मिलै जिसु लिखिआ धुरि करमि ॥५॥

(But) by no technique this Nature shall be attained,  
(Until) one (i.e. seeker) has done selfless actions in  
the past (or past lives)—Nanak.

Hence, let us start selfless activity now.

Shabad (Psalm)-vi

ਜਿਸ ਕੈ ਮਨਿ ਪਾਰਬ੍ਰਹਮ ਕਾ ਨਿਵਾਸੁ ॥

ਤਿਸ ਕਾ ਨਾਮੁ ਸਤਿ ਰਾਮਦਾਸੁ ॥

जिस कै मनि पारब्रह्म का निवासु ॥

तिस का नामु सति रामदासु ॥

One whose mind is established in the Supreme-  
Brahman,

Is alone, verily, named as the servant (i.e. the knower)  
of God.

ਆਤਮ ਰਾਮੁ ਤਿਸੁ ਨਦਰੀ ਆਇਆ ॥

ਦਾਸ ਦਸੰਤਣ ਭਾਇ ਤਿਨਿ ਪਾਇਆ ॥

आतम रामु तिसु नदरी आइआ ॥

दास दसंतण भाइ तिनि पाइआ ॥

He realized God as his Atman i.e. Self,  
By intense service and love (unto others).

ਸਦਾ ਨਿਕਟਿ ਨਿਕਟਿ ਹਰਿ ਜਾਨੁ ॥

ਮੈ ਦਾਸੁ ਦਰਗਹ ਪਰਵਾਨੁ ॥

ਸਦਾ ਨਿਕਟਿ ਨਿਕਟਿ ਹਰਿ ਜਾਨੁ ॥

ਸੋ ਦਾਸੁ ਦਰਗਹੁ ਪਰਚਾਨੁ ॥

The servant i.e. the devotee of God, who recognises God as the near-most,

Alone is accepted in the field of spirituality.

ਅਪੁਨੇ ਦਾਸ ਕਉ ਆਪਿ ਕਿਰਪਾ ਕਰੈ ॥

ਤਿਸੁ ਦਾਸ ਕਉ ਸਭ ਸੋਝੀ ਪਰੈ ॥

ਅਪੁਨੇ ਦਾਸ ਕਤ ਆਪਿ ਕਿਰਪਾ ਕਰੈ ॥

ਤਿਸੁ ਦਾਸ ਕਤ ਸਮ ਸੋਝੀ ਪਰੈ ॥

To such a servant of Self, the grace i.e. touch, of the Self (or God) is obvious,

And that servant (or devotee) understands all (which is worthy of understanding in order to have the Supreme Knowledge of Self)

ਸਗਲ ਸੰਗਿ ਆਤਮ ਉਦਾਸੁ ॥

ਐਸੀ ਜੁਗਤਿ ਨਾਨਕ ਰਾਮਦਾਸੁ ॥੬॥

ਸਗਲ ਸੰਗਿ ਆਤਮ ਉਦਾਸੁ ॥

ਏਸੀ ਜੁਗਤਿ ਨਾਨਕ ਰਾਮਦਾਸੁ ॥੬॥

To be amidst all and remain unattached from within,

Such a state is of a (real) servant (or devotee) of God—Nanak

Shabad (Psalm)-vll

ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਆਤਮ ਹਿਤਾਵੈ ॥

ਜੀਵਨ ਮੁਕਤਿ ਸੋਝੀ ਕਹਾਵੈ ॥

ਸਮ ਕੀ ਆਗਿਆ ਆਤਮ ਹਿਤਾਵੈ ॥

ਜੀਵਨ ਮੁਕਤਿ ਸੋਝੀ ਕਹਾਵੈ ॥

Whose mind accepts with love (i.e. happily), the order (i.e. the manifestation) of God, is verily known as Jivan Mukta (Living-Free).

ਭੈਸਾ ਹਰਖੁ ਭੈਸਾ ਉਸੁ ਸੋਗੁ ॥

ਸਦਾ ਅਨੰਦੁ ਤਹ ਨਹੀ ਬਿਓਗੁ ॥

ਤੈਸਾ ਹਰਖੁ ਤੈਸਾ ਚਸੁ ਸੋਗੁ ॥  
ਸਦਾ ਅਨੰਦੁ ਰਹ ਰਹੀ ਬਿਓਗੁ ॥

To him pleasure and pain are alike (i.e. he neither hankers after pleasures nor escapes from difficulties), (Because) he within is ever established in Bliss which he never misses (for he has realized Bliss as his very nature).

ਤੈਸਾ ਸੁਵਰਨੁ ਤੈਸੀ ਉਸੁ ਮਾਟੀ ॥  
ਤੈਸਾ ਅੰਮ੍ਰਿਤੁ ਤੈਸੀ ਬਿਖੁ ਖਾਟੀ ॥  
ਤੈਸਾ ਸੁਖਰਨੁ ਤੈਸੀ ਚਸੁ ਮਾਟੀ ॥  
ਤੈਸਾ ਅੰਸੁ ਤੈਸੀ ਬਿਖੁ ਖਾਟੀ ॥

To him gold and dust are alike (i.e. he does not want to value, or to be valued by, the worldly-possession), So are nectar and poison alike to him (i.e. he is ever righteous without even caring for the sweet or bitter rewards by the world).

ਤੈਸਾ ਮਾਨੁ ਤੈਸਾ ਅਭਿਮਾਨੁ ॥  
ਤੈਸਾ ਰੰਗੁ ਤੈਸਾ ਰਾਜਾਨੁ ॥  
ਤੈਸਾ ਮਾਨੁ ਤੈਸਾ ਅਮਿਮਾਨੁ ॥  
ਤੈਸਾ ਰੰਗੁ ਤੈਸਾ ਰਾਜਾਨੁ ॥

To him honour and dishonour are alike (i.e. he does not feel elated, if you honour him, and nor feels grieved, if you dishonour him),

And he is alike to beggar and king (i.e. he is neither indifferent to a beggar and nor appeases a king)

ਜੋ ਵਰਤਾਏ ਸਾਈ ਜੁਗਤਿ ॥  
ਨਾਨਕ ਓਹੁ ਪੁਰਖੁ ਕਹੀਐ ਜੀਵਨ ਮੁਕਤਿ ॥੧॥  
ਜੋ ਬਰਤਾਏ ਸਾਈ ਜੁਗਤਿ ॥

ਨਾਨਕ ਓਹੁ ਪੁਰਖੁ ਕਹੀਐ ਜੀਵਨ ਮੁਕਤਿ ॥੨॥

Whatever comes (for him from any quarter), his state remains the same (i.e. he is ever equanimous in all the pairs of opposites of life),

And such a person is verily a Living-Free—Nanak.  
Shabad (Psalm) viii

ਪਾਰਬ੍ਰਹਮ ਕੇ ਸਗਲੇ ਠਾਉ ॥  
ਜਿਤੁ ਜਿਤੁ ਘਰਿ ਰਾਖੈ ਤੈਸਾ ਤਿਨ ਠਾਉ ॥  
ਪਾਰਬ੍ਰਹਮ ਕੇ ਸਗਲੇ ਠਾਉ ॥  
ਜਿਤੁ ਜਿਤੁ ਘਰਿ ਰਾਖੈ ਤੈਸਾ ਤਿਨ ਨਾਉ ॥

All the embodiments belong to the Supreme-Brahman,  
And the names to these (embodiments) are given  
as and how He manifests (i.e. there is no difference  
in the kind among the various species, but the  
difference is in the degree of manifestation).

ਆਪੇ ਕਰਨ ਕਰਾਵਨ ਜੋਗੁ ॥  
ਪੁਭ ਭਾਵੈ ਸੋਈ ਫੁਨਿ ਹੋਗੁ ॥  
ਆਪੇ ਕਰਨ ਕਰਾਵਨ ਜੋਗੁ ॥  
ਪ੍ਰਮ ਮਾਕੈ ਸੋਈ ਫੁਨਿ ਹੋਗੁ ॥

Self (God) is the Effect for which He alone is fit to be  
the Cause,  
Whatever is manifest has God as its (First or Ultimate)  
Cause (the Unmanifest).

ਪਸਰਿਓ ਆਪਿ ਹੋਇ ਅਨਤ ਤਰੰਗ ॥  
ਲਖੇ ਨ ਜਾਹਿ ਪਾਰਬ੍ਰਹਮ ਕੇ ਰੰਗ ॥  
ਪਸਰਿਓ ਆਪਿ ਹੋਇ ਅਨਤ ਤਰੰਗ ॥  
ਲਖੇ ਨ ਜਾਹਿ ਪਾਰਬ੍ਰਹਮ ਕੇ ਰੰਗ ॥

Self is manifest in the form of infinite number of  
waves (i.e. vibrations),  
The various colours (i.e. the waves of name and  
form or nama-rupa) of the Supreme Brahman (here,  
Saguna Brahman) can not be comprehended (by the  
limited mind)

ਜੈਸੀ ਮਤਿ ਦੇਇ ਤੈਸਾ ਪਰਗਾਸੁ ॥  
ਪਾਰਬ੍ਰਹਮ ਕਰਤਾ ਅਬਿਨਾਸੁ ॥  
ਜੈਸੀ ਮਤਿ ਦੇਇ ਤੈਸਾ ਪਰਗਾਸੁ ॥  
ਪਾਰਬ੍ਰਹਮ ਕਰਤਾ ਅਬਿਨਾਸੁ ॥

(One) shines according to the (degree of) Intelligence given (i.e. the manifestation of Brahman),  
He, the Imperishable Is the Cause (of causes)

Some people commit a grave mistake in asking "What caused the Absolute?" Because if there was a cause for Absolute, then it would no more be Absolute

ਸਦਾ ਸਦਾ ਸਦਾ ਦਇਆਲ ॥

ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਨਕ ਭਏ ਨਿਹਾਲ ॥੮੯॥

ਸਦਾ ਸਦਾ ਸਦਾ ਭਏਆਲ ॥

ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਨਕ ਮਾ' ਨਿਹਾਲ ॥੯੦॥

His grace was in the past is in the present and shall be there in the future,

You are (only) to invoke, and do invoke, to be Blissful—Nanak

ਸਲੋਕੁ ਸਲੋਕੁ SLOKA

(Prologue to the 10th Astapadi i.e. Octave)

ਉਸਤਤਿ ਕਰਹਿ ਅਨੇਕ ਜਨ ਅਤੁ ਨ ਪਾਰਾਵਾਰ ॥

ਨਾਨਕ ਰਚਨਾ ਪ੍ਰਭਿ ਦਰੀ ਬਹੁ ਬਿਧਿ ਅਨਿਕ ਪ੍ਰਕਾਰ ॥੧॥

ਚਸਤਤਿ ਕਰਹਿ ਅਨੇਕ ਜਨ ਅਤੁ ਨ ਪਾਰਾਵਾਰ ॥

ਨਾਨਕ ਰਚਨਾ ਪ੍ਰਮਿ ਰਚੀ ਬਹੁ ਬਿਧਿ ਅਨਿਕ ਪ੍ਰਕਾਰ ॥੧॥

Many people have tried to praise (i.e. define) God (and thus put an end or a limit upon him), (whereas) He has neither an end nor a limit (i.e. He is Eternal and Infinite)

Nor there is a limit of the various ways and degrees of the manifestations of God (i.e. the Universe)

ਅਸਟਪਦੀ ਅਸਟਪਦੀ

Astapadi (Octave) 10

Shabad (Psalm) 1

ਕਈ ਕੋਟਿ ਹੋਏ ਪ੍ਰਯਾਗੀ ॥

ਕਈ ਕੋਟਿ ਆਚਾਰ ਬਿਓਹਾਰੀ ॥

ਕਈ ਕੋਟਿ ਹੋਏ ਪੂਜਾਰੀ ॥

ਕਈ ਕੋਟਿ ਆਚਾਰ ਵਿਭਹਾਰੀ ॥

Many crores have been the worshippers of God,  
And those engaged in righteous actions

ਕਈ ਕੋਟਿ ਭਏ ਤੀਰਥ ਵਾਸੀ ॥

ਕਈ ਕੋਟਿ ਬਨ ਭ੍ਰਮਹਿ ਉਦਾਸੀ ॥

ਕਈ ਕੋਟਿ ਮਏ ਤੀਰਥ ਵਾਸੀ ॥

ਕਈ ਕੋਟਿ ਬਨ ਭ੍ਰਮਹਿ ਉਦਾਸੀ ॥

Many crores have been residing at holy places,

And those who were renunciates and wandered in  
the forests

ਕਈ ਕੋਟਿ ਬੈਠ ਕੇ ਸੋਭੇ ॥

ਕਈ ਕੋਟਿ ਤਪੀਸੁਰ ਹੋਏ ॥

ਕਈ ਕੋਟਿ ਵੇਦ ਕੇ ਸੁਭੇ ॥

ਕਈ ਕੋਟਿ ਤਪੀਸੁਰ ਹੋਏ ॥

Many crores have been the listeners to Vedas (i.e.  
Spiritual Books),

And those who did austerities

ਕਈ ਕੋਟਿ ਆਤਮ ਧਿਆਨੁ ਧਾਰਹਿ ॥

ਕਈ ਕੋਟਿ ਕਥਿ ਕਾਥਿ ਬੀਚਾਰਹਿ ॥

ਕਈ ਕੋਟਿ ਆਤਮ ਧਿਆਨੁ ਧਾਰਹਿ ॥

ਕਈ ਕੋਟਿ ਕਥਿ ਕਾਥਿ ਬੀਚਾਰਹਿ ॥

Many crores have been practising Dharana (i.e. con-  
trolling the wandering mind), and Dhyana (i.e. medi-  
tation) upon Atman,

And those who wrote poetry etc (upon God)

ਕਈ ਕੋਟਿ ਨਵਤਨ ਨਾਮ ਧਿਆਵਹਿ ॥

ਨਾਨਕ ਕਰਤੇ ਕਾ ਅੰਤੁ ਨ ਪਾਵਹਿ ॥੧॥

ਕਈ ਕੋਟਿ ਨਵਤਨ ਨਾਮ ਧਿਆਵਹਿ ॥

ਨਾਨਕ ਕਰਤੇ ਕਾ ਅੰਤੁ ਨ ਪਾਵਹਿ ॥੧॥

Many crores have been inventing new names for  
God,

And (with all this) God remains immeasurable—  
Nanak.

Shabad (Psalm)-II

ਕਈ ਕੋਟਿ ਭਏ ਅਭਿਮਾਨੀ ॥

ਕਈ ਕੋਟਿ ਅੰਧ ਅਗਿਆਨੀ ॥

ਕਈ ਕੋਟਿ ਮਧ ਅਮਿਮਾਨੀ ॥

ਕਈ ਕੋਟਿ ਅੰਧ ਅਗਿਆਨੀ ॥

Many crores have been the egoists,  
And those who were blindly ignorant.

ਕਈ ਕੋਟਿ ਕਿਰਪਨ ਕਠੋਰ ॥

ਕਈ ਕੋਟਿ ਅਭਿਗ ਆਤਮ ਨਿਕੋਰ ॥

ਕਈ ਕੋਟਿ ਕਰਿਪਨ ਕਠੋਰ ॥

ਕਈ ਕੋਟਿ ਅਮਿਗ ਆਤਮ ਨਿਕੋਰ ॥

Many crores have been stone hearted misers,  
And those who were rank-obstinate, and whose  
hearts were dry.

ਕਈ ਕੋਟਿ ਪਰ ਦਰਬ ਕਉ ਹਿਰਹਿ ॥

ਕਈ ਕੋਟਿ ਪਰ ਦੁਖਨਾ ਕਰਹਿ ॥

ਕਈ ਕੋਟਿ ਪਰ ਦਰਬ ਕਭ ਹਿਰਹਿ ॥

ਕਈ ਕੋਟਿ ਪਰ ਦੁਖਨਾ ਕਰਹਿ ॥

Many crores have been looters of the property of  
others,

And those who brought misery unto others (in many  
other ways).

ਕਈ ਕੋਟਿ ਮਾਇਆ ਸੁਖ ਮਾਹਿ ॥

ਕਈ ਕੋਟਿ ਪਰਦੇਸ ਭ੍ਰਮਾਹਿ ॥

ਕਈ ਕੋਟਿ ਮਾਇਆ ਸੁਖ ਮਾਹਿ ॥

ਕਈ ਕੋਟਿ ਪਰਦੇਸ ਭ੍ਰਮਾਹਿ ॥

Many crores have been dying to possess at wealth,  
And those who (even) wandered in foreign lands (for  
that).



ਜਿਤੁ ਜਿਤੁ ਲਾਵਹੁ ਤਿਤੁ ਤਿਤੁ ਲਗਾਨਾ ॥

ਨਾਨਕ ਕਰਤੇ ਕੀ ਜਾਨੈ ਕਰਤਾ ਰਚਨਾ ॥੨॥

ਜਿਤੁ ਜਿਤੁ ਲਾਵਹੁ ਤਿਤੁ ਤਿਤੁ ਲਗਨਾ ॥

ਨਾਨਕ ਕਰਤੇ ਕੀ ਜਾਨੈ ਕਰਤਾ ਰਚਨਾ ॥੨॥

All are engaged in actions according to each one's destiny (based upon the past Samskaras), Only the manifest (i.e. God) knows the manifested world (i.e. to know the reality of what is manifest, we must realize That which is the cause of manifestation i.e. God) —Nanak.

Shabad (Psalm)-III

ਕਈ ਕੋਟਿ ਸਿਧ ਜਤੀ ਜੋਗੀ ॥

ਕਈ ਕੋਟਿ ਰਾਜੇ ਰਸ ਭੋਗੀ ॥

ਕਈ ਕੋਟਿ ਸਿਧ ਜਤੀ ਜੋਗੀ ॥

ਕਈ ਕੋਟਿ ਰਾਜੇ ਰਸ ਭੋਗੀ ॥

Many crores have been Sadhus, Celibates and Yogis, And those, who were kings indulging in the sensual pleasures.

ਕਈ ਕੋਟਿ ਪੰਥੀ ਸਰਪ ਉਪਾਏ ॥

ਕਈ ਕੋਟਿ ਪਾਥਰ ਬਿਰਖ ਨਿਪਜਾਏ ॥

ਕਈ ਕੋਟਿ ਪੰਥੀ ਸਰਪ ਉਪਾਏ ॥

ਕਈ ਕੋਟਿ ਪਾਥਰ ਬਿਰਖ ਨਿਪਜਾਏ ॥

Many crores have been born as birds and snakes, And so have been there stones, and trees sprouted forth.

ਕਈ ਕੋਟਿ ਪਵਣ ਪਾਣੀ ਬੈਸੰਤਰ ॥

ਕਈ ਕੋਟਿ ਦੇਸ ਭੂ ਮੰਡਲ ॥

ਕਈ ਕੋਟਿ ਪਵਣ ਪਾਣੀ ਬੈਸੰਤਰ ॥

ਕਈ ਕੋਟਿ ਦੇਸ ਭੂ ਮੰਡਲ ॥

Many crores have been (the types of) air, water and fire,

And (with all this) God remains Immeasurable—  
Nanak

Shabad (Psalm) ॥

ਕਈ ਕੋਟਿ ਭਏ ਅਭਿਮਾਨੀ ॥

ਕਈ ਕੋਟਿ ਅੰਧ ਅਗਿਆਨੀ ॥

ਕਈ ਕੋਟਿ ਮਧ ਅਮਿਮਾਨੀ ॥

ਕਈ ਕੋਟਿ ਅੰਧ ਅਗਿਆਨੀ ॥

Many crores have been the egoists,  
And those who were blindly ignorant.

ਕਈ ਕੋਟਿ ਕਿਰਪਨ ਕਠੋਰ ॥

ਕਈ ਕੋਟਿ ਅਭਿਗ ਆਤਮ ਨਿਕੋਰ ॥

ਕਈ ਕੋਟਿ ਕਿਰਪਨ ਕਠੋਰ ॥

ਕਈ ਕੋਟਿ ਅਮਿਗ ਆਤਮ ਨਿਕੋਰ ॥

Many crores have been stone hearted misers,  
And those who were rank obstinate, and whose  
hearts were dry

ਕਈ ਕੋਟਿ ਪਰ ਦਰਬ ਕਉ ਹਿਰਹਿ ॥

ਕਈ ਕੋਟਿ ਪਰ ਦੁਖਨਾ ਕਰਹਿ ॥

ਕਈ ਕੋਟਿ ਪਰ ਦਰਬ ਕਰ ਹਿਰਹਿ ॥

ਕਈ ਕੋਟਿ ਪਰ ਦੁਖਨਾ ਕਰਹਿ ॥

Many crores have been looters of the property of  
others,

And those who brought misery unto others (in many  
other ways)

ਕਈ ਕੋਟਿ ਮਾਇਆ ਸੁਖ ਮਾਹਿ ॥

ਕਈ ਕੋਟਿ ਪਰਦੇਸ ਭੁਮਾਹਿ ॥

ਕਈ ਕੋਟਿ ਮਾਇਆ ਸੁਖ ਮਾਹਿ ॥

ਕਈ ਕੋਟਿ ਪਰਦੇਸ ਭੁਮਾਹਿ ॥

Many crores have been dying to possess at wealth,  
And those who (even) wandered in foreign lands (for  
that)

ਜਿਤੁ ਜਿਤੁ ਲਾਵਹੁ ਤਿਤੁ ਤਿਤੁ ਲਗਨਾ ॥

ਠਾਠਕ ਕਰਤੇ ਕੀ ਜਾਨੈ ਕਰਤਾ ਰਚਨਾ ॥੨॥

ਜਿਤੁ ਜਿਤੁ ਲਾਵਹੁ ਤਿਤੁ ਤਿਤੁ ਲਗਨਾ ॥

ਨਾਨਕ ਕਰਤੇ ਕੀ ਜਾਨੈ ਕਰਤਾ ਰਚਨਾ ॥੨॥

All are engaged in actions according to each one's destiny (based upon the past Samskaras), Only the manifest (I e God) knows the manifested world (I e to know the reality of what is manifest, we must realize That which is the cause of manifestation I e God) —Nanak.

Shabad (Psalm)-III

ਕਈ ਕੋਟਿ ਸਿਧ ਜਤੀ ਜੋਗੀ ॥

ਕਈ ਕੋਟਿ ਰਾਜੇ ਰਸ ਭੋਗੀ ॥

ਕਈ ਕੋਟਿ ਸਿਧ ਜਤੀ ਜੋਗੀ ॥

ਕਈ ਕੋਟਿ ਰਾਜੇ ਰਸ ਭੋਗੀ ॥

Many crores have been Sadhus, Celibates and Yogis, And those, who were kings indulging in the sensual pleasures

ਕਈ ਕੋਟਿ ਪੰਥੀ ਸਰਪ ਉਪਾਏ ॥

ਕਈ ਕੋਟਿ ਪਾਥਰ ਬਿਰਖ ਠਿਪਜਾਏ ॥

ਕਈ ਕੋਟਿ ਪੰਥੀ ਸਰਪ ਉਪਾਏ ॥

ਕਈ ਕੋਟਿ ਪਾਥਰ ਬਿਰਖ ਨਿਪਜਾਏ ॥

Many crores have been born as birds and snakes, And so have been there stones, and trees sprouted forth.

ਕਈ ਕੋਟਿ ਪਵਣ ਪਾਣੀ ਬੈਸੰਤਰ ॥

ਕਈ ਕੋਟਿ ਦੇਸ ਭੂ ਮਹਲ ॥

ਕਈ ਕੋਟਿ ਪਵਣ ਪਾਣੀ ਬੈਸੰਤਰ ॥

ਕਈ ਕੋਟਿ ਦੇਸ ਭੂ ਮਹਲ ॥

Many crores have been (the types of) air, water and fire,

*And so have been the countries, globes and planetary systems*

ਕਈ ਕੋਟਿ ਸਸੀਅਰ ਸਰ ਨਖੁਤੁ ॥

ਕਈ ਕੋਟਿ ਦੇਵ ਦਾਨਵ ਇਦ੍ਰ ਸਿਰਿ ਛਤੁ ॥

ਕਈ ਕੋਟਿ ਸਸੀਅਰ ਸੂਰ ਨਖੁਤੁ ॥

ਕਈ ਕੋਟਿ ਦੇਵ ਦਾਨਵ ਭੂ ਸਿਰਿ ਛਤੁ ॥

*Many crores have been moons suns and stars*

*And also gods demons and the crowned Indras  
(the mythological representation of the subtle  
cosmic powers)*

ਸਗਲ ਸਮਗ੍ਰੀ ਅਪਨੈ ਸਤਿ ਧਾਰੈ ॥

ਨਾਨਕ ਜਿਸ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਤਿਸੁ ਨਿਸਤਾਰੈ ॥੩॥

ਸਗਲ ਸਮਗ੍ਰੀ ਅਪਨੈ ਸੂਰਿ ਧਾਰੈ ॥

ਨਾਨਕ ਜਿਸੁ ਜਿਸੁ ਮਾਵੈ ਤਿਸੁ ਤਿਸੁ ਨਿਸਤਾਰੈ ॥੩॥

*Self (God) supports the whole universe like a string,  
(through the beads)*

*Whosoever becomes in tune with God gets liberated  
indeed—Nanak*

*Shabad (Psalm) Iv*

ਕਈ ਕੋਟਿ ਰਾਜਸ ਤਾਮਸ ਸਾਤਕ ॥

ਕਈ ਕੋਟਿ ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਅਰੁ ਸਾਸਤ ॥

ਕਈ ਕੋਟਿ ਰਾਜਸ ਰਾਮਸ ਸਾਤਕ ॥

ਕਈ ਕੋਟਿ ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਅਰੁ ਸਾਸਤ ॥

*Many crores have been (under the influence of) Rajas  
(i.e. activity) Tamas (i.e. inactivity) and Sattva (i.e.  
unactivity)*

*And so have been (those who studied) Vedas  
Puranas Smritis and Shastras (i.e. books con-  
taining highest Truths, mythological statements of the  
highest Truths and moral codes and philosophies  
explaining various aspects of the Same Truth)*

ਕਈ ਕੋਟਿ ਕੀਏ ਰਤਨ ਸਮੁਦ ॥

ਕਈ ਕੋਟਿ ਨਾਨਾ ਪ੍ਰਕਾਰ ਜੰਤ ॥

ਕਈ ਕੋਟਿ ਕੀਏ ਰਤਨ ਸਮੁਦ ॥

ਕਈ ਕੋਟਿ ਨਾਨਾ ਪ੍ਰਕਾਰ ਜੰਤ ॥

Many crores have been gems in the oceans,  
And so have been the insects of various kinds

ਕਈ ਕੋਟਿ ਕੀਏ ਚਿਰਮੀਵੇ ॥

ਕਈ ਕੋਟਿ ਗਿਰੀਮੇਰ ਸੁਵਰਨ ਥੀਵੇ ॥

ਕਈ ਕੋਟਿ ਕੀਏ ਚਿਰਮੀਵੇ ॥

ਕਈ ਕੋਟਿ ਗਿਰੀਮੇਰ ਸੁਵਰਨ ਥੀਵੇ ॥

Many crores have been long lived  
And so have been hills high mountains and  
gold (mines)

ਕਈ ਕੋਟਿ ਜਪੁ ਕਿੰਨਰ ਪਿਸਾਚ ॥

ਕਈ ਕੋਟਿ ਭਤ ਪ੍ਰੇਤ ਸਕਰ ਮ੍ਰਿਗਾਚ ॥

ਕਈ ਕੋਟਿ ਭਰਖ ਕਿੰਨਰ ਪਿਸਾਚ ॥

ਕਈ ਕੋਟਿ ਮ੍ਰਿਗ ਪ੍ਰੇਤ ਸਕਰ ਮ੍ਰਿਗਾਚ ॥

Many crores have been wealthy, beautiful and of  
low castes

And so have been devils ghosts, swines and lions,

ਸਭ ਤੇ ਨੇਰੇ ਸਭਹੁ ਤੇ ਦੂਰਿ ॥

ਨਾਨਕ ਆਪਿ ਅਲਿਪਤੁ ਰਹਿਆ ਭਟਪਰਿ ॥੪॥

ਸਮ ਤੇ ਨੇਰੇ ਸਮਝੁ ਤੇ ਦੂਰਿ ॥

ਨਾਨਕ ਆਪਿ ਅਲਿਪਤੁ ਰਹਿਆ ਮਰਪੁਰਿ ॥੫॥

(Though) being the nearest and the farthest,  
Self is omnipresent and yet unattached—Nanak

That is the essential or Absolute Nature of Self can ne  
be contaminated by the impurities etc of the relative e  
tence But to realize It, the seeker has got to be cent per c

pure in his mind I e the relative aspect.

Shabad (Psalm)-v

ਕਈ ਕੋਟਿ ਪਾਤਾਲ ਕੇ ਵਾਸੀ ॥  
 ਕਈ ਕੋਟਿ ਨਰਕ ਸੁਰਗ ਨਿਵਾਸੀ ॥  
 ਕਈ ਕੋਟਿ ਪਾਤਾਲ ਕੇ ਵਾਸੀ ॥  
 ਕਈ ਕੋਟਿ ਨਰਕ ਸੁਰਗ ਨਿਵਾਸੀ ॥

Many crores have been the residents of the worlds below,

And so have been those in the heavens or hells (i e people living happily or sadly in the worlds above)

ਕਈ ਕੋਟਿ ਜਨਮਹਿ ਜੀਵਹਿ ਮਰਹਿ ॥  
 ਕਈ ਕੋਟਿ ਬਹੁ ਜੋਨੀ ਫਿਰਹਿ ॥  
 ਕਈ ਕੋਟਿ ਜਨਮਹਿ ਜੀਵਹਿ ਮਰਹਿ ॥  
 ਕਈ ਕੋਟਿ ਬਹੁ ਜੋਨੀ ਫਿਰਹਿ ॥

Many crores have been taking births, living and dying away,

And those who transmigrated from one species to another.

ਕਈ ਕੋਟਿ ਬੈਠਤ ਹੀ ਖਾਹਿ ॥  
 ਕਈ ਕੋਟਿ ਘਾਲਹਿ ਥਕਿ ਖਾਹਿ ॥  
 ਕਈ ਕੋਟਿ ਬੈਠਤ ਹੀ ਖਾਹਿ ॥  
 ਕਈ ਕੋਟਿ ਘਾਲਹਿ ਥਕਿ ਖਾਹਿ ॥

Many crores have been leading a life of no exertion,  
 And those who worked hard beyond endurance

ਕਈ ਕੋਟਿ ਕੀਏ ਧਨਵੰਤ ॥  
 ਕਈ ਕੋਟਿ ਮਾਇਆ ਮਹਿ ਚਿੰਤ ॥  
 ਕਈ ਕੋਟਿ ਕੀਏ ਧਨਵੰਤ ॥  
 ਕਈ ਕੋਟਿ ਮਾਇਆ ਮਹਿ ਚਿੰਤ ॥

Many crores have been wealthy,  
And those who have been worrying to get wealth.

ਜਹ ਜਹ ਭਾਲਾ ਤਹ ਤਹ ਰਾਖੈ ॥  
ਨਾਨਕ ਸਭੁ ਕਿਛੁ ਪ੍ਰਭ ਕੈ ਰਾਖੈ ॥੫॥

जह जह भाणा तह तह राखै ॥  
नानक सभु किछु प्रभ कै हाथे ॥५॥

One is kept in condition according to the Moral Law,

And everything is subject to that Law of God—Nanak

Shabad (Psalm) vi

ਕਈ ਕੋਟਿ ਭਏ ਬੈਰਾਗੀ ॥  
ਰਾਮ ਨਾਮ ਸੰਗਿ ਤਿਨਿ ਲਿਵ ਲਾਗੀ ॥  
ਕਈ ਕੋਟਿ ਮਏ ਬੈਰਾਗੀ ॥  
ਰਾਮ ਨਾਮ ਸੰਗਿ ਤਿਨਿ ਲਿਵ ਲਾਗੀ ॥

Many crores have been the unattached ones,  
And whose tendencies developed towards God Realization

ਕਈ ਕੋਟਿ ਪ੍ਰਭ ਕਉ ਖੋਜਤੇ ॥  
ਆਤਮ ਮਹਿ ਪਾਰਬ੍ਰਹਮ ਲਹਤੇ ॥  
ਕਈ ਕੋਟਿ ਪ੍ਰਭ ਕਤ ਖੋਜਤੇ ॥  
ਆਤਮ ਮਹਿ ਪਾਰਬ੍ਰਹਮ ਲਹਤੇ ॥

Many crores have been engaged in the quest of God,  
Whom they (ultimately) found within themselves

ਕਈ ਕੋਟਿ ਦਰਸਨ ਪ੍ਰਭ ਪਿਆਸ ॥  
ਤਿਨ ਕਉ ਮਿਲਿਉ ਪ੍ਰਭ ਅਬਿਨਾਸ ॥  
ਕਈ ਕੋਟਿ ਦਰਸਨ ਪ੍ਰਭ ਪਿਆਸ ॥  
ਤਿਨ ਕਤ ਮਿਲਿਓ ਪ੍ਰਭ ਅਬਿਨਾਸ ॥

Many crores have had thirst for God's vision,

pure in his mind I e the relative aspect.

Shabad (Psalm)-v

ਕਈ ਕੋਟਿ ਪਾਤਾਲ ਕੇ ਵਾਸੀ ॥

ਕਈ ਕੋਟਿ ਨਰਕ ਸੁਰਗ ਨਿਵਾਸੀ ॥

ਕਈ ਕੋਟਿ ਪਾਤਾਲ ਕੇ ਵਾਸੀ ॥

ਕਈ ਕੋਟਿ ਨਰਕ ਸੁਰਗ ਨਿਵਾਸੀ ॥

Many crores have been the residents of the worlds below,

And so have been those in the heavens or hells (i e people living happily or sadly in the worlds above)

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ਕਈ ਕੋਟਿ ਬਹੁ ਜੋਨੀ ਫਿਰਹਿ ॥

ਕਈ ਕੋਟਿ ਜਨਮਹਿ ਜੀਵਹਿ ਮਰਹਿ ॥

ਕਈ ਕੋਟਿ ਬਹੁ ਜੋਨੀ ਫਿਰਹਿ ॥

Many crores have been taking births, living and dying away,

And those who transmigrated from one species to another,

ਕਈ ਕੋਟਿ ਬੈਠਤ ਹੀ ਖਾਹਿ ॥

ਕਈ ਕੋਟਿ ਘਾਲਹਿ ਥਕਿ ਪਾਹਿ ॥

ਕਈ ਕੋਟਿ ਬੈਠਤ ਹੀ ਖਾਹਿ ॥

ਕਈ ਕੋਟਿ ਘਾਲਹਿ ਥਕਿ ਪਾਹਿ ॥

Many crores have been leading a life of no exertion,

And those who worked hard beyond endurance

ਕਈ ਕੋਟਿ ਕੀਏ ਧਨਵੰਤ ॥

ਕਈ ਕੋਟਿ ਮਾਇਆ ਮਹਿ ਚਿੰਤ ॥

ਕਈ ਕੋਟਿ ਕੀਏ ਧਨਵੰਤ ॥

ਕਈ ਕੋਟਿ ਮਾਇਆ ਮਹਿ ਚਿੰਤ ॥



Many crores have been the Incarnations (of the beings),  
Spreading (i.e. manifesting) in numberless ways

कही घट धर्मिणि धाम्ना ॥  
मदा मदा दितु देवकान् ॥  
कई बार पमरिओ पासार ॥  
सदा सदा इकु एकरार ॥

Many a time the manifestation (of the world, i.e. the coming into being of the manifold) has taken place

(But from the stand point of) Aumkara which is One, there has been eternally, and ever shall it be One (and One Existence alone)

In other words it is not that One has become Many but the same One through the prism of Maya appears as Many. The question arises that it would then mean that Maya and that One (Brahman) are two different entities. The answer has already been given that Maya in Brahman is like the heat in the fire. But this Maya is no explanation. It is just a simple statement of facts. The question why Brahman at all appears as many?, cannot be answered. Could it be so then Brahman i.e. the Absolute would no more be Absolute hence the obvious. This could be the only scientific conclusion.

The concept of Maya as a simple statement of facts as given above is seen in queer ways in the daily happenings in different walks of our life. A few examples are given below —

Every man has some aim he wants to achieve in his life. In the beginning he does not care for the obstacles in his way. Then the obstacles of nature become like an adamant wall and yet he strives hard. Probably a little ray of fulfilment he sees when the death takes over, and all the hopes, fulfilled or unfulfilled, attained or unattained do not bring the real happiness.

And they did realize God, the Imperishable

This verse is for those who adopt the dual mantras with a form to meditate upon, to start with

ਕਈ ਕੋਟਿ ਮਾਗਹਿ ਸਤ ਸਗੁ ॥

ਪਾਰਬ੍ਰਹਮ ਤਿਨਿ ਲਾਗਾ ਦੇਗੁ ॥

ਕਈ ਥੋਟਿ ਮਾਗਹਿ ਸਤ ਸਗੁ ॥

ਪਾਰਬ੍ਰਹਮ ਤਿਨਿ ਲਾਗਾ ਰਗੁ ॥

Many crores have been seeking communion (with the faintly ones) for (the realization of) 'Sat' i.e. Infinite Existence or Supreme Brahman

And (ultimately) got the Bliss of the (Same i.e.) Supreme Brahman

ਜਿਨ ਕਉ ਹੋਏ ਆਪਿ ਸੁ ਪ੍ਰਸੰਨ ॥

ਨਾਨਕ ਤੇ ਜਨ ਸਦਾ ਧੋਨਿ ਧੋਨਿ ॥੬॥

ਜਿਨ ਕਤ ਹੋਏ ਆਪਿ ਸੁ ਪ੍ਰਸੰਨ ॥

ਨਾਨਕ ਤੇ ਜਨ ਸਦਾ ਧਨਿ ਧਨਿ ॥੭॥

Those who have got the grace (or touch) of the Self, Verily, are blessed for ever—Nanak

Shabad (Psalm)-vii

ਕਈ ਕੋਟਿ ਖਾਣੀ ਅਰੁ ਖੰਡ ॥

ਕਈ ਕੋਟਿ ਆਕਾਸ ਬ੍ਰਹਮੰਡ ॥

ਕਈ ਥੋਟਿ ਲਾਭੀ ਅਰੁ ਖੁਫ ॥

ਕਈ ਥੋਟਿ ਆਕਾਸ ਬ੍ਰਹਮੰਡ ॥

Many crores have been the avenues for the birth of species and the regions (for their abodes), And so have been the (relative) ethers and the solar systems (for that)

ਕਈ ਕੋਟਿ ਹੋਏ ਅਵਤਾਰ ॥

ਕਈ ਜੁਗਤਿ ਕੀਨੋ ਬਿਸਥਾਰ ॥

ਕਈ ਥੋਟਿ ਹੋਏ ਅਭਾਰ ॥

ਕਈ ਜੁਗਤਿ ਕੀਨੋ ਬਿਸਥਾਰ ॥

A man becomes rich by making the people sick and later opens a grand hospital for the sick.

In a queue at the bus-stand the person at the head does not want the queue to be broken. The man at the tail wishes it to be broken so that he could get the chance of getting into the bus, first ; and the very man while in the act of boarding, when he gets pushed from behind, cries to others to come in the queue.

A house suddenly catches fire and all its residents know that one by one all of them could soon safely get out and yet they, like a crowd, pushing away one another, try to get out from the small door, and thus take much more time with the possibility of being left in the fire.

A religious teacher was once explaining how to exercise control over anger and could not help getting infuriated as some students did not pay proper attention.

A great man known for his sacrifices had fallen suddenly and severely ill. While he was praying in his prayer-room, repenting over his sins committed in his youth, his son outside was accusing God for the miserable health of his father in spite of his great sacrifices.

A man was once persuaded by his friend to stand for his drinks. Though the man started preaching against it, yet for the sake of company, he took a small peg. In their next meeting this man was seen persuading his friend who had become a teetotaler and would not yield at all.

A scientist knowing very well that all colours were in light, had developed an aversion for red dress.

A man practised a little renunciation and was so much convinced of its utility as regards the evolution of the inner self of man, that he wrote a book upon it. He could not get the book printed as its manuscript was stolen by his friends. He could not bear this shock and became mad.

A woman in her hurry, saved her step-son and gave the poisoned-milk to her own son.

A man rises in a particular field of science, gets praise from the world and feels very much pleased and proud, inspite of the fact that it is nothing as compared to the various miraculous phenomena of the infinite nature.

In a country, people, not finding any freedom to express their views, demand their rights. Some of them take the lead and bring a revolution in the country, they perhaps overthrow the government and themselves take over the charge, and soon, giving one reason or the other, impose rather more restrictions than before, directly or indirectly, and the poor man goes on living in the same old ruts of miseries. Of course, the poor must fight. But this very poor man who is now a democrat, behaves like an aristocrat, or as a dictator, the moment he becomes rich or holds a privileged position in the society.

There are two posts vacant and there may be a thousand applicants; all of them knowing very well the remote chances they stand for. Of course, they must try, as there is no other way, probably at that moment, and yet it is a statement of facts.

Every mother loves her child with body and mind, even though the child has grown into a man, becomes a drunkard and perhaps kicks her under the influence of intoxication; not knowing that she has been caught in the web of Maya, she thinks that she can't help loving him, and thus thinking, she even covers her son's degraded habits and sins and feels rather proud of him.

The same policeman who is a terror in the eyes of people whose home he might visit even for their good not known to them, himself may tremble while entering his own home where his wife is no less than a policeman to him.

The same man who is very good as a father and sacrifices every thing for his children even at the cost of his life, may commit the murder of many innocent families outside, say, in communal riots.

The same man who would kill any one who looks upon his sister with a bad eye, himself haunts the sisters of others. his own sensual pleasure.

But is there a way out of this Maya ? To this, the answer has been coming to us from time to time in one form or an other from persons or quarters called religious or spiritual. The common ground in all these various answers is that directly or indirectly they all preach Freedom beyond Maya, though through it. And instinctly we all feel about it. At one moment we find ourselves to be bound and at the next moment the idea comes that we are free. And all sorts of organised movements tell us that we are heading towards Freedom. But again in the next moment we behave as if we are bound, and being bound we commit all sorts of sinful i.e. selfish, actions. And those who contemplate upon the idea of Freedom again and again manifest a great strength to express righteousness, unselfishness and love, and thus assert this Freedom. And from the moment we become very conscious and determined about it from that moment we start becoming really religious, not before.

Now to attain this freedom, it has been taught by various religions to take the help of a personal God through whom it would be made possible. Many religious people would come to this point easily and agree among themselves upon this.

But here comes the Brahma Gyani the philosopher of Atman with the most rational part of religion, preaching that this Freedom which you have been seeking through the help of an external agency is in our own heart and that the experience of the help sought was right but the direction you gave was wrong. Because you can not attain really, what does not belong to you. The form which seemingly gave you the help, was in reality your own Self in a guise. Because of ignorance because of which again there exists the very idea of causality, you seemingly lost the Freedom, and hence by knowledge i.e. Realization, you shall gain it again like a king who by the veil of ignorance in the form of dream seemingly became a beggar and underwent all sorts of miseries and a few joys and who again after waking i.e. after removing the veil of ignorance or Maya, gains back the so-called lost kingdom or Freedom.

And once this so called lost Freedom is obtained, you will see the same Self behind each and every being, and hence

A father was crying over the refusal of a rich and handsome boy engaged to his daughter for marriage, when the servant brought the morning newspaper on the front page of which he saw something which made him suddenly very happy. It was the picture of that boy, underneath which was written 'Murderer caught red handed'.

In the movies when a portion of suspense is shown the onlooker, though knowing very well that the things over there are already decided yet gets caught up as it were and his heart starts throbbing.

An employee having firm faith in honesty was very happy that he got an employer who believed in honesty and had rather told him on the very first day that he would tolerate anything but dishonesty. In the next month he was dismissed from his service as he refused to sign a bogus income tax statement.

Every day we see people dying all around and yet we do such actions as if we shall never die.

This is Maya that is the whole life exists in contradictions and if you want one aspect of it the other is bound to be there in one form or the other. If there is evil there must be good beside and vice versa. The miseries can not be eliminated in toto. Remove them from the physical level and they would shift to the mental level.

Now some would call it pessimism and ask us not to care for anything like that and be always optimistic. Make the best of the worst which in simple words means—'Lead a hypocritical life through and through'. But why should we be optimistic? We should also neither be pessimist. All given above is neither pessimism nor optimism. It is just a statement of hard facts of life as perceived by our senses and you can't hide these sores with silken bandage and be happy because soon the bandage will give way and the sore in its worst form would be revealed.

A young man may not feel like this but however he may talk when he gets old his nerves do get calmed down in his heart he realizes this tremendous fact.

But is there a way out of this Maya ? To this, the answer has been coming to us from time to time in one form or another from persons or quarters called religious or spiritual. The common ground in all these various answers is that directly or indirectly they all preach Freedom beyond Maya, though through it. And instinctly we all feel about it. At one moment we find ourselves to be bound and at the next moment the idea comes that we are free. And all sorts of organised movements tell us that we are heading towards Freedom. But again in the next moment we behave as if we are bound, and being bound we commit all sorts of sinful i.e. selfish, actions. And those who contemplate upon the idea of Freedom again and again, manifest a great strength to express righteousness, unselfishness and love, and thus assert this Freedom. And from the moment we become very conscious and determined about it, from that moment we start becoming really religious, not before.

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And once this so-called lost Freedom is obtained, you will see the same Self behind each and every being, and hence

you will come forward at any cost to give a helping hand most perfectly and correctly to each and every one to bring the goal nearer unto them.

ਕਈ ਕੋਟਿ ਕੀਨੇ ਬਹੁ ਭਾਤਿ ॥  
 ਪ੍ਰਭ ਤੇ ਹੋਏ ਪ੍ਰਭ ਮਾਹਿ ਸਮਾਤਿ ॥  
 ਕਹੈ ਕੋਟਿ ਕੀਨੇ ਬਹੁ ਮਾਹਿ ॥  
 ਸਮ ਤੇ ਹੋਏ ਸਮ ਸਾਹਿ ਸਮਾਹਿ ॥

Many crores have been the manifestations through various ways,

These came from God and ultimately went back unto Him.

That is, God involved is the world and the world evolved is God. Just as in case of an individual, if Buddha, according to the theory of evolution, is the amoeba evolved, then amoeba was the Buddha Involved.

ਤਾ ਕਾ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥  
 ਆਪੇ ਆਪਿ ਨਾਨਕ ਪ੍ਰਭੁ ਜੋਇ ॥੨॥  
 ਤਾ ਕਾ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥  
 ਆਪੇ ਆਪਿ ਜਾਨਕ ਸਮੁ ਸੋਇ ॥੩॥

God has no limit and can not be known,

(Because), verily God has existed ever by Itself—Nanak.

It is not in the sense of an agnostic, that God can not be known : It only means that It can not be objectified, because there is none other unto It. It is one-without-a second and hence can only be realized as thy Self: Therefore the teaching : 'That thou art' (Tat Twam Asi).

Shabad (Psalm)-viII

ਕਈ ਕੋਟਿ ਪਾਰਬ੍ਰਹਮ ਕੇ ਦਾਸ ॥  
 ਤਿਨ ਹੋਵਤ ਆਤਮ ਪਰਗਾਸ ॥



ਕਈ ਕੋਟਿ ਪਾਰਬ੍ਰਹਮ ਕੇ ਦਾਸ ॥

ਤਿਨ ਹੋਵਤ ਆਤਮ ਪਰਗਾਸ ॥

Many crores have been the servants (i.e. the seekers)  
of the Supreme Brahman,

And they got the illumination within.

ਕਈ ਕੋਟਿ ਤਤ ਕੇ ਬੋਝੇ ॥

ਸਦਾ ਨਿਹਾਰਹਿ ਏਕੇ ਨੇਤ੍ਰੇ ॥

ਕਈ ਕੋਟਿ ਤਤ ਕੇ ਬੋਝੇ ॥

ਸਦਾ ਨਿਹਾਰਹਿ ਏਕੇ ਨੇਤ੍ਰੇ ॥

Many crores have been (seeking to be) knowers of  
the Essence,

And (ultimately) realized the Eternal One everywhere.

ਕਈ ਕੋਟਿ ਨਾਮ ਰਸੁ ਪੀਵਹਿ ॥

ਅਮਰ ਬਏ ਸਦ ਸਦ ਹੀ ਜੀਵਹਿ ॥

ਕਈ ਕੋਟਿ ਨਾਮ ਰਸੁ ਪੀਵਹਿ ॥

ਅਮਰ ਬਏ ਸਦ ਸਦ ਹੀ ਜੀਵਹਿ ॥

Many crores drink the nectar of Realization,

And become Immortal, realising the Eternal and  
Everlasting Life (Existence).

ਕਈ ਕੋਟਿ ਨਾਮ ਗੁਨ ਗਾਵਹਿ ॥

ਆਤਮ ਰਸਿ ਮੁਖਿ ਸਹਜਿ ਸਮਾਵਹਿ ॥

ਕਈ ਕੋਟਿ ਨਾਮ ਗੁਨ ਗਾਵਹਿ ॥

ਆਤਮ ਰਸਿ ਸੁਖਿ ਸਹਜਿ ਸਮਾਵਹਿ ॥

Many crores have been singing praises unto i.e.,  
seeking God,

Realizing (ultimately) the Atman which by very  
nature is Bliss.

ਅਪੁਨੇ ਜਨ ਕਉ ਸਾਸਿ ਸਾਸਿ ਸਮਾਰੇ ॥

ਨਾਨਕ ਓਇ ਪਰਮੇਸੁਰ ਕੇ ਪਿਆਰੇ ॥੮॥੧੦॥

ਅਪੁਨੇ ਚਨ ਕਤ ਸਾਮਿ ਸਾਮਿ ਸਮਾਰੇ ॥

ਨਾਨਕ ਓੜ ਪਰਮੇਸੁਰ ਫੇ ਵਿਆਰੇ ॥੨॥੧੦॥

(Like the magnet) God attracts towards Itself, Its seekers (which are like the needles without dross of selfishness and thus become attracted or pulled towards God and realize It),

(Listen) O, the beloveds (I.e. the seekers) of God—  
Nanak

### ਸਲੋਕੁ ਸਲੋਕੁ SLOKA

(Prologue, to the 11th Astapadi I.e. Octave)

ਕਰਨ ਕਾਟਟ ਪੁਰੁ ਏਕੁ ਹੈ ਦੂਸਰ ਨਾਹੀ ਕੋਇ ॥

ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰੈ ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਸੋਇ ॥੧॥

ਕਰਨ ਕਾਰਣੁ ਪ੍ਰਭੁ ਪਦੁ ਹੈ ਦੂਸਰ ਨਾਹੀ ਕੋਇ ॥

ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰੈ ਜਲਿ ਧਰਮਿ ਮਹੀਅਲਿ ਸੋਇ ॥੧॥

(Both) Cause and Effect I.e. the Unmanifest and Manifest, are no other than God which is One

Salutations unto That which is water, earth and akasha (etc., all) Itself (I.e. the whole world is nothing but the manifestation of God)

ਅਸਟਪਦੀ ਅਸਟਪਦੀ

Astapadi (Octave)-11

Shabad (Psalm) I

ਕਰਨ ਕਰਾਵਨ ਕਰਨੈ ਜੋਗੁ ॥

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਹੋਗੁ ॥

ਕਰਨ ਕਰਾਵਨ ਕਰਨੈ ਜੋਗੁ ॥

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਹੋਗੁ ॥

(God Himself) is the Effect (I.e. the world) whose Cause He (alone) is fit to be

And whatever occurs is subject to His Law

' ਖਿਨ ਮਹਿ ਬਾਪਿ ਉਥਾਪਨ ਹਾਰਾ ॥  
 . ਅੰਤੁ ਨਹੀ ਕਿਛੁ ਪਾਰਾਵਾਰਾ ॥  
 ਸਿਨ ਸਫਿ ਧਾਪਿ ਤਥਾਪਨ ਫਾਰਾ ॥  
 ਅੰਤੁ ਨਹੀ ਕਿਛੁ ਪਾਰਾਵਾਰਾ ॥

Manifestation gets projected or withdrawn in no time (as time is also a part of manifestation),

There is neither an end nor a limit upon God,

ਹੁਕਮੇ . ਧਾਰਿ ਅਧਰ ਰਹਾਵੈ ॥  
 ਹੁਕਮੇ ਉਪਜੈ ਹੁਕਮਿ ਸਮਾਵੈ ॥  
 ਹੁਕਮੇ ਧਾਰਿ . ਅਧਰ ਰਹਾਵੈ ॥  
 ਹੁਕਮੇ ਤਪੜੈ ਹੁਕਮਿ ਸਮਾਵੈ ॥

Manifestation is subject to the Law of God who Himself (i.e. Absolute Nature) is subject to none,

Manifestation and going back, both are subject to the Law.

ਹੁਕਮੇ ਉਚ ਨੀਚ ਬਿਉਹਾਰ ॥  
 ਹੁਕਮੇ ਅਨਿਕ ਰੰਗ ਪ੍ਰਕਾਰ ॥  
 ਹੁਕਮੇ ਭੁਬ ਨੀਚ ਬਿਤਫਾਰ ॥  
 ਹੁਕਮੇ ਅਨਿਕ ਰੰਗ ਪ੍ਰਕਾਰ ॥

Low and high, all are subject to the Law (of Karmas),  
 And so are the various types of joys (and griefs)

ਕਰਿ ਕਰਿ ਦੇਖੇ ਅਪਨੀ ਵਡਿਆਈ ॥  
 ਨਾਨਕ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਈ ॥੧॥  
 ਕਰਿ ਕਰਿ ਦੇਖੈ ਅਪਨੀ ਵਡਿਆਈ ॥  
 ਨਾਨਕ ਸਭ ਸਫਿ ਰਹਿਆ ਸਮਾਈ ॥੧॥

He is the witness of His wonderful manifestation,  
 And pervades all—Nanak.

## Shabad (Psalm)-II

ਪ੍ਰਭ ਛਾਵੇ ਮਾਨੁਖ ਗਤਿ ਪਾਵੇ ॥

ਪ੍ਰਭ ਛਾਵੇ ਤਾ ਪਾਧਰ ਤਰਾਵੇ ॥

ਸਮ ਮਾਥੈ ਸਾਨੁਖ ਗਤਿ ਪਾਥੈ ॥

ਸਮ ਮਾਥੈ ਗਾ ਪਾਧਰ ਰਾਥੈ ॥

By the grace (i.e. the touch or realization) of God, man gets Salvation,

Even if he might have been stone-hearted (before).

ਪ੍ਰਭ ਛਾਵੇ ਬਿਨੁ ਸਾਸ ਤੇ ਰਾਖੇ ॥

ਪ੍ਰਭ ਛਾਵੇ ਤਾ ਹਰਿ ਗੁਣ ਛਾਖੇ ॥

ਸਮ ਮਾਥੈ ਬਿਨੁ ਸਾਸ ਤੇ ਰਾਖੈ ॥

ਸਮ ਮਾਥੈ ਗਾ ਹਰਿ ਗੁਣ ਮਾਖੈ ॥

God-Realization brings (Eternal) Life to the dead (Mortal),

And which may be attained by singing praises unto (i.e. surrendering unto) God (as one of the means).

ਪ੍ਰਭ ਛਾਵੇ ਤਾ ਪਤਿਤ ਉਧਾਰੈ ॥

ਆਪਿ ਕਰੇ ਆਪਨ ਬੀਚਾਰੈ ॥

ਸਮ ਮਾਥੈ ਗਾ ਪਤਿਤ ਭਧਾਰੈ ॥

ਆਪਿ ਕਰੈ ਆਪਨ ਬੀਚਾਰੈ ॥

God-Realization brings salvation (even) unto those who might have been sinners (before),

Self (God) involves and the Self (God) evolves.

ਦੁਹਾ ਸਿਰਿਆ ਕਾ ਆਪਿ ਸੁਆਮੀ ॥

ਖੇਲੈ ਬਿਗਸੈ ਅੰਤਰਜਾਮੀ ॥

ਦੁਹਾ ਸਿਰਿਆ ਕਾ ਆਪਿ ਸੁਆਮੀ ॥

ਖੇਲੈ ਬਿਗਸੈ ਅੰਤਰਜਾਮੀ ॥

Self is the master of both the ends (i.e. projection and withdrawal),

And is the actor, the enjoyer and the knower of all the hearts

ਜੋ ਭਾਵੈ ਜੋ ਕਾਰ ਕਰਾਵੈ ॥  
 ਨਾਨਕ ਦ੍ਰਿਸਟੀ ਅਵਰੁ ਨ ਆਵੈ ॥੨॥  
 ਜੋ ਮਾਭੈ ਸੋ ਕਾਰ ਕਰਾਵੈ ॥  
 ਜਾਨਕ ਦ੍ਰਿਸਟੀ ਅਕਰੁ ਨ ਆਵੈ ॥੨॥

The manifestation is subject to the laws of God,  
 Who is invisible (i e not an object, as He is the very Self)—Nanak.

(Shabad Psalm) iii

In the verses below general tendencies of an unrealized and selfish person are given, which a seeker should avoid -

ਕਹੁ ਮਾਨੁਖ ਤੇ ਕਿਆ ਹੋਇ ਆਵੈ ॥  
 ਜੋ ਤਿਸੁ ਭਾਵੈ ਮਿਠੀ ਕਰਾਵੈ ॥  
 ਕਹੁ ਮਾਨੁਖ ਤੇ ਕਿਆ ਹੋਇ ਆਵੈ ॥  
 ਜੋ ਤਿਸੁ ਮਾਭੈ ਸੋਇ ਕਰਾਵੈ ॥

What (good) a (selfish) man can do,  
 As he makes (his body) act whatever is favourable (selfish) for it.

ਇਸ ਕੇ ਹਾਥਿ ਹੋਇ ਤਾ ਸਭੁ ਕਿਛੁ ਲੇਇ ॥  
 ਜੋ ਤਿਸੁ ਭਾਵੈ ਮਿਠੀ ਕਰੇਇ ॥  
 ਇਸ ਕੇ ਹਾਥਿ ਹੋਇ ਤਾ ਸਭੁ ਕਿਛੁ ਲੇਇ ॥  
 ਜੋ ਤਿਸੁ ਮਾਭੈ ਸੋਇ ਕਰੇਇ ॥

If this man had the power, he would snatch away everything (from others),  
 And do whatever is comfortable for him.

ਅਨ ਜਾਨਤ ਬਿਚਿਅ ਮਹਿ ਰਹੇ ॥  
 ਜੇ ਜਾਨਤ ਆਪਨ ਆਪ ਬਧੇ ॥

ਅਨਜਾਨਰੁ ਬਿਖਿਆ ਸਹਿ ਰਖੈ ॥

ਜੇ ਜਾਨਰੁ ਆਪਨ ਆਪ ਬਚੈ ॥

Because of the Ignorance (of Real Nature which is Existence-Consciousness-Bliss), man indulges in evil, (But once) when his Ignorance is removed, the Self (unidentified with matter-envelopments) alone remains (I.e. he realises the non-dual existence and thereafter no more evil or selfishness is done by him, because he realises that the whole Universe is his own Self in various names and forms).

ਭਰਮੇ ਭੁਲਾ ਦਹ ਦਿਸਿ ਧਾਵੈ ॥

ਨਿਮਖ ਮਾਹਿ ਚਾਰਿ ਕੁੰਟ ਫਿਰਿ ਆਵੈ ॥ . . .

ਸਰਸੇ ਮੂਲਾ ਦਹ ਦਿਸਿ ਧਾਵੈ ॥

ਨਿਸਖ ਸਾਹਿ ਚਾਰਿ ਕੁੰਟ ਫਿਰਿ ਆਵੈ ॥

(This man's mind) due to delusion of forgetfulness (of Reality) hankers after (limited and transitory pleasures),

And In one moment it would (as such) run (its Imagination) In whole of the world.

ਕਹਿ ਕਿਰਪਾ ਜਿਸੁ ਅਪਨੀ ਭਗਤਿ ਦੇਇ ॥

ਨਾਨਕ ਤੇ ਜਨ ਨਾਮਿ ਮਿਲੇਇ ॥੩॥

ਕਹਿ ਕਿਰਪਾ ਜਿਸੁ ਅਪਨੀ ਮਗਤਿ ਦੇਇ ॥

ਨਾਨਕ ਤੇ ਜਨ ਨਾਮਿ ਮਿਲੇਇ ॥੩॥

The grace (I.e. the divine touch) comes when one gives (a strong tendency of) devotion unto Self,

And only those (then) get the realization (I.e. not the mere learned in spiritual philosophy)—Nanak.

Shabad (Psalm)-IV

ਖਿਨ ਮਹਿ ਨੀਚ ਕੀਟ ਕਉ ਰਾਜ ॥

ਪਾਰਬ੍ਰਹਮ ਘਰੀਬ ਨਿਵਾਜ ॥

खिन महि नीच कीट कर राज ॥

पारब्रह्म गरीब निवाल ॥

In (the very) moment (of God-Realization one who was feeling weak like) a small ant (unto his mind i.e. desires, now) becomes a king (or a master of it),  
(This is the grace i.e. result of the realization of) Supreme Brahman, that is, the Refuge (i.e. approachable) to the poor (i.e. pure in heart).

ਜਾ ਕਾ ਦ੍ਰਿਸ਼ਟਿ ਕਛੁ ਨ ਆਵੈ ॥

ਤਿਸੁ ਤਤਕਾਲ ਦਹਿਦਿਸ ਖੁਗਟਾਵੈ ॥

ਜਾ ਕਾ ਦ੍ਰਿਸ਼ਟਿ ਕਛੁ ਨ ਆਵੈ ॥

ਤਿਸੁ ਜਤਕਾਲ ਦਹਿਦਿਸ ਖੁਗਟਾਵੈ ॥

That, which is invisible (to the human eye),

Becomes cognizable everywhere instantly to that (who realises).

ਜਾ ਕਉ ਅਪੁਨੀ ਕਰੈ ਬਖਸੀਸ ॥

ਤਾ ਕਾ ਲੇਖਾ ਨ ਗਨੈ ਜਗਦੀਸ ॥

ਜਾ ਕਉ ਅਪੁਨੀ ਕਰੈ ਬਖਸੀਸ ॥

ਤਾ ਕਾ ਲੇਖਾ ਨ ਗਨੈ ਜਗਦੀਸ ॥

One, who gets the grace (i.e. realization) of Self,  
Goes beyond the effect of Karmas.

That is, he is no more bound by these as he has realized his Real Nature which is Infinite Existence and hence beyond the Finitude which is the plane of Karmas.

For him there is no limited self, no doership, and thus no effects of actions, as he has become one with the whole universe, and as such only he is fit to call himself INDIVIDUAL.

Now, here at this Idea the people are often frightened, because they desire to keep their so-called individuality. On the other hand we have concluded here that the real individuality consists in the Universal and not in the limited.

Now let us see where ordinary people look for their individuality. They say that it is in the body. The scientists of today have proved that after a few years the whole body remains no more the same as before. In that case the individuality would be lost if it were in the body. Some say that it is in the memory. Well, supposing, on account of an injury on the head, one forgets all about one's past, then one should have lost the individuality; further we do not remember our earlier childhood and that would mean that we did not live that part of our life, but we know it is not the case.

The body is changing the habits are changing i.e. the mind is changing and yet we ignorantly try to see the individuality in these which are finite and ever in flux. On the other hand the individuality can only be found in the infinite which is the Real Nature of man.

Moreover, it is here that we find the basis for morality because the whole universe is nothing but One Existence or our own Self in various names and forms, and hence to hate whom and whom not to love.

And as such, in the end of the spiritual unfoldment, that Infinite One i.e. God for whom one was searching all over the world, and for whom one was weeping and crying in the temples and for whom one was following one path or the other, is realized within as one's own Real Self.

ਜੀਉ ਪਿੰਡੁ ਸਭ ਤਿਸ ਕੀ ਰਾਸਿ ॥

ਘਟਿ ਘਟਿ ਪੂਰਨ ਬ੍ਰਹਮ ਪ੍ਰਗਾਸਿ ॥

ਜੀਉ ਪਿੰਡੁ ਸਭ ਤਿਸ ਕੀ ਰਾਸਿ ॥

ਘਟਿ ਘਟਿ ਪੂਰਨ ਬ੍ਰਹਮ ਪ੍ਰਗਾਸਿ ॥

(Now) all bodies and minds are his own Treasure  
(i.e. of his Real Self or Brahman),

Which shines in each and every heart  
Such is the Realization.



ਅਪਨੀ ਬਣਤ ਆਪਿ ਬਣਾਈ ॥  
 ਨਾਨਕ ਜੀਵੈ ਰਹਿ ਬਣਾਈ ॥੪॥  
 ਅਪਨੀ ਬਹੁਤ ਆਪਿ ਬਣਾਈ ॥  
 ਨਾਨਕ ਜੀਵੈ ਦੇਰਿ ਬਣਾਈ ॥੫॥

The whole manifestation is of the Self.

(And as such the Realized One) lives as a witness unto the glory (of the manifestation)—Nanak

There may be an objection here that one should enjoy the life in hundred and one ways rather than just be a witness. But the fact is that it is the witness alone, who really enjoys an unending happiness. For example, who enjoys a wrestling match? It is the spectator who enjoys and specially the one who has not identified himself with one party or the other, shares unbroken flow of happiness. To the witness-Man the world becomes, as it were, a play of various forces of nature. And as he no more identifies with the play or the change in the universe, he remains in the realization of his Real Nature which is changeless and which is Infinite, Eternal and Everlasting Bliss.

Now it is true that Atman or Real Self of man is beyond all laws, physical mental or moral. But the conditioned or limited self with a will there-in is not the Real Man, and as such free will is a misnomer, because it is only when the real man has become (apparently) bound by Maya (space time causation) that the will comes into existence and not before. And yet the recollection of Real Nature brings Freedom to a person not in the sense that he will do any filthy or selfish action for comfort or advantage of his limited-personality. Because Freedom belongs to the Real Individual and which means the realization of the Whole Universe as one's own Self.

Now to this man only a little bit of the momentum of his past remains attached and which is all good because no man can realize Self until he has worked out entirely the whole of bad momentum, where after alone he is able to cut through both the layers of manifestation though obviously leaving behind a little of momentum of 'good'.

Hence the man of Realization can not help doing good and good alone and at the same time knows his Real Nature as Free and Free Indeed !

Therefore, a man of no-realization though finding himself at times as if free the very next moment finds himself like a slave machine and not free and thus powerless, weak and hence selfish

In the verses below we shall find how such a man feels about himself and what does he do

Shabad (Psalm)-v

ਇਸ ਕਾ ਬਲੁ ਨਾਹੀ ਇਸੁ ਹਾਥ ॥

ਕਰਨ ਕਰਾਵਨ ਸਰਬ ਕੀ ਨਾਥ ॥

इस का बलु नाही इसु हाथ ॥

करन करावन सरब की नाथ ॥

The Real Power does not lie in him,  
(Because) It is God (Real Self) which is the cause of  
all the effects (here)

ਆਗਿਆਕਾਰੀ ਬਪੁਰਾ ਜੀਉ ॥

ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੇਈ ਦੁਨਿ ਥੀਉ ॥

आगिआकारी बपुरा बीर ॥

जो तिसु भावै सोई दुनि थीर ॥

He is a poor being subject to Law (of God),  
As there prevails whatever that (Law) maintains

ਕਬਹੁ ਉਚ ਨੀਚ ਮਹਿ ਬਸੈ ॥

ਕਬਹੁ ਸੋਗ ਹਰਖ ਰੰਗਿ ਹਸੈ ॥

कबहु ऊच नीच महि बसै ॥

कबहु सोग हरख रंगि हसै ॥

Sometimes he (the limited self) finds himself high and  
sometimes low

himself as a helpless slave to nature, whereas the purpose of religion is to take him beyond nature, external and internal, both, so as to show him that his Real Self is the Master of the whole phenomenon, and that he, in reality, is ever Blissful ; therefore it is a matter of knowing and not knowing, realizing and not realizing,

Nanak advises to approach a Guru (and act upon his word to confirm and live) for the Truth, said (or preached) by him.

Now there are those who are pseudo-seekers. It is said about such like person that -

Shabad (Psalm)-vii

ਕਬਹੂੰ ਹੋਇ ਪੰਡਿਤੁ ਕਰੇ ਬਖਾਨੁ ॥  
 ਕਬਹੂੰ ਮੋਨਿ ਧਾਰੀ ਲਾਥੈ ਧਿਆਨੁ ॥  
 ਕਬਹੂੰ ਹੋਇ ਪੰਡਿਤੁ ਕਰੇ ਬਖਾਨੁ ॥  
 ਕਬਹੂੰ ਮੋਨਿ ਧਾਰੀ ਲਾਥੈ ਧਿਆਨੁ ॥

Sometimes, he becomes a scholar in the spiritual literature (and takes delight) in giving lectures (upon the same),

Sometimes, he becomes mute and (seemingly) meditates,

ਕਬਹੂੰ ਤਟ ਤੀਰਥ ਫਿਸਨਾਨੁ ॥  
 ਕਬਹੂੰ ਸਿਧ ਸਾਧਿਕ ਭੁਖਿ ਗਿਆਨੁ ॥  
 ਕਬਹੂੰ ਤਟ ਤੀਰਥ ਫਿਸਨਾਨੁ ॥  
 ਕਬਹੂੰ ਸਿਧ ਸਾਧਿਕ ਭੁਖਿ ਗਿਆਨੁ ॥

Sometimes, he bathes on the banks of rivers at the sacred places.

Sometimes, he speaks about the knowledge attained by sadhus and sought by the seekers

But, unless he is a real seeker and realizes God -

ਕਬਹੂੰ ਮਹਾ ਕ੍ਰੋਧ ਬਿਕਰਾਲ ॥  
 ਕਬਹੂੰ ਸਰਧ ਯੀ ਹੋਤ ਰਧਾਲ ॥  
 ਕਬਹੂੰ ਗਫਾ ਕ੍ਰੋਧ ਬਿਕਰਾਲ ॥  
 ਕਬਹੂੰ ਸਰਧ ਯੀ ਹੋਤ ਰਧਾਲ ॥

Sometimes he becomes terrible in a towering anger,  
 Sometimes he touches the dust (of the feet of others  
 i.e. apologises out of fear).

ਕਬਹੂੰ ਹੋਇ ਬਹੈ ਬਡ ਰਾਜਾ ॥  
 ਕਬਹੂੰ ਭੋਖਾਰੀ ਨੀਚ ਕਾ ਸਾਜਾ ॥  
 ਕਬਹੂੰ ਹੋਇ ਬਹੈ ਬਡ ਰਾਜਾ ॥  
 ਕਬਹੂੰ ਭੋਖਾਰੀ ਨੀਚ ਕਾ ਸਾਜਾ ॥

Sometimes he may become a great king.  
 Sometimes he assumes the role of a low beggar.

Here again is the indication that all this is a play, that the  
 Real Nature of man is Ever Free and that what matters is the  
 Realization

ਕਬਹੂੰ ਅਪਕੀਰਤਿ ਮਹਿ ਆਵੈ ॥  
 ਕਬਹੂੰ ਭਲਾ ਭਲਾ ਕਹਾਵੈ ॥  
 ਕਬਹੂੰ ਅਪਕੀਰਤਿ ਮਹਿ ਆਵੈ ॥  
 ਕਬਹੂੰ ਭਲਾ ਭਲਾ ਕਹਾਵੈ ॥

Sometimes he is (miserable when) defamed,  
 And sometimes he is (proud of being) praised.

ਜਿਉ ਪ੍ਰਭੁ ਰਾਖੈ ਤਿਥ ਹੀ ਰਹੈ ॥  
 ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸਚੁ ਕਹੈ ॥੬॥  
 ਜਿਹੁ ਪ੍ਰਭੁ ਰਾਖੈ ਤਿਥ ਹੀ ਰਹੈ ॥  
 ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸਚੁ ਕਹੈ ॥੬॥

He finds himself in conditions ordained by God (as  
 other than his Self) i.e. the unrealized person finds

himself as a helpless slave to nature, whereas the purpose of religion is to take him beyond nature, external and Internal, both, so as to show him that his Real Self is the Master of the whole phenomenon, and that he, in reality, is ever Blissful ; therefore it is a matter of knowing and not knowing, realizing and not realizing,

Nanak advises to approach a Guru (and act upon his word to confirm and live) for the Truth, said (or preached) by him

Now there are those who are pseudo seekers It is said about such like person that -

Shabad (Psalm)-vii

ਕਬਹੁ ਹੋਇ ਪੰਡਿਤੁ ਕਰੇ ਬਖਾਨੁ ॥

ਕਬਹੁ ਮੋਨਿ ਧਾਰੀ ਲਾਵੈ ਧਿਆਨੁ ॥

ਕਬਹੁ ਹੋਇ ਪਡਿਤੁ ਕਰੇ ਬਖਾਨੁ ॥

ਕਬਹੁ ਮੋਨਿ ਧਾਰੀ ਲਾਵੈ ਧਿਆਨੁ ॥

Sometimes he becomes a scholar in the spiritual literature (and takes delight) in giving lectures (upon the same),

Sometimes, he becomes mute and (seemingly) meditates

ਕਬਹੁ ਤਟ ਤੀਰਥ ਇਸਨਾਨੁ ॥

ਕਬਹੁ ਸਿਧ ਸਾਧਿਕ ਭੁਖਿ ਗਿਆਨੁ ॥

ਕਬਹੁ ਤਟ ਤੀਰਥ ਇਸਨਾਨੁ ॥

ਕਬਹੁ ਸਿਧ ਸਾਧਿਕ ਮੁਖਿ ਗਿਆਨੁ ॥

Sometimes, he bathes on the banks of rivers at the sacred places,

Sometimes, he speaks about the knowledge attained by sadhus and sought by the seekers

But, unless he is a real seeker and realizes God -

ਕਬਹੂ ਕੀਟ ਹਸਤਿ ਪਤੰਗ ਹੋਇ ਜੀਆ ॥

ਅਠਿਕ ਜੇਨਿ ਭਰਮੈ ਭਰਮੀਆ ॥

ਕਬਹੂ ਕੀਟ ਹਸਤਿ ਪਤੰਗ ਹੋਇ ਜੀਆ ॥

ਅਠਿਕ ਜੇਨਿ ਭਰਮੈ ਭਰਮੀਆ ॥

Sometimes, he becomes (i.e. behaves like) a black bee elephant or a moth (madly indulging in the sense-pleasures of nose i.e. smell, touch i.e. sex or eyes i.e. form, respectively and to fulfil such desires he)

Remains deluded, and goes on taking numberless embodiments (for the same)

ਨਾਨਾ ਰੂਪ ਜਿਉ ਸਵਾਗੀ ਦਿਖਾਵੈ ॥

ਜਿਉ ਪ੍ਰਭ ਭਾਵੈ ਤਿਥੈ ਨਚਾਵੈ ॥

ਨਾਨਾ ਰੂਪ ਜਿਤ ਸਵਾਗੀ ਦਿਖਾਵੈ ॥

ਜਿਤ ਪ੍ਰਭ ਭਾਵੈ ਤਿਥੈ ਨਚਾਵੈ ॥

(Hence the non realized person) plays different roles like an actor,

(And yet, thinking that he is helplessly) dancing to the tune of (an outside agent) God (which though in the reality is his real Self)

ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਹੋਇ ॥

ਨਾਨਕ ਦੂਜਾ ਅਵਤੁ ਨ ਕੋਇ ॥੨॥

ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਹੋਇ ॥

ਨਾਨਕ ਦੂਜਾ ਅਵਤੁ ਨ ਕੋਇ ॥੨॥

Whatever is there, it is subject to Law of God,  
(But for whom) there is none other—Nanak

In other words whosoever gets in tune with his Real Self i.e. realizes That knows that there exists, in reality none other than his Real Self or God

Now in the verses below it is given what a seeker of Truth or Perfection or Knowledge or Infinite Consciousness may do.

## Shabad (Psalm)-viii

ਕਬਹੂੰ ਸਾਧ ਸੰਗਤ ਇਹੁ ਪਾਵੈ ॥

ਉਸੁ ਅਸਥਾਨ ਤੇ ਬਹੁਰਿ ਨ ਆਵੈ ॥

ਕਬਹੂੰ ਸਾਧ ਸੰਗਤ ਇਹੁ ਪਾਵੈ ॥

ਚਸੁ ਅਸਥਾਨ ਤੇ ਬਹੁਰਿ ਨ ਆਵੈ ॥

Sometimes he (i.e. the limited-self as a seeker) gets the association of the perfect-ones (Sadhus),

And (ere long) reaches the State from where there is no return.

Because going and coming apply to the finite and once the Infinite is realized the question of coming and going has no meaning.

ਅੰਤਰਿ ਹੋਇ ਗਿਆਨ ਪਰਗਾਸੁ ॥

ਉਸੁ ਅਸਥਾਨ ਕਾ ਨਹੀ ਬਿਨਾਸੁ ॥

ਅੰਤਰਿ ਹੋਇ ਗਿਆਨ ਪਰਗਾਸੁ ॥

ਚਸੁ ਅਸਥਾਨ ਕਾ ਨਹੀ ਬਿਨਾਸੁ ॥

He becomes illumined with the knowledge (of Absolute) within, Realizing the Imperishable State.

ਮਨ ਤਨ ਨਾਮਿ ਰਤੇ ਇਕ ਰੰਗਿ ॥

ਸਦਾ ਬਸਹਿ ਪਾਰਬ੍ਰਹਮ ਕੈ ਸੰਗਿ ॥

ਮਨ ਤਨ ਨਾਮਿ ਰਤੇ ਇਕ ਰੰਗਿ ।

ਸਦਾ ਬਸਹਿ ਪਾਰਬ੍ਰਹਮ ਕੈ ਸੰਗਿ ॥

His mind and body become Immersed (as it were) in the bliss of Realization of One,

And he, for ever, lives (i.e. becomes one) with Supreme Brahman.

Or, say :

ਜਿਉ ਜਲ ਮਹਿ ਜਲੁ ਆਇ ਖਟਾਨਾ ॥

ਤਿਉ ਜੋਤੀ ਸੰਗਿ ਜੋਤਿ ਸਮਾਨਾ ॥

ਜਿਉ ਜਲ ਮਹਿ ਜਲੁ ਆਇ ਖਟਾਨਾ ॥

ਤਿਉ ਜੋਤੀ ਸੰਗਿ ਜੋਤਿ ਸਮਾਨਾ ॥

Like (a little) water (say, that of a river) joining a  
(big) water (say that of sea),  
(This little) consciousness (i e. Jiva) joins (i e. realizes  
the Infinite) consciousness.

ਮਿਟਿ ਗਏ ਗਵਨ ਪਾਏ ਬਿਸੁਅ ॥

ਨਾਨਕ ਪ੍ਰਭ ਕੈ ਸਦ ਕੁਰਬਾਨ ॥੮॥੧੧॥

ਸਿਟ ਗਏ ਗਵਨ ਪਾਏ ਬਿਲਾਸ ॥

ਨਾਨਕ ਸਮ ਕੈ ਸਦ ਕੁਰਬਾਨ ॥੮॥੧੨॥

No more is coming and going and he gets the Rest  
(i e the Eternal Bliss),

(Therefore) ever surrender (thy little-self) unto God  
(i e thy Higher Self)—Nanak

### ਸਲੋਕੁ ਸਲੋਕੁ SLOKA

(Prologue, to the 12th Astapadi i e Octave)

ਸੁਖੀ ਬਸੈ ਮਸਕੀਨੀਆ ਆਪੁ ਨਿਵਾਰਿ ਤਲੇ ॥

ਬਡੇ ਬਡੇ ਅਹੰਕਾਰੀਆ ਨਾਨਕ ਗਰਬਿ ਗਲੇ ॥੧॥

ਸੁਖੀ ਬਸੈ ਮਸਕੀਨੀਆ ਆਪੁ ਨਿਵਾਰਿ ਤਲੇ ॥

ਬਡੇ ਬਡੇ ਅਹੰਕਾਰੀਆ ਨਾਨਕ ਗਰਬਿ ਗਲੇ ॥੧॥

Blessed are the meek, who sacrifice themselves.

And the great arrogants go to ruins by their own  
pride—Nanak.

From the verse above it is evident that this Astapadi or the Octave will touch mainly upon Egotism or Pride. There is a famous saying—"Pride hath a fall". The explanation about it is wonderfully given in spirituality. Egotism or pride is always in limitation i e about some thing finite. Now whatever is finite is perishable, hence to have pride for the perishable is most unreasonable. Secondly, pride for a particular thing increases the attachment for the same. And when that particular thing is taken away or is found in the unfavourable conditions, it brings a wave of anger which produces confusion, bringing the loss of memory, and thus one becomes most mis-



erable. Thirdly, it increases jealousy and hatred, leading to fanaticism, and thus is most harmful for the society.

Lastly, in the field of Spirituality i.e. as regards one's relation with God or Infinity, as the pride by its very conception asserts the limited consciousness whereas God or Real Self is the unlimited consciousness, hence it is the greatest obstacle in the way of Realization.

In the verses below we shall find a few examples of pride with a deep critical view of the same, in one way or the other :-

ਅਸਟਪਦੀ ਅਸਟਪਦੀ  
Astapadi (Octave)-12  
Shabad (Psalm)-1

ਜਿਸ ਕੈ ਅੰਤਰਿ ਰਾਜ ਅਭਿਮਾਨੁ ॥  
ਸੋ ਨਰਕ ਪਾਤੀ ਹੋਵਤ ਸੁਆਨੁ ॥  
ਜਿਸ ਕਾ ਅੰਤਰਿ ਰਾਜ ਅਮਿਸਾਨੁ ॥  
ਸੋ ਨਾਕ ਪਾਤੀ ਹੋਵਤ ਸੁਆਨੁ ॥  
He, who has in him the pride of kingdom,  
(Would become miserable) like a dog in the hell.

ਜੋ ਜਾਨੈ ਮੈ ਸੋਬਨਵੰਤੁ ॥  
ਸੋ ਹੋਵਤ ਬਿਸਟਾ ਕਾ ਜੰਤੁ ॥  
ਜੋ ਜਾਨੈ ਮੈ ਜੋਬਨਵੰਤੁ ॥  
ਸੋ ਹੋਵਤ ਬਿਸਟਾ ਕਾ ਜੰਤੁ ॥  
He, who is proud of his beauty,  
(Would become miserable) like a worm in the dung.

ਆਪਸ ਕਉ ਕਰਮਵੰਤੁ ਕਹਾਵੈ ॥  
ਜਨਮਿ ਮਰੈ ਬਹੁ ਜੋਨਿ ਭੁਆਵੈ ॥  
ਆਪਸ ਕਤ ਕਰਮਵੰਤੁ ਕਹਾਵੈ ॥  
ਜਨਮਿ ਮਰੈ ਬਹੁ ਜੋਨਿ ਭੁਆਵੈ ॥

He, who is proud of his (good) actions,  
Shall go on, in the rounds of birth and death.

ਧਨ ਭੂਮਿ ਕਾ ਜੋ ਕਰੈ ਗੁਮਾਨੁ ॥  
ਸੋ ਮੂਰਖੁ ਅੰਧਾ ਅਗਿਆਨੁ ॥  
ਧਨ ਮੂਸਿ ਕਾ ਜੋ ਕਰੈ ਗੁਮਾਨੁ ॥  
ਸੋ ਮੂਰਖੁ ਅੰਧਾ ਅਗਿਆਨੁ ॥

He, who is proud of his wealth or land,  
Is a fool, blind (to the Reality of Oneness and thus)  
has no knowledge (of the Real Self which pervades  
all beings and leaves no possibility to be proud).

But :

ਕਰਿ ਕਿਰਪਾ ਜਿਸ ਕੈ ਹਿਰਦੈ ਗਰੀਬੀ ਬਸਾਵੈ ॥  
ਨਾਨਕ ਈਹਾ ਮੁਕਤੁ ਆਗੈ ਸੁਖੁ ਪਾਵੈ ॥੧॥  
ਕਰਿ ਕਿਰਪਾ ਜਿਸ ਕੈ ਫਿਰਦੈ ਗਰੀਬੀ ਬਸਾਵੈ ॥  
ਨਾਨਕ ਈਹਾ ਮੁਕਤੁ ਆਗੈ ਸੁਖੁ ਪਾਵੈ ॥੧॥

He, who by the grace of (i.e. Invocation unto) God  
becomes meek in the heart,

By this (great quality) shall be led to liberation, and  
attain everlasting Bliss—Nanak.

Shabad (Psalm)-11

ਧਨਵੰਤਾ ਹੋਇ ਕਰਿ ਗਰਬਾਵੈ ॥  
ਤ੍ਰਿਣੁ ਸਮਾਨਿ ਕਛੁ ਸੰਗਿ ਨ ਜਾਵੈ ॥  
ਧਨਵੰਤਾ ਹੋਇ ਕਰਿ ਗਰਬਾਵੈ ॥  
ਰੁਣੁ ਸਮਾਨਿ ਕਛੁ ਸੰਗਿ ਨ ਜਾਵੈ ॥

If a man is rich and is proud thereof,

(Let him know) that not even a straw goes with (the  
soul at the time of departure from the body).

ਬਹੁ ਲਸਕਰ ਮਾਨੁਖ ਊਪਰਿ ਕਰੇ ਆਸ ॥  
ਪਲ ਭੀਤਰਿ ਤਾਕਾ ਹੋਇ ਬਿਨਾਸ ॥

बहु लसकर मानुख ऊपरि करे आस ॥

पल भीतरि ता का होइ बिनास ॥

If a man depends upon great army of men (to protect himself and as such is proud of them thinking that he will perhaps never die),

(Let him know) that it may take (hardly) a moment for him to die

ਸਭ ਤੇ ਆਪ ਜਾਨੈ ਬਲਵੰਤੁ ॥

ਖਿਨ ਮਹਿ ਹੋਇ ਜਾਇ ਫਸਮੰਤੁ ॥

ਸਮ ਤੇ ਆਪ ਜਾਨੈ ਬਲਵੰਤੁ ॥

ਖਿਨ ਮਹਿ ਹੋਇ ਜਾਇ ਮਸਮੰਤੁ ॥

If a man is proud of his own (physical) strength,

(Even then) he may perish in a moment

ਕਿਸੈ ਨ ਬਦੇ ਆਪਿ ਅਹੰਕਾਰੀ ॥

ਧਰਮਰਾਇ ਤਿਸੁ ਕਰੇ ਖੁਆਰੀ ॥

ਕਿਸੇ ਨ ਬਦੈ ਆਪਿ ਅਹੰਕਾਰੀ ॥

ਧਰਮਰਾਇ ਤਿਸੁ ਕਰੇ ਖੁਆਰੀ ॥

If a man sees no equal unto himself and (as such) is proud,

(Let him know that) the Moral Law i.e. the Law of Karmas shall be down upon him

But

ਗੁਰ ਪ੍ਰਸਾਦਿ ਜਾਕਾ ਮਿਟੈ ਅਭਿਮਾਨੁ ॥

ਸੋ ਜਨੁ ਨਾਨਕ ਦਰਗਹ ਪਰਵਾਨੁ ॥੨॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਜਾਕਾ ਮਿਟੈ ਅਭਿਮਾਨੁ ॥

ਸੋ ਜਨੁ ਨਾਨਕ ਦਰਗਹ ਪਰਵਾਨੁ ॥੨॥

Approaching a Guru (and acting upon his advice) a person who has no more pride i.e. egotism

Becomes accepted in the field of Spirituality (i.e. ere long obtains Realization)—Nanak

## Shabad (Psalm) III

ਕੋਟਿ ਕਰਮ ਕਰੈ ਹਉ ਧਾਰੈ ॥  
 ਸਮੁ ਪਾਵੈ ਸਗਲੇ ਬਿਰਧਾਰੈ ॥  
 ਕੋਟਿ ਕਰਮ ਕਰੈ ਹਉ ਧਾਰੈ ॥  
 ਸਮੁ ਪਾਵੈ ਸਗਲੇ ਬਿਰਧਾਰੈ ॥

After doing crores of (good) actions if a man becomes rooted into egotism,

(Let him know that) he is exhausting himself (and that) it is all in vain

Because, by pride, he asserts the separateness, and goes astray from Truth of Oneness, the realization of which alone brings Real Happiness.

ਅਨਿਕ ਤਪਸਿਆ ਕਰੇ ਅਹੰਕਾਰ ॥  
 ਨਰਕ ਸੁਰਗ ਫਿਰਿ ਫਿਰਿ ਅਵਤਾਰ ॥  
 ਅਨਿਕ ਤਪਸਿਆ ਕਰੇ ਅਹੰਕਾਰ ॥  
 ਨਰਕ ਸੁਰਗ ਫਿਰਿ ਫਿਰਿ ਅਵਤਾਰ ॥

(The same is true about) intense austerities with pride,

Leading only to incarnation again and again, either for pleasure, or for pain (or both)

ਅਨਿਕ ਜਤਨ ਕਰਿ ਆਤਮ ਨਹੀ ਦ੍ਰਵੈ ॥  
 ਹਰਿ ਦਰਗਹ ਕਹੁ ਕੈਸੇ ਗਵੈ ॥  
 ਅਨਿਕ ਜਤਨ ਕਰਿ ਆਤਮ ਨਹੀ ਦ੍ਰਵੈ ॥  
 ਹਰਿ ਦਰਗਹ ਕਹੁ ਕੈਸੇ ਗਵੈ ॥

(If the pride is there) a man may utilise any number of means, his mind does not get soft (i.e. out of agitation),

(Then) how can he realize the realm of God-Head !

ਆਪਸ ਕਉ ਜੋ ਭਲਾ ਕਹਾਵੈ ॥  
 ਤਿਸਹਿ ਭਲਾਈ ਨਿਕਟਿ ਨ ਆਵੈ ॥

ਆਪਸ ਥਕ ਜੋ ਮਲਾ ਕਹਾਵੈ ॥

ਤਿਸਹਿ ਮਨਾਏ ਨਿਕਟਿ ਨ ਆਵੈ ॥

Whosoever takes pride in doing good,  
No real goodness can come to him.

Because pride by its very nature will upset and un-balance  
its holder throwing him into the field of selfishness (bad).

And on the other hand :

ਸਰਬ ਕੀ ਰੇਨ ਨਾ ਕਾ ਮਨੁ ਹੋਇ ॥

ਕਹੁ ਨਾਨਕ ਤਾਕੀ ਨਿਰਮਲੁ ਜੋਇ ॥੩॥

ਸਰਬ ਕੀ ਰੇਨ ਤਾ ਕਾ ਮਨੁ ਹੋਇ ॥

ਕਹੁ ਨਾਨਕ ਤਾਕੀ ਨਿਰਮਲੁ ਸੋਇ ॥੩॥

A man whose mind is humble unto all (seeing the  
same God every where),

His mind becomes pure (i.e. selfless and thus praise-  
worthy)—Nanak.

Shabad (Psalm)-iv

ਜਬ ਲਗੁ ਜਾਨੈ ਮੁਖ ਤੇ ਕਛੁ ਹੋਇ ॥

ਤਬ ਇਸ ਕਉ ਮੁਖੁ ਨਾਹੀ ਹੋਇ ॥

ਜਬ ਲਗੁ ਜਾਨੈ ਮੁਖੁ ਤੇ ਕਛੁ ਹੋਇ ॥

ਤਬ ਇਸ ਕਉ ਮੁਖੁ ਨਾਹੀ ਹੋਇ ॥

As long as a man has the pride of doing any action,  
That long he will not realize Bliss (as his Real  
Nature).

ਜਬ ਇਹ ਜਾਨੈ ਮੈ ਕਿਛੁ ਕਰਤਾ ॥

ਤਬ ਲਗੁ ਗਰਬੁ ਜੋਨਿ ਮਹਿ ਫਿਰਤਾ ॥

ਜਬ ਇਹ ਜਾਨੈ ਮੈ ਕਿਛੁ ਕਰਤਾ ॥

ਤਬ ਲਗੁ ਗਰਮ ਜੋਨਿ ਮਹਿ ਫਿਰਤਾ ॥

(Because) as long as he entertains this pride,

That long he goes on having the rounds of birth and  
death (helplessly).

ਜਬ ਧਾਰੈ ਕਉ ਬੈਰੀ ਮੀਤੁ ॥

ਤਬ ਲਗੁ ਨਿਹਚਲੁ ਨਾਹੀ ਚੀਤੁ ॥

ਜਥੇ ਧਾਰੈ ਥੋੜੇ ਖੇਰੀ ਮੀਨੁ ॥

ਜਥੇ ਲਗੁ ਨਿਰਪੰਨੁ ਨਾਫੀ ਘੋਰੁ ॥

As long as a man holds some as his enemy and some his friends,

That long his mind does not become equanimous.

ਜਥੇ ਲਗੁ ਮਿਹ ਮਗਨੁ ਮੋਹਿ ਮਾਇ ॥

ਤਥੇ ਲਗੁ ਧਰਮਰਾਇ ਦਇ ਸਜਾਇ ॥

ਜਥੇ ਲਗੁ ਮੋਹੁ ਮਗਨੁ ਸੰਗਿ ਸਾਧ ॥

ਜਥੇ ਲਗੁ ਧਰਮਰਾਧ ਦੇਵ ਸਜਾਧ ॥

As long as a man is wrapped up in the attachments for (the things of) Maya,

That long he is subject to the Moral Law.

That is, though good reaps good and bad reaps bad, yet both keep the soul in bondage; and at the same time, beyond both good and bad, there is the Self of man ever Free and the realization of which alone breaks the bondage.

ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਬੰਧਨ ਤੁਟੈ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਹਉ ਛੁਟੈ ॥੪॥

ਮੁਖ ਕਿਰਪਾ ਤੇ ਬੰਧਨ ਤੁਟੈ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਹਉ ਛੁਟੈ ॥੫॥

This bondage (caused by attachment) is broken by the grace (i.e. Realization) of God (which can not be attained till there remains egotism),

To break which one should approach a Guru (and act upon his advice)—Nanak.

Shabad (Psalm)-v

ਸਹਸ ਖਟੈ ਲਖ ਕਉ ਉਠਿ ਧਾਵੈ ॥

ਤ੍ਰਿਪਤਿ ਨ ਆਵੈ ਮਾਇਆ ਪਾਛੈ ਪਾਵੈ ॥

ਸਹਸ ਖਟੈ ਲਖ ਕਉ ਉਠਿ ਧਾਵੈ ॥

ਤ੍ਰਿਪਤਿ ਨ ਆਵੈ ਮਾਇਆ ਪਾਛੈ ਪਾਵੈ ॥

When a person has earned thousands, he hankers after lakhs,

He remains never satisfied with his hoardings of the things of Maya.

ਅਨਿਕ ਭੋਗ ਬਿਖਿਆ ਕੇ ਕਰੈ ॥

ਨਹ ਤਿਪਤਾਵੈ ਖਪਿ ਖਪਿ ਮਰੈ ॥

ਅਨਿਕ ਭੋਗ ਬਿਖਿਆ ਕੇ ਕਰੈ ॥

ਨਹ ਰੁਪਤਾਵੈ ਖਪਿ ਖਪਿ ਮਰੈ ॥

A person may indulge in numberless sense objects,  
He would never get contented and (rather) become  
miserable again and again

It is often seen that, if the fulfilment of desires is in  
Arithmetical<sup>1</sup> Progression, then the number of desires increases  
In Geometrical<sup>2</sup> Progression. Desire is like fire which increases  
more, as the butter (of Indulgence) is poured upon it. This is  
true of all sense-enjoyments and also of all the intellectual-joys.

ਬਿਨਾ ਸੰਤੋਖ ਨਹੀ ਕੋਊ ਰਾਜੈ ॥

ਸੁਖਨ ਮਨੋਰਥ ਬਿਥੇ ਸਭ ਕਾਜੈ ॥

ਬਿਨਾ ਸਤੋਖ ਨਹੀ ਕੋਊ ਰਾਜੈ ॥

ਸੁਖਨ ਮਨੋਰਥ ਬਿਥੇ ਸਭ ਕਾਜੈ ॥

Without contentment (i.e. decrease in the number of  
desires with a healthy control over them) there can  
never be satisfaction (i.e. stability within),  
(Rather) all the efforts (to get happiness outside)  
become useless like the mind's (unsuccessful) runs in  
dream.

However, it does not mean that one should not have the  
necessities of life, say, in the form of shelter, food and clothing  
etc., rather you may have even the luxuries, but only know the  
Truth and realize it. Moreover, the trouble with us, as already  
stated, is that we catch the tale of this horse of desire, whereas  
we should ride on it. And the perfect way to do so is that  
you put God, in your every talk you give, in your every act you  
perform, in your every thought you think and in every form you  
see, then for you, the whole world instead of appearing as a  
miserable hell, will become a heaven on earth. So work incess-  
antly, only deify the whole world as God i.e. as one Existence.  
This is the great secret of work, not knowing which, those who

1. A.P.—1+3+5+7+9..... (common difference=2).

2. G.P.—1+2+4+8+16..... (common ratio=2).

rise to do good either for themselves or for others, ultimately create more misery to all around them, including themselves.

Now there are some persons who have desire to reform the society around and there has been always a need of such persons. But let these reformers, be they of religion, or in other fields, know that without the realization of their True Nature of Freedom or of the same Truth behind each and every being or at least an attainment of a good height within, in this respect, which implies a great understanding of the layers of human personality within, a great universal love from the very core of the heart with infinite patience and perseverance and a very great personal character, they can not affect a lasting reformation and rather they may find that hardly they had taken a few steps in their mission, there was vomited their hidden filth, of fanaticism, of unstable mind, of loose-character and of self aggrandisement, creating a great hatred among the masses and agitating them under the false banner of Reformation. Hence ; let the reformers reform themselves first, before they think of reforming others.

A reformer or a teacher should be very clear about the Ideal he wants to preach. He should also be able to explain the method to attain that Ideal very clearly. He should be ready to give, according to his capacity, any sort of help which other may require for the Goal. And if his ideal has some truth in it, he should stick to it, inspite of the greatest opposition, at all costs.

A reformer should also never be pleased with an immediate following even if he gets it because it may be mere circumstantial and out of a temporary emotion which, when without reason, brings more harm than good. Further the most terrible thing he should guard against is the Idea of fame which often takes the emotional and weak reformer far away from the Truth, and there remains for him only a bundle of frauds and agitations within.

The last point which a reformer or a teacher should ever remember is that he should never disturb the faith of others, if he is not capable to give a genuine helping hand to the ignorant masses.

ਨਾਮ ਹੰਗਿ ਸਰਬ ਸੁਖੁ ਹੋਇ ॥  
ਬਡਾਗੀ ਕਿਸੈ ਪਰਪਤਿ ਹੋਇ ॥



नाम रंगि सरब सुखु होइ ॥

बडभागी किसै परापति होइ ॥

Those who give the colouring of God to the whole (Existence), get the (everlasting) Bliss,

Which is attained by a rare few, who have to their credit the selfless activities of the past.

And once more the guiding star for our attitude within, while working in the world outside :-

बतल बतलन आपे आपि ॥

मदा मदा ठाठक गति नापि ॥५॥

करन करावन आपे आपि ॥

मदा सदा नानक हरि जापि ॥५॥

Whatever is the cause or the effect, it is Self and Self alone,

(Therefore) ever invoke the eternal God I e see the whole world as the expression of the same One Infinite Existence—Nanak.

Shabad (Psalm)-vi

बतल बतलन बतलेगारु ॥

दिम बै गधि बरा घीचतु ॥

करन करावन नरनैहारु ॥

इस कै हाथि कहा बीचारु ॥

Cause and Effect, (rather) the very doer (is the 'Unlimited' itself),

(Yet in limitation) this (embodied one) is helpless.

In other words, to know the Reality which is Unlimited and Infinite Bliss, one has got to transcend the limitations or the limited consciousness. Because while in the limitations whatever you know of the universe, it is only through the limited mind alone, and mind is such a subtle thing that before you know the world the mind has already thrown its colouring. Therefore, the Real World i.e. the Real Existence, can never be known through the mind. If the world is X, then whatever we know of it, is X plus mind. To illustrate it, let us see how the pearls are made. A grain of sand gets into the shell of a pearl

oyster and causes an 'irritation' over-there The oyster reacts by throwing a sort of enamelling round it and thus the pearl is made So we are all the time making pearls while trying to know the world in one field or the other i.e. one manifestation or the other And the same applies about our Self Whenever we try to know our Self the mind has as it were, already projected its enamelling

Hence -

ਜੈਸੀ ਦ੍ਰਿਸ਼ਟਿ ਕਰੇ ਤੈਸਾ ਹੋਇ ॥  
 ਆਪੇ ਆਪਿ ਆਪਿ ਪ੍ਰਭੁ ਜੋਇ ॥  
 ਜੈਸੀ ਰਸਟਿ ਕਰੇ ਤੈਸਾ ਹੋਇ ॥  
 ਆਪੇ ਆਪਿ ਆਪਿ ਪ੍ਰਭੁ ਜੋਇ ॥

As the looks i.e. colouring of the mind, so it (the world) is i.e. appears to be

(But in reality) it is the Self which was in the past which is in the present which will be in the future and which is verily God

That is why it can not be known because God or Atman or Real Universe is the very Self of man Thou art That, think that and realize

ਜੋ ਕਿਛੁ ਕੀਨੋ ਸੁ ਅਪਨੈ ਰੰਗਿ ॥  
 ਸਭ ਤੇ ਦੂਰਿ ਸਭਹੁ ਕੈ ਸੰਗਿ ॥  
 ਜੋ ਕਿਛੁ ਕੀਨੋ ਸੁ ਅਪਨੈ ਰੰਗਿ ॥  
 ਸਮੁ ਤੇ ਦੂਰਿ ਸਮੁ ਕੈ ਸੰਗਿ ॥

Whatever is manifest is the Self with colouring (of Maya),

It (i.e. Self or God) is farther from all and nearer to all i.e. It is Omnipresent

To know this and to know ultimately that whatever there is, it is nothing but thy Real Self that is

ਬੂਝੈ ਦੇਖੈ ਕਰੈ ਬਿਬੇਕ ॥  
 ਆਪਹਿ ਏਕ ਆਪਹਿ ਅਨੇਕ ॥  
 ਵੂਝੈ ਦੇਖੈ ਕਰੈ ਬਿਬੇਕ ॥  
 ਆਪਹਿ ਏਕ ਆਪਹਿ ਅਨੇਕ ॥

To Realize one should do Witnessing and Discrimination

(And the Realization will be that) Self is One which (appears as if It) is Many

The above verse (sloka) contains the highest piece of spiritual advice about the technique or Sadhana also stating the highest realization of One appearing as Many. As regards the Sadhana or path to Realization here the words Witnessing and Discrimination have been used.

The Discrimination is between Real and Unreal i.e. between Absolute and Relative or between Self and not Self. In other words the seeker is to develop Vairagya i.e. detachment from the relative or not Self and which implies internal control (Shama) and external control (Dama) i.e. control over the arising of thoughts requiring one to hanker after the finite pleasures and also upon such actions respectively. And after developing Viveka (Discrimination) Vairagya and Shama and Dama one is to develop Mumukshuta i.e. a great burning desire for realization before one can really come to the process of witnessing with great efficiency and stability.

After a long continuous practice of Shama and Dama however the seeker would find that he has obtained the power of withdrawal (Uparati) of his mind from its preoccupations at will and that he has developed a great power of tolerance (Titiksha) with it. Such a man alone can really appreciate the possibilities of a higher nobler and diviner life i.e. have Shraddha (faith) for the Goal of Divinity and such a man alone becomes fit to have Samadhi i.e. gain the equipoised state of mind—Doubts cleared.

The Witnessing is suggested beautifully in the Mahara mayana also known as Yoga Vasishtha by its author the sage Valmiki when it says

In whatever company he find himself while performing the duties (as he might have taken upon himself according to the circumstances etc.) of life the wise man yet witnesses the movements of his mind

So practising ere long one realizes that

ਮੈਂ ਨ ਬਿਨਸੈ ਆਵੈ ਨ ਜਾਇ ॥

ਨਾਨਕ ਸਦ ਹੀ ਰਹਿਆ ਸਮਾਇ ॥੬॥

ਮਰੈ ਨ ਬਿਨਸੈ ਆਖੈ ਨ ਜਾਇ ॥

ਜਾਨਕ ਸਦ ਹੀ ਰਹਿਆ ਸਮਾਇ ॥੬॥

(The Real Self) neither departs from the body nor perishes, neither comes nor goes,

(Such a wise man) is verily established in his Eternal-Nature (i.e. Infinite Existence-Consciousness Bliss)  
—Nanak

And such a one also realizes that :-

Shabad (Psalm)-vii

ਆਪਿ ਉਪਦੇਸੈ ਸਮਝੈ ਆਪਿ ॥

ਆਪੇ ਰਚਿਆ ਸਭ ਕੈ ਸਾਥਿ ॥

ਆਪਿ ਤਪਦੇਸੈ ਸਮਝੈ ਆਪਿ ॥

ਆਪੇ ਰਚਿਆ ਸਮ ਕੈ ਸਾਥਿ ॥

Self is the teacher (Guru) and the Self is the taught (Disciple or Sikh),

Self is there, in and through all, that is manifest

ਆਪਿ ਕੀਨੈ ਆਪਨ ਬਿਸਥਾਰੁ ॥

ਸਭੁ ਕਛੁ ਉਸਕਾ ਉਹੁ ਕਰਨੈਹਾਰੁ ॥

ਆਪਿ ਕੀਨੋ ਆਪਨ ਬਿਸਥਾਰੁ ॥

ਸਮੁ ਕਛੁ ਉਸਕਾ ਓਹੁ ਕਰਨੈਹਾਰੁ ॥

Self is the cause and Self is the manifest i.e. the effect,

Each and every thing (overhere) proceeds from That (Self) and which is the very doer (here).

ਉਸਤੇ ਭਿੰਨ ਕਹਹੁ ਕਿਛੁ ਹੋਇ ॥

ਥਾਨ ਬਨਤਰਿ ਏਕੈ ਜੋਇ ॥

ਬਸਤੇ ਮਿਨ ਕਛੁ ਕਿਛੁ ਹੋਇ ॥

ਥਾਨ ਬਨਤਰਿ ਏਕੈ ਸੋਇ ॥

Say, can there be any thing here other than That, Here and there, It is That One (alone).

ਅਪੁਨੇ ਚਲਿਤ ਆਪਿ ਕਰਣੈਹਾਰੁ ॥

ਕਉਤਕ ਕਰੈ ਰੋਗ ਅਪਾਰੁ ॥

अपुने चलित आपि करणैहार ॥

कउतक करै रंग अपार ॥

The play i. e. the manifestation is of the Self and by the Self,

The play is being done in an infinite variety.

मन भहि आपि मन अपुने माहि ॥

नानक कीमति कहनु न जाइ ॥७॥

मन सहि आपि मन अपुने माहि ॥

नानक कीमति कहनु न जाइ ॥७॥

In the mind is the Self and the mind is in the Self,  
Its measure can not be said—Nanak.

And again to the seeker, ere long, the realization comes,  
that .-

(Shabad Psalm)-viii

ਸਤਿ ਸਤਿ ਸਤਿ ਪ੍ਰਭੁ ਸੁਆਮੀ ॥

ਗੁਰ ਪਰਸਾਦਿ ਕਿਨੈ ਵਖਿਆਨੀ ॥

ਸਾਹਿ ਸਾਹਿ ਸਾਹਿ ਸਮੁ ਸੁਆਮੀ ॥

ਗੁਰ ਪਰਸਾਦਿ ਕਿਨੈ ਵਖਿਆਨੀ ॥

God (or Self) is the real Master (and not the mind),  
which existed in the past, exists now, and will ever  
exist in the future too,

(But) this becomes declared (after realizing), by a  
few who might have approached a Guru for the same.

ਸਚੁ ਸਚੁ ਸਚੁ ਸਚੁ ਕੀਨਾ ॥

ਕੋਟਿ ਮਧੇ ਕਿਨੈ ਬਿਰਲੈ ਚੀਨਾ ॥

ਸਚੁ ਸਚੁ ਸਚੁ ਸਚੁ ਕੀਨਾ ॥

ਕੋਟਿ ਮਧੇ ਕਿਨੈ ਬਿਰਲੈ ਚੀਨਾ ॥

(No more is the false, and to him now) everything in  
the past was, in the present is, and in the future will  
be nothing but Truth (God),

(But again) among crores perhaps a rare few recognize this.

ਭਲਾ ਭਲਾ ਭਲਾ ਤੇਰਾ ਰੂਪ ॥

ਅਤਿ ਸੁੰਦਰ ਅਪਾਰ ਅਨੂਪ ॥

ਮਲਾ ਮਲਾ ਮਲਾ ਤੇਰਾ ਸ੍ਵ ॥

ਅਤਿ ਸੁੰਦਰ ਅਪਾਰ ਅਨੂਪ ॥

(O man of realization) beautiful (is thy figure)  
beautiful (is thy mind) and beautiful (is thy intellect)

Extremely radiant and beyond limit and comparison

That is, the man of realization is very attractive in as much as his physical actions are selfless the emotions in his mind are always immersed in love and his intellect is ever saturated with divine consciousness

ਨਿਰਮਲ ਨਿਰਮਲ ਨਿਰਮਲ ਤੇਰੀ ਬਾਣੀ ॥

ਘਟਿ ਘਟਿ ਸੁਨੀ ਸੁਣਨ ਬਖਾਣੀ ॥

ਨਿਰਮਲ ਨਿਰਮਲ ਨਿਰਮਲ ਤੇਰੀ ਬਾਣੀ ॥

ਘਟਿ ਘਟਿ ਸੁਨੀ ਸੁਣਨ ਬਖਾਣੀ ॥

Thy speech is (coloured by) purity and divinity

(Which of course can also be realized by others and so) It has been heard (i.e. realized) and (thence) explained (as well by them) to others

ਪਵਿਤ੍ਰ ਪਵਿਤ੍ਰ ਪਵਿਤ੍ਰ ਪੁਨੀਤ ॥

ਨਾਮੁ ਜਪੈ ਨਾਨਕ ਮਨਿ ਪ੍ਰੀਤਿ ॥੮॥੧੨॥

ਪਵਿਤ੍ਰ ਪਵਿਤ੍ਰ ਪਵਿਤ੍ਰ ਪੁਨੀਤ ॥

ਬਾਸੁ ਜਪੈ ਨਾਨਕ ਮਨਿ ਪ੍ਰੀਤਿ ॥੮॥੧੨॥

Holy, holy holy and pure (are they),

Who invoke the Real Nature and in whose minds there is love (for all)—Nanak

Because to them the whole world is One Infinite Existence which is their own Real Self

In the 7th Octave (Astapadi) the association with the perfect ones i.e. the Sadhus was advised and praised to its greatest height. Now we find in the Astapadi under treatment a sharp critical view against those who enjoy condemning or harming the true saints or Sadhus or say against those who run away from divine pure and selfless qualities

Indulging themselves in the sense pleasures and selfish interests. These ignorant persons, instead of acquiring the divine and pure qualities in order to realize Infinite Bliss ultimately, rather acquire or strengthen more their brutal, and greedy and purely selfish tendencies, and thus having the obvious result of most miserable life through innumerable rounds of death and birth. Even to them the door is open for realization, if and when, they stop sucking the blood of the saintly people or Sadhus, and approach them in the humble attitude of seeking, instead.

### ਸਲੋਕੁ ਸਲੋਕੁ SLOKA

(Prologue, to the 13th Astapadi i.e. Octave)

ਸੰਤ ਸਰਨਿ ਜੋ ਜਨੁ ਪਰੈ ਸੋ ਜਨੁ ਉਧਰਨਹਾਰ ॥

ਸੰਤ ਕੀ ਨਿੰਦਾ ਨਾਨਕਾ ਬਹੁਰਿ ਬਹੁਰਿ ਅਵਤਾਰ ॥੧॥

ਸੰਤ ਸਰਨਿ ਜੋ ਜਨੁ ਪਰੈ ਸੋ ਜਨੁ ਭਖਰਨਹਾਰ ॥

ਸੰਤ ਕੀ ਨਿੰਦਾ ਨਾਨਕਾ ਬਹੁਰਿ ਬਹੁਰਿ ਅਵਤਾਰ ॥੧॥

Those who surrender themselves to the saints (i.e. approach the saints to seek), shall attain salvation,

And those who condemn (i.e. go away from diviner and selfless life) saints, incarnate again and again (to reap misery)—Nanak.

### ਅਸਟਪਦੀ ਅਸਟਪਦੀ

Astapadi (Octave)-13

Shabad (Psalm)-I

ਸੰਤ ਕੈ ਦੁਖਨਿ ਆਰਜਾ ਘਟੈ ॥

ਸੰਤ ਕੈ ਦੁਖਨਿ ਜਮ ਤੇ ਨਹੀ ਛੁਟੈ ॥

ਸੰਤ ਕੈ ਦੁਖਨਿ ਆਰਜਾ ਘਟੈ ॥

ਸੰਤ ਕੈ ਦੁਖਨਿ ਜਮ ਤੇ ਨਹੀ ਛੁਟੈ ॥

A man who condemns saints i.e. goes away from the diviner and selfless life, decreases (the evolutionary steps of) his life,

And never gets free from the clutches of death (i.e. never attains immortality).

ਸੰਤ ਕੈ ਦੁਖਨਿ ਜੁਖੁ ਸਭੁ ਜਾਇ ॥

ਸੰਤ ਕੈ ਦੁਖਨਿ ਨਰਕ ਮਹਿ ਪਾਇ ॥

ਸੰਤ ਕੈ ਦੁਖਨਿ ਸੁਖੁ ਸਮੁ ਜਾਇ ॥

ਸੰਤ ਕੈ ਦੁਖਨਿ ਨਰਕ ਮਹਿ ਭਾਇ ॥

This man looses peace (i.e. he becomes more agitative),

And finds himself in hell (i.e. Intense misery).

ਸੰਤ ਕੈ ਦੁਖਨਿ ਮਤਿ ਹੋਇ ਮਲੀਨ ॥

ਸੰਤ ਕੈ ਦੁਖਨਿ ਸੋਭਾ ਤੇ ਹੀਨ ॥

ਸੰਤ ਕੈ ਦੁਖਨਿ ਸਤਿ ਹੋਇ ਮਲੀਨ ॥

ਸੰਤ ਕੈ ਦੁਖਨਿ ਸੋਭਾ ਤੇ ਹੀਨ ॥

This man (obviously) makes his intellect full of impurities,

And (as such) earns no respect.

ਸੰਤ ਕੇ ਹਤੇ ਕਉ ਰਖੇ ਨ ਕੋਇ ॥

ਸੰਤ ਕੈ ਦੁਖਨਿ ਘਾਨ ਭ੍ਰਸਟੁ ਹੋਇ ॥

ਸੰਤ ਕੇ ਹਤੇ ਕਤ ਰਖੈ ਨ ਕੋਇ ॥

ਸੰਤ ਕੈ ਦੁਖਨਿ ਧਾਨ ਭ੍ਰਸਟੁ ਹੋਇ ॥

A man who harms saints (i.e. does away with even a little of divinity or selflessness already in him), can never be saved (helped) by any one (so as to have integrity, stability and peace within, in order to progress in the process of evolution towards God-Realization).

(Rather) this man makes his very living impure.

ਸੰਤ ਕ੍ਰਿਪਾਲ ਕ੍ਰਿਪਾ ਜੇ ਕਰੈ ॥

ਨਾਨਕ ਸੰਤ ਸੰਗਿ ਨਿਦਕੁ ਭੀ ਤਰੈ ॥੧॥

ਸੰਤ ਕ੍ਰਿਪਾਲ ਕ੍ਰਿਪਾ ਜੇ ਕਰੈ ॥

ਨਾਨਕ ਸੰਤ ਸੰਗਿ ਨਿਦਕੁ ਭੀ ਤਰੈ ॥੧॥

(But) if he approaches the saints who are kind (by their very nature),

By the association with saints, even such a man would get Salvation—Nanak.

Shabad (Psalm)-II

ਸੰਤ ਕੇ ਦੁਖਨਿ ਤੇ ਮੁਖੁ ਭਵੈ ॥

ਸੰਤਨ ਕੇ ਦੁਖਨਿ ਕਾਗੁ ਜਿਉ ਲਵੈ ॥



ਸਤ ਕੇ ਦੁਖਨਿ ਤੇ ਮੁਖੁ ਮੈ ॥  
 ਸਤਨ ਕੈ ਦੁਖਨਿ ਕਾਗ ਜਿਤ ਲੈ ॥

A man who condemns saints (i.e. goes away from the divine and selfless life), turns his face (away from the right path),

And croaks like a raven (i.e. spends his life aimlessly)

ਮਤਨ ਕੈ ਦੁਖਨਿ ਸਰਪ ਜੋਨਿ ਪਾਇ ॥  
 ਮਤ ਕੈ ਦੁਖਨਿ ਤ੍ਰਿਗਦ ਜੋਨਿ ਕਿਰਮਾਇ ॥  
 ਸਤਨ ਕੈ ਦੁਖਨਿ ਸਰਪ ਜੋਨਿ ਪਾਇ ॥  
 ਸਤ ਕੈ ਦੁਖਨਿ ਰੁਗਦ ਜੋਨਿ ਕਿਰਮਾਇ ॥

This man leads a life like that of a snake (i.e. he is full of poison of hatred and harmfulness),

His life is like that of creeping insects (i.e. he loses ultimately the human touch in him and spends his life like animals—eating, sleeping and passing away)

ਮਤਨ ਕੈ ਦੁਖਨਿ ਤ੍ਰਿਸਨਾ ਮਹਿ ਜਲੈ ॥  
 ਮਤ ਕੈ ਦੁਖਨਿ ਸਭੁ ਕੋ ਛਲੈ ॥  
 ਸਤਨ ਕੈ ਦੁਖਨਿ ਰੁਸਨਾ ਮਹਿ ਜਲੈ ॥  
 ਸਤ ਕੈ ਦੁਖਨਿ ਸਭੁ ਕੋ ਛਲੈ ॥

This man (by his nature) burns (i.e. remains agitated) by his very (uncontrolled) desires

And (so much so) he cheats every one

ਮਤ ਕੈ ਦੁਖਨਿ ਤੇਜੁ ਸਭੁ ਜਾਇ ॥  
 ਮਤ ਕੈ ਦੁਖਨਿ ਨੀਚੁ ਨੀਚਾਇ ॥  
 ਸਤ ਕੈ ਦੁਖਨਿ ਤੇਜੁ ਸਭੁ ਜਾਇ ॥  
 ਸਤ ਕੈ ਦੁਖਨਿ ਨੀਚੁ ਨੀਚਾਇ ॥

This man loses all his inner strength (of character),

And is reduced to the lowest of the low

ਮਤ ਦੁਖੀ ਕਾ ਬਾਉ ਕੋ ਨਹਿ ॥  
 ਨਾਨਕ ਮਤ ਭਾਵੈ ਤਾ ਓਇ ਭੀ ਗਤਿ ਪਾਹਿ ॥੨॥

ਸਤ ਫੋਲੀ ਕਾ ਧਾਤੁ ਕੋ ਨਾਹਿ ॥

ਨਾਨਕੁ ਸਤ ਮਾਏ ਤਾ ਓੜ ਮੀ ਗਤਿ ਪਾਇ ॥੨॥

(Though) one who condemns the saints (i.e. repels every chance to evolve himself higher) has no place (i.e. support for rest or peace within), (Yet), if he approaches a saint, (ere long) he would attain salvation—Nanak.

Shabad (Psalm)-III

ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਮਹਾ ਅਤਤਾਈ ॥

ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਖਿਨੁ ਟਿਕਨੁ ਨ ਪਾਈ ॥

ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਮਹਾ ਅਤਤਾਈ ॥

ਸਤ ਕਾ ਨਿੰਦਕੁ ਖਿਨੁ ਟਿਕਨੁ ਨ ਪਾਈ ॥

A man who condemns saints (i.e. goes away from divine and selfless life), becomes (perhaps) the most troublesome person,

And is never at peace even for a moment.

ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਮਹਾ ਹਤਿਆਰਾ ॥

ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਪਰਮੇਸੁਰਿ ਮਾਰਾ ॥

ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਮਹਾ ਹਤਿਆਰਾ ॥

ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਪਰਮੇਸੁਰਿ ਮਾਰਾ ॥

This man becomes, (perhaps) the highest tyrant, And (as it were) kills the very divinity in him.

ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਰਾਜ ਤੇ ਹੀਨੁ ॥

ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਦੁਖੀਆ ਅਰੁ ਦੋਨੁ ॥

ਸਤ ਕਾ ਨਿੰਦਕੁ ਰਾਜ ਤੇ ਹੀਨੁ ॥

ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਦੁਖੀਆ ਅਰੁ ਦੋਨੁ ॥

This man is no more a master,

But becomes miserable and slave (to his mind).

ਸੰਤ ਕੇ ਨਿੰਦਕ ਕਉ ਸਰਬ ਰੋਗ ॥

ਸੰਤ ਕੇ ਨਿੰਦਕ ਕਉ ਸਦਾ ਬਿਸੋਗ ॥

ਸੰਤ ਕੇ ਨਿੰਦਕ ਕਰੁ ਸਰਬ ਰੋਗ ॥

ਸੰਤ ਕੇ ਨਿੰਦਕ ਕਰੁ ਸਦਾ ਬਿਸੋਗ ॥

This man is fully diseased (in whole of the mind),  
And is ever isolated from (the Blissful Self)

ਸੰਤ ਕੀ ਨਿੰਦਾ ਦੋਖ ਮਹਿ ਦੇਖੁ ॥

ਨਾਨਕ ਸੰਤ ਭਾਵੈ ਤਾ ਉਸਕਾ ਭੀ ਹੋਇ ਮੋਖੁ ॥੩॥

ਸਨ की निंदा दोख महि दोखु ॥

नानक सन भावै ता उसका भी होइ मोखु ॥३॥

(Though) this man (as it were) is involved in the greatest evil,

(Yet), if he approaches a saint he too would get Free  
dom—Nanak

Shabad (Psalm) iv

ਸੰਤ ਕਾ ਦੋਖੀ ਸਦਾ ਅਪਵਿਤੁ ॥

ਸੰਤ ਕਾ ਦੋਖੀ ਕਿਸੈ ਕਾ ਨਹੀ ਮਿਤੁ ॥

संत का दोखी सदा अपवित्रु ।

संत का दोखी किसै का नहीं मित्रु ॥

A man who condemns saints (i.e. goes away from the  
divine and selfless life), (obviously) remains ever  
impure,

And (hence) is never a friend to anybody

Never caring for selflessness or a divine way of life  
he obviously increases his selfishness thus becoming at last  
a most selfish person

ਸੰਤ ਕੇ ਦੋਖੀ ਕਉ ਭਾਨੁ ਲਾਗੈ ॥

ਸੰਤ ਕੇ ਦੋਖੀ ਕਉ ਸਭ ਤਿਆਗੈ ॥

संत के दोखी कउ डानु लागै ॥

संत के दोखी कउ मम तਿਆगै ॥

This man goes about like a convict,

And is shunned by (i.e. devoid of) all (the good ten-  
dencies)

ਸੰਤ ਕਾ ਦੋਖੀ ਮਹਾ ਅਹੰਕਾਰੀ ॥

ਸੰਤ ਕਾ ਦੋਖੀ ਸਦਾ ਬਿਕਾਰੀ ॥

ਸੰਤ ਕਾ ਦੋਖੀ ਸਦਾ ਅਠਕਾਰੀ ॥

ਸਤ ਕਾ ਦੋਖੀ ਸਦਾ ਬਿਕਾਰੀ ॥

This man becomes most arrogant,  
And ever does evil.

ਸੰਤ ਕਾ ਦੋਖੀ ਜਨਮੈ ਮਰੈ ॥

ਸੰਤ ਕੀ ਦੁਖਨਾ ਸੁਖ ਤੇ ਟਰੈ ॥

ਸੰਤ ਕਾ ਦੋਖੀ ਜਨਮੈ ਮਰੈ ॥

ਸੰਤ ਕੀ ਦੁਖਨਾ ਸੁਖ ਤੇ ਟਰੈ ॥

This man (thus) keeps himself in the rounds of life  
and death,

And happiness departs from him.

ਸੰਤ ਕੇ ਦੋਖੀ ਕਉ ਨਾਹੀ ਠਾਉ ॥

ਨਾਨਕ ਸੰਤ ਭਾਵੈ ਤਾ ਲਏ ਮਿਲਾਇ ॥੪॥

ਸੰਤ ਕੇ ਦੋਖੀ ਕਤ ਨਾਹੀ ਠਾਭ ॥

ਜਾਨਕ ਸਤ ਮਾਏ ਤਾ ਲਾ ਮਿਲਾਏ ॥੫॥

(Though) this man finds no abode (where he could  
get some rest and guidance to evolve higher),

(Yet) if he approaches a saint, he would help him  
reunite (with the Higher-Self which is Infinite Bliss)  
—Nanak,

Shabad (Psalm)-v

ਸੰਤ ਕਾ ਦੋਖੀ ਅਧਬੀਚ ਤੇ ਟੁਟੈ ॥

ਸੰਤ ਕਾ ਦੋਖੀ ਕਿਤੇ ਕਾਜਿ ਨ ਪਹੁੰਚੈ ॥

ਸਤ ਕਾ ਦੋਖੀ ਅਧਬੀਚ ਤੇ ਟੁਟੈ ॥

ਸਤ ਕਾ ਦੋਖੀ ਕਿਤੇ ਕਾਜਿ ਨ ਪਹੁੰਚੈ ॥

A man who condemns saints (i.e. goes away from di-  
vine and selfless life), hardly reaches half (in his  
designs),

And never completes any work.

Because of un divine and selfish activities, when the nature  
a man has become most agitated and restless, it is quite  
for such a man to leave any thing he takes up, half way.

This is often seen in the daily life of the persons whom we call either childish or immatured.

ਸੰਤ ਕੇ ਦੋਖੀ ਕਉ ਉਦਿਆਨ ਭਰਮਾਈਐ ॥

ਸੰਤ ਕਾ ਦੋਖੀ ਉਭਤਿ ਪਾਈਐ ॥

ਸੰਤ ਕੇ ਦੋਖੀ ਕਤ ਰਦਿਆਨ ਮਰਮਾਈਐ ॥

ਸੰਤ ਕਾ ਦੋਖੀ ਰਮਾਫਿ ਪਾਈਐ ॥

This man's life becomes (like that of a person who while passing through a jungle gets) lost in the jungle, And (rather) takes a wrong path.

ਸੰਤ ਕਾ ਦੋਖੀ ਅੰਤਰਿ ਤੇ ਬੈਥਾ ॥

ਜਿਉ ਸਾਸ ਬਿਨਾ ਮਿਰਤਕ ਕੀ ਲੋਥਾ ॥

ਸੰਤ ਕਾ ਦੋਖੀ ਅੰਤਰਿ ਤੇ ਥੋਥਾ ॥

ਜਿਭ ਸਾਸ ਬਿਨਾ ਮਿਰਤਕ ਕੀ ਲੋਥਾ ॥

This man is hollow from within,

And is like the lifeless corpse of a dead man.

ਸੰਤ ਕੇ ਦੋਖੀ ਕੀ ਜਤ ਕਿਛੁ ਨਹਿ ॥

ਆਪਨ ਬੀਜਿ ਆਪੇ ਹੀ ਖਹਿ ॥

ਸੰਤ ਕੇ ਦੋਖੀ ਕੀ ਜਤ ਕਿਛੁ ਨਹਿ ॥

ਆਪਨ ਬੀਜਿ ਆਪੇ ਹੀ ਖਹਿ ॥

This man has no foundation (i.e. depth in his undertaking),

(And thus he comes to the highest misery ultimately, but it is no one's fault as) he is (only) reaping what he sowed.

ਸੰਤ ਕੇ ਦੋਖੀ ਕਉ ਅਵਰੁ ਨ ਰਾਖਨਹਾਰੁ ॥

ਨਾਨਕ ਸੰਤ ਭਾਵੈ ਤਾ ਲਏ ਉਬਾਰਿ ॥੫॥

ਸੰਤ ਕੇ ਦੋਖੀ ਕਤ ਅਮਰੁ ਨ ਰਾਖਨਹਾਰੁ ॥

ਨਾਨਕ ਸੰਤ ਭਾਵੈ ਤਾ ਲਏ ਉਬਾਰਿ ॥੫॥

(The climax of this selfish man reaches when) by no one (i.e. even by seekers who are a little advanced) he can be saved (i.e. helped sufficiently so as to evolve higher and thus have a life of greater integrity, purity and peace),

ਸੰਤ ਥਾ ਦੋਖੀ ਸਹਾ ਅਫਕਾਰੀ ॥  
ਸੰਤ ਥਾ ਦੋਖੀ ਸਦਾ ਬਿਕਾਰੀ ॥

This man becomes most arrogant,  
And ever does evil.

ਸੰਤ ਕਾ ਦੋਖੀ ਜਨਮੈ ਮਰੈ ॥  
ਸੰਤ ਕੀ ਦੁਖਨਾ ਸੁਖ ਤੇ ਟਰੈ ॥  
ਸੰਤ ਥਾ ਦੋਖੀ ਜਨਮੈ ਮਰੈ ॥  
ਸੰਤ ਥੀ ਦੁਖਨਾ ਸੁਖ ਤੇ ਟਰੈ ॥

This man (thus) keeps himself in the rounds of life  
and death,

And happiness departs from him.

ਸੰਤ ਕੇ ਦੋਖੀ ਕਉ ਨਾਹੀ ਠਾਉ ॥  
ਨਾਨਕ ਸੰਤ ਭਾਵੈ ਤਾ ਲਏ ਮਿਲਾਇ ॥੪॥  
ਸੰਤ ਕੇ ਦੋਖੀ ਕਤ ਨਾਹੀ ਠਾਉ ॥

ਨਾਨਕ ਸੰਤ ਭਾਵੈ ਤਾ ਲਾ ਮਿਲਾਏ ॥੪॥

(Though) this man finds no abode (where he could  
get some rest and guidance to evolve higher),

(Yet) if he approaches a saint, he would help him  
reunite (with the Higher-Self which is Infinite Bliss)  
—Nanak,

Shabad (Psalm)-v

ਸੰਤ ਕਾ ਦੋਖੀ ਅਧਰੀਚ ਤੇ ਟੁਟੈ ॥  
ਸੰਤ ਕਾ ਦੋਖੀ ਕਿਤੇ ਕਾਜਿ ਨ ਪਹੁੰਚੈ ॥  
ਸੰਤ ਕਾ ਦੋਖੀ ਅਧਰੀਚ ਤੇ ਟੁਟੈ ॥  
ਸੰਤ ਕਾ ਦੋਖੀ ਕਿਤੇ ਕਾਜਿ ਨ ਪਹੁੰਚੈ ॥

A man who condemns saints (i.e. goes away from di-  
vine and selfless life), hardly reaches half (in his  
designs),

And never completes any work.

Because of un divine and selfish activities, when the nature  
of a man has become most agitated and restless, it is quite  
obvious for such a man to leave any thing he takes up, half way.

And is ever immersed in falsehood (i.e. only the finite world which by very nature is full of uncertainties and hence brings misery again and again).

ਕਿਰਤੁ ਨਿਦਕ ਕਾ ਧੁਰਿ ਹੀ ਪਇਆ ॥

ਠਾਠਕ ਜੋ ਤਿਸੁ ਭਾਵੈ ਜੋਈ ਬਿਆ ॥੬॥

ਕਿਰਤੁ ਨਿਦਕ ਕਾ ਧੁਰਿ ਹੀ ਪਇਆ ॥

ਨਾਨਕ ਜੋ ਤਿਸੁ ਮਾਰੈ ਸੋਈ ਬਿਆ ॥੬॥

This man gets (the undesirable) results (like those given above) and such is the Law,

And this Law prevails—Nanak.

Shabad (Psalm)-vii

ਸੰਤ ਕਾ ਦੋਖੀ ਬਿਗੜ ਰੂਪੁ ਹੁਇ ਜਾਇ ॥

ਸੰਤ ਕੇ ਦੋਖੀ ਕਉ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥

ਸੰਤ ਕਾ ਦੋਖੀ ਬਿਗੜ ਰੂਪੁ ਹੁਇ ਜਾਇ ॥

ਸੰਤ ਕੇ ਦੋਖੀ ਕਉ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥

A man, who condemns saints (i.e. goes away from divine and selfless life), becomes of nature crooked,

And (for his these selfish actions) he gets the punishment (according to and by) the Law of Causality or the Law of Karmas.

ਸੰਤ ਕਾ ਦੋਖੀ ਸਦਾ ਸਹਕਾਈਐ ॥

ਸੰਤ ਕਾ ਦੋਖੀ ਨ ਮਰੈ ਨ ਜੀਵਾਈਐ ॥

ਸੰਤ ਕਾ ਦੋਖੀ ਸਦਾ ਸਹਕਾਈਐ ॥

ਸੰਤ ਕਾ ਦੋਖੀ ਨ ਮਰੈ ਨ ਜੀਵਾਈਐ ॥

This man remains ever thirsty (for his countless desires),

And is half-living and half dead.

In other words he remains ever agitated and confused.

ਸੰਤ ਕੇ ਦੋਖੀ ਕੀ ਖੁਜੈ ਨ ਆਸਾ ॥

ਸੰਤ ਕਾ ਦੋਖੀ ਉਠਿ ਚਲੈ ਨਿਰਾਸਾ ॥

ਸੰਤ ਕੇ ਦੋਖੀ ਕੀ ਖੁਜੈ ਨ ਆਸਾ ॥

ਸੰਤ ਕਾ ਦੋਖੀ ਉਠਿ ਚਲੈ ਨਿਰਾਸਾ ॥

(Yet) if he approaches a saint (in a seeking spirit),  
He will be saved (from the life of agitation and hope-  
lessness etc.)—Nanak.

Shabad (Psalm)-vi

ਸੰਤ ਕਾ ਦੋਖੀ ਇਉ ਬਿਲਲਾਇ ॥

ਜਿਉ ਜਲ ਬਿਹੁਨ ਮਝਲੀ ਤਤਫੜਾਇ ॥

ਸੰਤ ਕਾ ਦੋਖੀ ਇਤ ਬਿਲਲਾਇ ॥

ਜਿਤ ਜਲ ਬਿਹੁਨ ਮਝਲੀ ਤਤਫੜਾਇ ॥

A man, who condemns saints (i.e. goes away from  
divine and selfless life), becomes agitated as much,  
As a fish striving in vain for life, when out of water.

ਸੰਤ ਕਾ ਦੋਖੀ ਬੁਖਾ ਨਹੀ ਰਾਜੈ ॥

ਜਿਉ ਪਾਵਕੁ ਈਧਨਿ ਨਹੀ ਧੁਪੈ ॥

ਸੰਤ ਕਾ ਦੋਖੀ ਮੁਖਾ ਨਹੀ ਰਾਜੈ ॥

ਜਿਤ ਪਾਵਕੁ ਈਧਨਿ ਨਹੀ ਧਾਪੈ ॥

This man is ever hungry (for his desires) and never  
feels satisfied,

Like the fire for which no quantity of fuel is enough.

ਸੰਤ ਕਾ ਦੋਖੀ ਛੁਟੈ ਇਕੋਲਾ ॥

ਜਿਉ ਬੂਝਾੜੁ ਤਿਲੁ ਬੇਤ ਮਾਹਿ ਦੁਹੇਲਾ ॥

ਸੰਤ ਕਾ ਦੋਖੀ ਛੁਟੈ ਇਕੋਲਾ ॥

ਜਿਤ ਬੂਝਾੜੁ ਤਿਲੁ ਬੇਤ ਮਾਹਿ ਦੁਹੇਲਾ ॥

This man (because of his too much selfishness) is left  
alone,

Like the spurious sesame left un-collected in the  
fields.

ਸੰਤ ਕਾ ਦੋਖੀ ਧਰਮ ਤੇ ਰਹਤ ॥

ਸੰਤ ਕਾ ਦੋਖੀ ਸਦ ਮਿਥਿਆ ਕਹਤ ॥

ਸੰਤ ਕਾ ਦੋਖੀ ਧਰਮ ਤੇ ਰਹਤ ॥

ਸੰਤ ਕਾ ਦੋਖੀ ਸਦ ਮਿਥਿਆ ਕਹਤ ॥

This man (as it were) has fallen from Dharma i.e. Real  
Nature,



righteously being aware of the Law of Causality)—  
Nanak.

Shabad (Psalm)-viii

And now are given below some attitudes of the mind keeping which, one gets the right impetus and capacity to be selfless so as to realize ultimately the Real Self or God -

ਸਭ ਘਟ ਤਿਸ ਕੇ ਓਹੁ ਕਰਠੈਹਾਰੁ ॥

ਸਦਾ ਸਦਾ ਤਿਸ ਕਉ ਨਮਸਕਾਰੁ ॥

ਸਮ ਥਟ ਤਿਸ ਕ ਓਹੁ ਕਰਨੈਫਾਰੁ ॥

ਸਦਾ ਸਦਾ ਤਿਸ ਕਤ ਨਮਸਕਾਰੁ ॥

All minds belong to That, that is the (Real) Doer (Real Self),

(Hence) again and again bow unto (i.e. recognise) That (in the various names and forms)

ਪ੍ਰਭ ਕੀ ਉਸਤਤਿ ਕਰਹੁ ਦਿਨੁ ਰਾਤਿ ॥

ਤਿਸਹਿ ਧਿਆਵਹੁ ਸਾਸਿ ਗਿਰਾਸਿ ॥

ਪ੍ਰਭ ਕੀ ਉਸਤਤਿ ਕਰਹੁ ਦਿਨੁ ਰਾਤਿ ॥

ਤਿਸਹਿ ਧਿਆਵਹੁ ਸਾਸਿ ਗਿਰਾਸਿ ॥

Say praises unto (i.e. Invoke) God day and night

And think of That while you breathe or eat (i.e. ever)

ਸਭੁ ਕਛੁ ਵਰਤੈ ਤਿਸਕਾ ਕੀਆ ॥

ਜੈਸਾ ਕਰੇ ਤੈਸਾ ਕੋ ਬੀਆ ॥

ਸਭੁ ਕਛੁ ਵਰਤੈ ਤਿਸਕਾ ਕੀਆ ॥

ਜੈਸਾ ਕਰੇ ਤੈਸਾ ਕੋ ਬੀਆ ॥

Whatever is here has That as the Cause,

And as the Cause so the Effect

ਅਪਨਾ ਖੇਲੁ ਆਪਿ ਕਰਠੈਹਾਰੁ ॥

ਦੂਸਰਿ ਕਉਨੁ ਕਰੈ ਬੀਚਾਰੁ ॥

ਅਪਨਾ ਖੇਲੁ ਆਪਿ ਕਰਨੈਫਾਰੁ ॥

ਦੂਸਰਿ ਕਉਨੁ ਕਰੈ ਬੀਚਾਰੁ ॥

(Hence) It is the play of Self and Self is the player,

This man's expectations never reach the state of fulfilment,

And departs in despair

ਜਿਹੁ ਕੋ ਦੁਖੀ ਨ ਤ੍ਰਿਸ਼ਟੈ ਕੋਇ ॥

ਜੇਸਾ ਭਾਵੈ ਤੇਸਾ ਕੋਈ ਹੋਇ ॥

ਸੰਤ ਕੋ ਦੋਸੀ ਨ ਹੁਸਣੈ ਘੋਰ ॥

ਜੇਸਾ ਭਾਵੈ ਤੇਸਾ ਕੋਈ ਹੋਇ ॥

No one can be satisfied (i.e. attain peace, who has got (this habit of) slander of saints (or say, of running away from divine and selfless life),

(Because) whatever one thinks, that one becomes

That is, if you wish or do good unto others, you become good ultimately, and if you wish or do bad unto others you become bad. Because whenever, a person thinks or does any thing even at the level of physical body, his mind is said to be in a certain state of vibration and all minds in similar state will have the tendency to vibrate accordingly. It is like the musical instruments which when tuned alike and if one of them is struck, the others will produce the same note though like light waves which may take hundreds of light years, to reach a planet, the thought waves too may take in an ordinary way even years together before meeting a mind in the similar vibration (i.e. with same tension, so as to affect it accordingly)

Further just as in the case of electricity, the power leaves the dynamo, completes the circle and comes back to the dynamo same holds true for the impulses of good and bad, love and hatred etc

ਪਇਆ ਕਿਰਤੁ ਨ ਮੋਟੈ ਕੋਇ ॥

ਠਾਨਕ ਜਾਨੈ ਸਚਾ ਸੋਇ ॥੭॥

ਪੜਿਆ ਫਿਰਤੁ ਨ ਮੋਟੈ ਕੋਇ ॥

ਜਾਨਕ ਜਾਨੈ ਸਚਾ ਸੋਇ ॥੮॥

No one can wash the effects of the past accumulated Karmas (or Samskaras),

And whosoever knows (the secret of 'Karmas' or say 'Destiny' or Luck) he becomes truthful (i.e. acts

The Giver (i.e. the real source) is God alone.

ਜਿਸਕੈ ਦੀਐ ਰਹੈ ਅਧਾਇ ॥

ਬਹੁਰਿ ਨ ਤ੍ਰਿਸਨਾ ਲਾਗੈ ਆਇ ॥

ਜਿਸਕੈ ਥੀਐ ਰਹੈ ਅਥਾਇ ॥

ਬਹੁਰਿ ਨ ਰੁਸਨਾ ਲਾਗੈ ਆਇ ॥

If He gives (i.e. if one realizes Him) one reaches the state of fulfilment.

And thereafter no thirst (for clinging to the things of Maya) comes back

And one realizes that .-

ਮਾਰੈ ਰਾਖੈ ਏਕੈ ਆਪਿ ॥

ਮਾਨੁਖ ਕੈ ਕਿਛੁ ਨਾਹੀ ਹਾਥਿ ॥

ਮਾਰੈ ਰਾਖੈ ਏਕੋ ਆਪਿ ॥

ਮਾਨੁਖ ਕੈ ਕਿਛੁ ਨਾਹੀ ਹਾਥਿ ॥

Killer (and the killed) and Saviour (and the saved) are the Self alone.

Man (i.e. the mind in limitation) has no power (in it as compared to the unlimited Self of man)

Now here some people may start thinking of non-violence (Ahimsa) even to the deadliest enemy who might have invaded your family or your country—because after all when every one is nothing but Self, or say, when every one is nothing but essentially a part and parcel of the same God, why one should, even in self defence, hit back? The answer is—that, as both the hands are part and parcel of the same body and belong to one and the same individual, when a wrong is committed by left hand, you would not and should not be so unintelligent as to use the right hand to beat or cut off the left hand, and yet, if there is a cancerous growth in the left hand, you would be and should be intelligent enough to get immediately, the left hand operated upon, and even, if the need be, get it amputated, and the same is true as regards your treatment towards other beings.

Yet there is a state when a person may be so much absorbed in the Cosmic Intelligence that he would not entertain any idea of killing any one else or using force even in defence. This is what is called height of spiritual courage

Who else is here, (who) speaks and (who) thinks (i.e. even the body and the mind are the manifestations of God and God alone)

ਜਿਸਨੋ ਕ੍ਰਿਪਾ ਕਰੈ ਤਿਸੁ ਆਪਨ ਨਾਮੁ ਦੇਇ ॥

ਬਡਭਾਗੀ ਨਾਨਕ ਜਨ ਸੇਇ ॥੮॥੧੩॥

ਜਿਸਨੋ ਕ੍ਰਿਪਾ ਕਰੈ ਤਿਸੁ ਆਪਨ ਨਾਮੁ ਦੇਇ ॥

ਬਡਭਾਗੀ ਨਾਨਕ ਜਨ ਸੇਇ ॥੮॥੧੩॥

Whom (or say when) the Self (as the self) chooses to realize the Self, the self realizes (i.e. attempts to realize) the Self,

That man (self) has great virtues of the past, to his credit—Nanak.

ਸਲੋਕੁ ਸਲੋਕੁ SLOKA

(Prologue, to the 14th Astapadi i.e. Octave)

ਤਜਹੁ ਸਿਆਨਪ ਸੁਰਿਜਨਹੁ ਸਿਮਰਹੁ ਹਰਿ ਹਰਿ ਰਾਇ ॥

ਏਕ ਅਸ ਹਰਿ ਮਨਿ ਰਖਹੁ ਨਾਨਕ ਦੂਖ ਭਰਮੁ ਭਉ ਜਾਇ ॥੧॥

ਤਜਹੁ ਸਿਆਨਪ ਸੁਰਿਜਨਹੁ ਸਿਮਰਹੁ ਹਰਿ ਹਰਿ ਰਾਇ ॥

ਏਕ ਅਸ ਹਰਿ ਮਨਿ ਰਖਹੁ ਨਾਨਕ ਦੂਖ ਭਰਮੁ ਭਉ ਜਾਇ ॥੧॥

Shun your cunningness (for the possession of and indulgence in the finite things of the world). O good friends, and (rather) Invoke God, the Great One,

Let your mind depend upon One (i.e. God alone and realize God within) and this will end your misery, delusion (of apparent limited nature) and fear (once for ever)—Nanak.

ਅਸਟਪਦੀ ਅਸਟਪਦੀ

Astapadi (Octave)-14

Shabad (Psalm)-I

ਮਾਨੁਖ ਕੀ ਟੇਕ ਬਿਥੀ ਸਭ ਜਾਨੁ ॥

ਦੇਵਨ ਕਉ ਏਕੈ ਭਗਵਾਨੁ ॥

ਮਾਨੁਖ ਕੀ ਟੇਕ ਬੁਧੀ ਸਮ ਜਾਨੁ ॥

ਦੇਵਨ ਕਉ ਏਕੈ ਮਗਵਾਨੁ ॥

All slave-like-dependence on man is futile,

तिसका हुकमु वूमि सुखु होइ ॥

तिसका नामु रखु कंठि परोइ ॥

By Realizing His Order (i.e. the play of the universe which is nothing but the manifestation of God Himself), Bliss (Infinite) is attained,

(Therefore) keep His Name (In your mind) and tell your beads within (i.e. ever concentrate upon God as thy Real Self).

सिमरि सिमरि ,सिमरि पूबु मैरि ॥

ठाठक बिषनु ठ लागै कोइ ॥१॥

सिमरि सिमरि सिमरि प्रभु सोइ ॥

नानक बिघनु न लागै कोइ ॥१॥

Invoke that God (at the body level by doing selfless activity), Invoke (at the mental level by generating love-currents for all) and Invoke (at the Intellectual level by recognizing oneness of the whole existence),

(And this being a wholesome approach, will make the progress healthier and quicker unto the Realization of God, whereafter) there will be no obstacle (i.e. a break in the everlasting Bliss of God Realization)—Nanak.

Shabad (Psalm)-II

ऐसउति भन भगि वरि निरंकार ॥

वरि भन मेरे सति बिहृगार ॥

रसतति मन महि करि निरंकार ॥

करि मन मेरे सति बिहृगार ॥

Let your mind sing praises unto (i.e. invoke) the Formless-One,

And be truthful in the dealings (of the life).

निरमल रसना श्रीभूतु पीउ ॥

मदा सुहेला वरि लेहि जीउ ॥

निरमल रसना श्रीभूतु पीउ ॥

सदा सुहेला करि लेहि जीउ ॥

the other hand by virtue of lion courage, one is ready to fight at the risk of one's life, for the sake of, say, his country etc.

Now there has been a wonderful case where 'lion' and 'spiritual' courage, both, were exercised in one and the same camp. It happened in the camp of Guru Gobind Singh who, even though raising the weak worm-like masses of India and making them fight 'tyranny', knew very well the greatest height of the spiritual courage from the standpoint of which there may be no question of fighting. This spiritual courage was exercised by Kanahiya, one of the sikhs of Guru Gobind Singh, right in the heart of the fighting area, where he had started giving water to the wounded soldiers of both the sides. A report against him was lodged with the Guru. Kanahiya told the Guru that he had given water only to the 'Guru' in the various forms. At this Guru Gobind Singh who knew the genuineness of the case, gave him bandages to dress the wounds of the soldiers (of both the camps) as well. Red-Cross may be taken as 'Kanahiya' of modern times. Two more examples of the spiritual courage are given below :-

When Alexander invaded India, he met a sage. Alexander was pleased with the sage and wanted to take him to his country. The sage refused to go with him. This infuriated Alexander who threatened to kill the sage. At this, the sage replied that he had talked the most foolish thing as he (the sage) was Atman which being eternal could never be killed.

In Bihar, a sage was stabbed by the rioters of the opposite community. The culprit was later produced before the sage who started saying, 'Thou hast killed thy-self .....thou hast killed thy-self'.

But here is the danger. It is that the people who are cowards may also defend themselves for their non-resistance (i.e. Ahimsa) under the pretext of spiritual courage and exhibit the greatest weakness. They must first learn the lion courage and then talk of the great height of the spiritual courage mentioned above. Those who, without learning the lion courage want to develop the spiritual courage, are like those who desire to appear in M A, without even going to 'primary' school.

ਤਿਸ ਕਾ ਹੁਕਮੁ ਬੁਝਿ ਸੁਖੁ ਹੋਇ ॥

ਤਿਸ ਕਾ ਨਾਮੁ ਰਖੁ ਕੀਠਿ ਪਹੋਇ ॥

तिसका हुकमु बूझि सुखु होइ ॥

तिसका नामु रखु कठि परोइ ॥

By Realizing His Order (i.e. the play of the universe which is nothing but the manifestation of God Himself), Bliss (Infinite) is attained,

(Therefore) keep His Name (In your mind) and tell your beads within (i.e. ever concentrate upon God as thy Real Self).

सिमरि सिमरि, सिमरि पुढु जेहि ॥

नानक बिघनु न लागै बेहि ॥१॥

सिमरि सिमरि सिमरि प्रभु सोइ ॥

नानक बिघनु न लागै कोइ ॥१॥

Invoke that God (at the body level by doing selfless activity), invoke (at the mental level by generating love currents for all) and invoke (at the Intellectual level by recognizing oneness of the whole existence),

(And this being a wholesome approach, will make the progress healthier and quicker unto the Realization of God, whereafter) there will be no obstacle (i.e. a break in the everlasting Bliss of God Realization)—Nanak.

Shabad (Psalm)-II

ऐसतति भन भवि कति निरंकार ॥

कति भन मेरे प्रति बिहृणार ॥

रसतति मन मदि करि निरंकार ॥

करि मन मेरे सति बिहृणार ॥

Let your mind sing praises unto (i.e. invoke) the Formless-One,

And be truthful in the dealings (of the life)

निरमल रसना अंभितु थीउ ॥

मदा सुहेला कति सेहि नीउ ॥

निरमल रसना अंभितु पीउ ॥

सदा सुहेला करि लेहि जीउ ॥

Let your tongue (self) taste the Immortal which has  
no dirt (of duality),

And let your life be ever Blissful (hence)

ਨੈਨਹੁ ਧੋਖੁ ਠਾਕੁਰ ਕਾ ਰੰਗੁ ॥

ਜਾਪੁ ਜੋਗਿ ਬਿਨਸੈ ਸਭ ਸੰਗੁ ॥

ਨੈਨਹੁ ਪੇਖੁ ਠਾਕੁਰ ਕਾ ਰੰਗੁ ॥

ਸਾਧ ਸਾਗਿ ਤਿਨਸੈ ਸਮ ਸੰਗੁ ॥

Let your eyes behold the form (of the world) as that  
of God,

(For which) associate with Sadhus removing  
attachments (which were the cause of keeping you  
away from the Reality of the world)

ਚਰਨ ਚਲਉ ਮਾਰਗਿ ਗੋਬਿੰਦ ॥

ਮਿਟਹਿ ਪਾਪ ਜਪੀਐ ਹਰਿ ਬਿੰਦ ॥

ਚਰਨ ਚਲਤ ਮਾਰਗਿ ਗੋਬਿੰਦ ॥

ਮਿਟਹਿ ਪਾਪ ਜਪੀਐ ਹਰਿ ਬਿੰਦ ॥

With your feet walk the path unto God,

And (thus) remove the sins (i.e. negative tendencies  
within, which were taking you away from the Goal),  
by invoking God, (every) moment (i.e. regularly)

ਕਹਿ ਹਰਿ ਕਰਮ ਸੁਣਿ ਹਰਿ ਕਥਾ ॥

ਹਰਿ ਦਰਗਹ ਨਾਨਕ ਉਜਲ ਮਥਾ ॥੨॥

ਕਰਿ ਹਰਿ ਕਰਮ ਸੁਣਿ ਹਰਿ ਕਥਾ ॥

ਹਰਿ ਦਰਗਹ ਨਾਨਕ ਉਜਲ ਮਥਾ ॥੨॥

Do the divine (selfless) actions and listen to the  
'thoughts' about God,

(Thereby) you will attain the kingdom of God (i.e.  
God realisation) and (whereafter ever) shall thy face  
remain bright (i.e. you shall realize the unbroken Bliss  
of the Eternal Nature of yours)—Nanak

(Shabad Psalm) III

ਬਡਭਾਗੀ ਤੇ ਜਨ ਜਗ ਮਾਹਿ ॥

ਸਦਾ ਸਦਾ ਹਰਿ ਕੇ ਗੁਨ ਗਾਹਿ ॥



बहुभागी ते जन जग माहि ॥

सदा सदा हरि के गुन गाहि ॥

They have, in this world, done good actions in the past,

Who are (now-found) absorbed ever in singing praises unto (I e seeking) God, the Eternal

राम नाम ते करहि वीचार ॥

मे पठवैत गनी मंगार ॥

राम नाम जो करहि वीचार ॥

से धनवत गनी ससार ॥

Those who contemplate upon God realization,

They should be taken as the really wealthy in this world

मनि तनि मुखि बोलहि हरि मुखी ॥

मदा मदा जानहु ते मुखी ॥

मनि तनि मुखि बोलहि हरि मुखी ॥

सदा सदा जानहु ते सुखी ॥

Those who in their thought, action and word express (as if they are the) mouthpiece of God (I e whose mind contemplate upon God, whose actions are selfless and whose words are truthful and gentle, expressing love and love alone),

Know that they attain the Eternal and Everlasting Bliss

That is, they know that the names and forms of the world are, though different at different places and also ever transitory, yet the True Nature of the world is ever and everywhere the same; and so knowing, they remain ever established in the True Nature, or say, the Real, Eternal, and Blissful Self.

ਠਾਮ ਸੰਗਿ ਜਿਸ ਕਾ ਮਨੁ ਮਾਨਿਆ ॥

ਠਾਨਕ ਤਿਨਹਿ ਨਿਰੰਜਨੁ ਜਾਨਿਆ ॥੩॥

ਨਾਮ ਸੰਗਿ ਜਿਸ ਕਾ ਮਨੁ ਮਾਨਿਆ ॥

ਨਾਨਕ ਤਿਨਹਿ ਨਿਰੰਜਨੁ ਜਾਨਿਆ ॥੩॥

Those whose minds have obtained the company of divine thoughts within, (i.e. when the mind is fully soaked in such thoughts and becomes, as it were, saturated with these, like the water-element in the clouds, there the rain of spiritual Bliss is bound to fall, or say),

They do realize the Formless-one—Nanak.

Shabad (Psalm) IV

ਗੁਰ ਪ੍ਰਸਾਦਿ ਆਪਨ ਆਪੁ ਸੁਭੈ ॥

ਤਿਸ ਕੀ ਜਾਨਹੁ ਤਿਸਨਾ ਬੁਝੈ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਆਪਨ ਆਪੁ ਸੁਭੈ ॥

ਤਿਸ ਕੀ ਜਾਨਹੁ ਤਿਸਨਾ ਬੁਝੈ ॥

A person, who acting upon the advice of a Guru, realizes the (Eternal) Self of the self,

Know, that his thirst for (the transitory) life is quenched

ਸਾਧ ਸੰਗਿ ਹਰਿ ਹਰਿ ਜਸੁ ਕਹਤ ॥

ਸਰਬ ਰੋਗ ਤੇ ਓਹੁ ਹਰਿ ਜਨੁ ਰਹਤ ॥

ਸਾਧ ਸੰਗਿ ਹਰਿ ਹਰਿ ਜਸੁ ਕਹਤ ॥

ਸਰਬ ਰੋਗ ਤੇ ਓਹੁ ਹਰਿ ਜਨੁ ਰਹਤ ॥

A person who associates with Sadhus to say praises unto (i.e. seek) God and God (alone),

That man of God attains the State beyond all the diseases (miseries or bondages of the world).

ਅਨਦਿਨੁ ਕੀਰਤਨੁ ਕੇਵਲ ਬਖਾਨੁ ॥  
 ਗ੍ਰਿਹਸਤ ਮਹਿ ਸੋਈ ਨਿਰਬਾਨੁ ॥  
 ਅਨਦਿਨੁ ਕੀਰਤਨੁ ਕੇਵਲ ਬਖਾਨੁ ॥  
 ਗ੍ਰਿਹਸਤ ਮਹਿ ਸੋਈ ਨਿਰਬਾਨੁ ॥

One, who sings praises unto (i.e. seeks) God and speaks of Kaivalya (i.e. expresses oneness by absolute universal love), every day (i.e. regularly), (Even though) residing in a family (or a crowded society), he verily attains Nirvana (Changeless or Absolute).

ਏਕ ਉਪਰਿ ਜਿਸੁ ਜਨ ਕੀ ਆਸਾ ॥  
 ਤਿਸ ਕੀ ਕਟੀਐ ਜਮ ਕੀ ਫਾਸਾ ॥  
 ਏਕ ਉਪਰਿ ਜਿਸੁ ਜਨ ਕੀ ਆਸਾ ॥  
 ਤਿਸ ਕੀ ਕਟੀਐ ਜਮ ਕੀ ਫਾਸਾ ॥

A person whose desire (or aim) is upon (i.e. to achieve) Oneness,

He realizes the Immortality.

ਪਾਰਬ੍ਰਹਮ ਕੀ ਜਿਸੁ ਮਨਿ ਭੂਖ ॥  
 ਨਾਨਕ ਤਿਸਹਿ ਨ ਲਾਗਹਿ ਦੁਖ ॥੪॥  
 ਪਾਰਬ੍ਰਹਮ ਕੀ ਜਿਸੁ ਮਨਿ ਭੂਖ ॥  
 ਨਾਨਕ ਤਿਸਹਿ ਨ ਲਾਗਹਿ ਦੁਖ ॥੪॥

A man, who in his mind has a burning desire for (the realization of) Supreme Brahman,

Him nothing can make miserable (i.e. no obstacle is great on his way to Truth)—Nanak.

Shabad (Psalm)-v

ਜਿਸ ਕਉ ਹਰਿ ਪ੍ਰਭੁ ਮਨਿ ਚਿਤਿ ਆਵੈ ॥  
 ਸੋ ਸੰਤੁ ਸੁਹੇਲਾ ਨਹੀ ਭੁਲਾਵੈ ॥  
 ਜਿਸ ਕਉ ਹਰਿ ਪ੍ਰਭੁ ਮਨਿ ਚਿਤਿ ਆਵੈ ॥  
 ਸੋ ਸੰਤੁ ਸੁਹੇਲਾ ਨਹੀ ਭੁਲਾਵੈ ॥

A person who realizes God within, and thus living in God Consciousness ever,

Is a saint and never becomes demoralised (or fearful).

ਜਿਸੁ ਪ੍ਰਭੁ ਅਪੁਨਾ ਕਿਰਪਾ ਕਰੈ ॥

ਜੋ ਸੇਵਕੁ ਕਹੁ ਕਿਸ ਤੇ ਭਰੈ ॥

ਜਿਸੁ ਪ੍ਰਭੁ ਅਪੁਨਾ ਕਿਰਪਾ ਕਰੈ ॥

ਸੋ ਸੇਵਕੁ ਕਹੁ ਕਿਸ ਤੇ ਭਰੈ ॥

A person who has got the grace (i.e. the touch) of God which is the Self,

Say, how can that servant (i.e. the humble man of God) be afraid of, and from whom ?

As :-

ਜੈਸਾ ਸਾ ਤੈਸਾ ਦ੍ਰਿਸਟਾਇਆ ॥

ਅਪੁਨੇ ਕਾਰਜ ਮਹਿ ਆਪਿ ਸਮਾਇਆ ॥

ਜੈਸਾ ਸਾ ਤੈਸਾ ਦ੍ਰਿਸਟਾਇਆ ॥

ਅਪੁਨੇ ਕਾਰਜ ਮਹਿ ਆਪਿ ਸਮਾਇਆ ॥

He has realized God as It is,

(And also that) It Itself is ever present in the play of Itself.

ਜੈਧਤ ਜੈਧਤ ਜੈਧਤ ਸੀਭਿਆ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਤਤੁ ਸਭੁ ਬੁਝਿਆ ॥

ਸੋਧਤ ਸੋਧਤ ਸੋਧਤ ਸੀਮਿਆ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਤਤੁ ਸਮੁ ਬੁਝਿਆ ॥

Expressing the divinity at the level of body, mind and Intellect (i.e. ever being selfless, full of love, and contemplating upon oneness).

(Hence) acting upon the advice of the Guru (i.e. spiritual teaching), one realizes the Essence of all (manifest-existence).

And whereafter :-

ਜਬ ਦਿਖਉ ਤਬ ਸਭੁ ਕਿਛੁ ਮੂਲੁ ॥

ਠਾਨਕ ਸੀ ਸੁਖਮੁ ਸੋਈ ਅਸਬੂਲੁ ॥੫॥

ਜਬ ਦੇਖਭ ਤਬ ਸਮੁ ਕਿਛੁ ਮੂਲੁ ॥

ਨਾਨਕ ਸੋ ਸੁਖਮੁ ਸੋਈ ਅਸਬੂਲੁ ॥੫॥

Whenever, he turns (i e. in Samadhi or in the physical plane), to him there is the Source (i e. God Itself either with a form or without it .

(And he also realizes) that the same is Subtle and the same is Gross (i e. Cosmic Intelligence or Cosmic Matter etc. are convertible terms for the same Reality)—Nanak

And he also realizes that -

Shabad (Ps 1m) vi

ਨਹ ਕਿਛੁ ਜਨਮੈ ਨਹ ਕਿਛੁ ਮਰੈ ॥

ਆਪਨ ਚਲਿਤੁ ਆਪ ਹੀ ਕਰੈ ॥

ਨਹ ਕਿਛੁ ਜਨਮੈ ਨਹ ਕਿਛੁ ਮਰੈ ॥

ਆਪਨ ਚਲਿਤੁ ਆਪ ਹੀ ਕਰੈ ॥

Nothing is born and nothing ever dies,

It is the sport (Lila) of the Self and by the Self alone.

ਆਵਨੁ ਜਾਵਨੁ ਦ੍ਰਿਸ਼ਟਿ ਅਨਦ੍ਰਿਸ਼ਟਿ ॥

ਆਗਿਆਕਾਰੀ ਧਾਰੀ ਸਭ ਸ੍ਰਿਸ਼ਟਿ ॥

ਆਵਨੁ ਜਾਵਨੁ ਦ੍ਰਿਸ਼ਟਿ ਅਨਦ੍ਰਿਸ਼ਟਿ ॥

ਆਗਿਆਕਾਰੀ ਧਾਰੀ ਸਭ ਸ੍ਰਿਸ਼ਟਿ ॥

What comes (into manifestation) and what goes (back to the unmanifest, or say) the visible and the invisible,

The whole projection (and withdrawal) are held in order.

ਆਪੇ ਆਪਿ ਸਗਲ ਮਹਿ ਆਪਿ ॥

ਅਨਿਕ ਜੁਗਤਿ ਰਚਿ ਥਾਪਿ ਉਥਾਪਿ ॥

ਆਪੇ ਆਪਿ ਸਗਲ ਮਹਿ ਆਪਿ ॥

ਅਨਿਕ ਜੁਗਤਿ ਰਚਿ ਥਾਪਿ ਉਥਾਪਿ ॥

Self alone has become manifold (and again as one) in and through them (as the Interpenetrating 'force' called as the Lord or Ishwara of the Universe),

(However) this becoming of the manifold and going back to the unmanifest, is done in countless ways.

ਅਬਿਨਾਸੀ ਨਾਹੀ ਕਿਛੁ ਖੰਡ ॥  
 ਧਾਰਣ ਧਾਰਿ ਰਹਿਓ ਬ੍ਰਹਮੰਡ ॥  
 ਅਬਿਨਾਸੀ ਨਾਹੀ ਝਿਲ੍ਹੁ ਦਫ ॥  
 ਧਾਰਣ ਧਾਰਿ ਰਹਿਓ ਸ੍ਰਵਸ ਫ ॥

The Imperishable (Self or God) has not become the parts,

And (yet) the Universe (i.e. what appears to be with parts) with whole of its process is supported by That

ਅਲਖ ਅਭਿਵ ਪੁਰਖ ਪਰਤਾਪ ॥  
 ਅਪਿ ਜਪਾਏ ਤ ਨਾਨਕ ਜਾਪ ॥੬॥  
 ਅਗਲ ਅਮੇਧ ਪੁਰਖ ਪਰਤਾਪ ॥  
 ਅਪਿ ਜਪਾਏ ਤ ਨਾਨਕ ਜਾਪ ॥੬॥

The glory of the Self is beyond the perception of the mind or the senses,

And (yet when) the Self (as the self) chooses, then the self realizes—Nanak

*Shabad (Psalm) vii*

Further -

ਜਿਨ ਪ੍ਰਭੁ ਜਾਤਾ ਸੁ ਸੋਭਾਵੰਤ ॥  
 ਸਗਲ ਸੰਸਾਰੁ ਉਧਰੈ ਤਿਨ ਮੰਤ ॥  
 ਜਿਨ ਮੁਖੁ ਜਾਗਾ ਸੁ ਸੋਭਾਵੰਤ ॥  
 ਸਗਲ ਸੰਸਾਰੁ ਉਧਰੈ ਤਿਨ ਮੰਤ ॥

The man who realises God is (worthy) of great respect,

And his words (i.e. teachings, if and when put into practice) can save the whole world (from misery)

ਪ੍ਰਭੁ ਕੇ ਸੇਵਕ ਸਗਲ ਉਧਾਰਨ ॥  
 ਪ੍ਰਭੁ ਕੇ ਸੇਵਕ ਦੂਖ ਬਿਸਾਰਨ ॥  
 ਸੇਵਕ ਕੇ ਸੇਵਕ ਸਗਲ ਉਧਾਰਨ ॥  
 ਸੇਵਕ ਕੇ ਸੇਵਕ ਦੂਖ ਬਿਸਾਰਨ ॥

Such a servant (i.e. the humble man of Realization)

can uplift all who approach him as he is the real teacher of Spirituality),

And he relieves the sufferings of all (who act upon his teachings).

ਆਪੇ ਮੇਲਿ ਲਏ ਕਿਰਪਾਲ ॥

ਗੁਰ ਕਾ ਸਬਦੁ ਜਪਿ ਭਏ ਨਿਹਾਲ ॥

ਆਪੇ ਮੇਲਿ ਲਏ ਕਿਰਪਾਲ ॥

ਗੁਰ ਕਾ ਸਬਦੁ ਜਪਿ ਮਧ ਨਿਹਾਲ ॥

(This man) by his kindness makes (the seeker) unite with the Self,

(For which the seeker accepting him as a Guru, should) meditate upon the Mantra (sacred word or words given by the Guru) and attain Bliss (Infinite)

ਉਨ ਕੀ ਸੇਵਾ ਜਿਥੀ ਲਾਗੈ ॥

ਜਿਸ ਨੇ ਕ੍ਰਿਪਾ ਕਰਹਿ ਬਡਭਾਗੈ ॥

ਚਨ ਕੀ ਸੇਵਾ ਸੋਝੀ ਲਾਗੈ ॥

ਜਿਸ ਨੇ ਕ੍ਰਿਪਾ ਕਰਹਿ ਬਡਭਾਗੈ ॥

But only that man serves (i.e. acts upon the advice of) those (i.e. Gurus),

Who has got their grace (i.e. made himself worthy of their kindness meaning association) because of his good actions in the past

ਨਾਮੁ ਜਪਤ ਪਾਵਹਿ ਬਿਸਰਾਮੁ ॥

ਨਾਨਕ ਤਿਨ ਪੁਰਖ ਕਉ ਉਤਮ ਕਰਿ ਮਾਨੁ ॥੭॥

ਨਾਮੁ ਜਪਤ ਪਾਵਹਿ ਬਿਸਰਾਮੁ ॥

ਨਾਨਕ ਤਿਨ ਪੁਰਖ ਕਉ ਉਤਮ ਕਰਿ ਮਾਨੁ ॥੭॥

(Ere long) he gets God Realization and rests (in Eternal Bliss),

Nanak (speaks of) that person as the highest (among men).

Shabad (Psalm)-viii

And 1:-

ਜੋ ਕਿਛੁ ਕਰੈ ਸੁ ਪ੍ਰਭ ਕੈ ਰੰਗਿ ॥

ਸਦਾ ਸਦਾ ਬਸੈ ਹਰਿ ਮੰਗਿ ॥

ਜੋ ਕਿਛੁ ਕਰੈ ਸੁ ਧਰਮ ਕੈ ਰਾਗਿ ॥

ਸਦਾ ਸਦਾ ਧਰਮੈ ਹਰਿ ਸਾਗਿ ॥

Whatever this man does he does it with the colouring of Divinity (i.e. absolute love and selflessness)

And ever remains in constant God Consciousness

ਸਹਜ ਸੁਭਾਇ ਹੋਏ ਮੈ ਹੋਇ ॥

ਕਰਣੈਗਾਰੁ ਪਛਾਣੈ ਮਇ ॥

ਸਹਜ ਸੁਭਾਇ ਹੋਏ ਮੈ ਹੋਇ ॥

ਕਰਣੈਗਾਰੁ ਪਛਾਣੈ ਮਇ ॥

He does whatever can be done with Sahaj (i.e. in a very natural way without any fascination or aversion and without any sense of pride or degradation)

(Because) he has recognised God as the (real) Do (i.e. as the only Reality behind this ever changing phenomenon)

ਪ੍ਰਭ ਕਾ ਕੀਆ ਜਨ ਮੀਠ ਲਗਾਨਾ ॥

ਜੈਸਾ ਸਾ ਤੈਸਾ ਦ੍ਰਿਸਟਾਨਾ ॥

ਪ੍ਰਭ ਕਾ ਕੀਆ ਜਨ ਮੀਠ ਲਗਾਨਾ ॥

ਜੈਸਾ ਸਾ ਤੈਸਾ ਦ੍ਰਿਸਟਾਨਾ ॥

The (whole) manifestation of God is lovable unto him

And the world is seen by him as it really is (i.e. as God or Real Self and therefore he hates none)

ਜਿਸ ਤੇ ਉਪਜੈ ਤਿਸੁ ਮਾਹਿ ਸਮਾਏ ॥

ਉਇ ਸਖ ਨਿਧਾਨ ਉਠਹੁ ਬਨਿ ਆਏ ॥

ਜਿਸ ਤੇ ਤਰਜੈ ਤਿਸੁ ਮਾਹਿ ਸਮਾਏ ॥

ਓਹ ਸੁਖ ਨਿਧਾਨ ਚਨਹੁ ਬਨਿ ਆਏ ॥

He is established in That from which he had been projected

That is the treasure of Bliss which only such a man is fit to attain

Ultimately one realizes that devotion or respect to God was not done by any one other than God Himself because



though, through Space-Time-Causation, it appeared that God was different from the embodied one (Jiva), yet in reality, from the Absolute standpoint, and again, after the final-Realization, in the form of Nirvikalpa Samadhi, there was no other than God or call It Self or Atman

The student is supposed to be well equipped with sufficient information to get into a treatment of the final-Realization, though he would not be able to appreciate much of it unless he has gone some-what deep into his inner self or the subjective-consciousness and has developed a wider or say universal vision in his intellect. The final-Realization is the realization of Atman which is the same as Paramatman macrocosmically, or the Real Self or the Real Nature of Infinite Consciousness and Infinite Bliss. As already said, it is an objectless<sup>1</sup>-perception in the strictest sense, and its 'spot' for the sake of understanding at the human level, is to be taken at the aperture on the head, called as Sahasrara, and also Brahmarandhra<sup>2</sup>. The Sahasrara 'Padma' or 'Chakra' literally means that it is a lotus or a centre, like other six chakras in the Sushumna, with 1,000 petals. It has already been said that these 'petals' are figurative representation of the various centres of modified consciousness. The figure 1000, however, indicates many or numberless i.e. 'Infinity'. It is not a centre in fact and yet it is called the seventh centre, just as the Pure-Consciousness, from the stand-point of the three states of waking, dream, and deep-sleep (all the three together called Avasthatraya), though itself being beyond any

1. "When perception has become objectless, and the soul shines in its own nature, it is called the Chidakasha, or knowledge space. When the Kundalini is aroused, and enters the canal of the Sushumna, all the perceptions are in the mental space. When it has reached that end of the canal, which opens out into the brain, the objectless perception is in the knowledge space." —Vivekananda
  2. "...Nirvikalpa Samadhi attained Prana should enter the holy Brahmarandhra ..... This is Mukti. This is eternally Supreme Joy..... This is seeing Paramatman in All ; this is the real place of Jivatman "
- Nityananda (of Ganeshpuri).

sense of modification or a state of consciousness<sup>1</sup> or existence, is called Turiya i.e. Fourth (the realisation of which may be called from the stand-point of the three states, as 'de-transformation' or 'de-transfiguration'). Moreover, often the sages have used the collective figure of 'Shat' or 'Khat' chakras i.e. six chakras.

From the standpoint of Raja-Yoga, or Kundalini Yoga it may be said that the Kundalini-Shakti or Chitta-Shakti (some times translated as Serpent Power) lying almost asleep in the vast majority of beings, at the Muladhara, shifts its centre to the highest, i.e. Sahasrara, and merges into Atman, over there where its static-centre (where lie the roots of the life-tree which is hanging down and which is to be, as it were, turned upside) is one with Atman which is the same as Paramatman, macrocosmically, say, here there is no difference between Atman or Paramatman, i.e. the Pinda (Microcosmos) or Brahmanda (Macrocosmos).

This realisation or Nirvikalpa Samadhi is also called sleepless sleep, because in both the cases the world of objects is negated. In sleep, i.e. deep sleep, more of psychic prana flows towards Muladhara where lies the Kundalini, also called macrocosmically Maha Kundalini, Devi (not goddess, or Ma i.e. Universal Mother into whose laps the child of mind Intellect (Antahkarana), or say 'mind', i.e. surface conscious thought flow takes rest. Jivatman, i.e. the reflected consciousness, or 'ego' or 'self' or 'soul' becomes apparently divorced from the 'mind in deep sleep', and as if enjoys its Real Nature, at the Brahmarandhra,

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1. 'Consciousness, I regard as fundamental. I regard matter as derivative from consciousness. We cannot get behind consciousness. Everything that we talk about, everything that we regard as existing, postulates consciousness

—Professor Max Plank (1931)

2. "As a hawk or a falcon flying in the sky becomes tired, and stretching its wings, is bound for its nest, so does this infinite being (i.e. its reflection, or say, Jivatman) run for this state, where falling asleep he craves no desires and sees no dreams. That it does not know in that state is because, although knowing then, it does not know, for the knower's function of knowing can never be lost, because it is immortal

of Infinite Bliss. It may be understood as this—that its 'attention', because of its pre-occupation in the waking and dream state, i.e. the usual course of life, remains towards the world of objects, which are however, not available because of its divorce from 'mind', and yet it reaches the bliss sheath which is beyond *anna mayakosha*, *mano-mayakosha*, and *vigyana mayakosha*, therefore it experiences bliss i.e. its 'back' being at the border between all other koshas and *Atma Infinite Bliss* gets its touch or impact, as it were and the *Nirvikalpa Samadhi* is attained by the one who enters the bliss sheath (*ananda maya kosha*) with 'face' towards *Atman* and the 'back' towards other koshas i.e. the world of objects experienced in waking or dream state (in dream state, a ray from *Kundalini* with some strong *samskaras* or 'tendencies' or 'desires' or 'ideas', enter the *Sushumna*<sup>1</sup>, where these find an objective-expression in the light form in the *Chittakasha*). Now, after this final realisation of *Nirvikalpa Samadhi*, the realised-person, because of some momentum of past *karmas* may remain absorbed in the cosmic causal body i.e. *Mahakarana*—*Sharira* or *Avyakta* i.e. *Unmanifest* also called *Ishwara* (sometimes loosely called *Chidakasha*) constantly enjoying *Bliss* and *Bliss* alone, only to be disturbed due to some cosmic *Reaction-Wave* making him become incarnated in some astral world or gross-world, for the good of the inhabitants therein, i.e. for their further 'evolution'.

These persons are also called by some as incarnation of *Ishwara*. These are, however men of the greatest perfection who for the sake of setting first hand examples to the seekers of Truth, in what-so ever world they might be, may be even seen dying for some external *Guru* or the company of saints, and practising intense *tapas* renunciation (sometimes taking physical *sannyasa* as well) i.e. various types of *Spiritual Sadhana* they may sometimes have wide and popular contact with a great multitude of masses and sometimes only guide a

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But there is not that second thing separate from it which it can know' —*Brihadaranyaka Upanishad*

"Everyday they attain this world that is Brahman, but they do not realise this" —*Chhandogya Upanishad*

1. Please note that there is no such thing as taking of breath into the *Sushumna* or striking the breath at the *Muladhara*

small number of persons in a certain world and go to another world or even go back to the cosmic-Causal-State, also called as Satya-Loka (or Sat-Loka) or Brahma Loka. This is, however, not the objective Satya Loka or Brahma Loka also known as Hiranya-Garbha (Hiranya-Garbha also means in a different context as Universal-Mind) Satya Loka is also used sometimes for Sahasrara and accordingly the names of the otherwise objective or perishable planes viz Bhuh, Bhuvah, Svah, Mahah, Jana, Tapah, for rest of the six psychic-centres viz Muladhara, Swadhisthana, Manipura, Anahata, Vishuddha and Agya, respectively. Here it may be stated that at the time of Maha-Pralaya or The Great Dissolution, that is, going back of the Universe of name and form (Nama-Rupa) to the Unmanifest-State, there is no question of any Loka or any world still surviving (though Khanda-Pralaya means the dissolution of one Brahmanda or one planetary-system, i.e. partial dissolution) Whatever has name and form or of the nature of dual-perception is perishable, right from a blade of grass to Brahma-Loka or any other Loka of name what-so-ever and of height or greatness what-so-ever :

ਜੇ ਦੀਸੈ ਜੇ ਸਗਲ ਬਿਨਾਮੈ ਜਿਉ ਬਾਦਰ ਕੀ ਛਾਈ ॥

ਜਨੁ ਨਾਨਕ ਜਗੁ ਜਾਨਿਉ ਮਿਥਿਆ ਰਹਿਉ ਰਾਮ ਸਰਨਾਈ ॥

जो दीसै सो सगल बिनामै चिड बादर की छाई ॥

जनु नानक जगु जानिओ मिथिआ रहिओ राम सरनाई ॥

"Whatever is perceived, all that, is subject to destruction, like the shadow of a cloud,

Those who look upon the world (of name and form) as Mythia (also written as Mithya or Michia), obtain refuge with (i.e. realize) God—Nanak. —Adi Granth.

\*"Wonderful am I (i.e. Atman) ! Adoration to myself (Atman) who know no decay and survive even the destruction of the world from Brahma (i.e. objective-Brahma-Loka) down to the clump of grass "

—Ashtavakra.

"People still higher will see it, the very same thing, as Brahma Loka, and the perfect ones will neither see the earth nor the heavens, nor any Loka (world) at all This universe will have vanished, and Brahman will be in its stead."

—Vivekananda.

"Arjuna, all the worlds from Brahma-Loka down-

wards are subject to appearance and disappearance"

—Krishna (Gita).

"the heavens shall vanish away like smoke, and the earth shall wax old like a garment . . . but my Salvation shall be for ever (i.e. the realization of the Eternal Nature)."

—Bible

"Brahma-Satyam Jagan-Mithya Jivo-Brahmaiva Na para — Brahman alone is real and the world is unreal (or transitory) The Jiva is nothing else but Brahman."

—Shankaracharya

"And as here on earth, whatever has been acquired by exertion perishes so perishes whatever is acquired for the next world by sacrifices and other good actions performed on earth"

—Chhandogya Upanishad

"What are worth the Vedas, the Smritis, the readings from Puranas, the vast Shastras, or the mazes of ceremonials, which give us, as their fruits, a resting-place in heaven, (like) a village with huts (i.e. of insignificant value) ! (Because) all else is but the bargaining of traders except that one way which admits one into the State of Supreme Bliss in one's Self"

—Bhartrihari.

"Having realized this Self the sages renounce the craving for progeny, wealth, and existence in the other worlds. Whatever he may do or howsoever he may conduct himself, he is free from craving, and is forever established in the knowledge of Brahman. Anything that is not the Self perishes"

—Brihadaranyaka Upanishad

It may also be stated here that to an advanced seeker Universal-Intelligence or Ishwara may appear in one of the 'forms' of the perfect men of the height mentioned above, that one who has a burning desire or mumukshutva need not bother much about the available external gurus, as the very internal intensity of his desire will make the external contact possible if required, in the absence of which the guidance may come in from inside alone in whatever form or way, and that there is no question of Guru etc, after you have attained to the Sahasrara or Brahmarandhra with the very centre of the kundalini having had shifted to it (i.e. not the partial rising), as it is the final Realization of Non dual Anubhava (i.e. Experience)

Now it has been seen that sometimes a person who, through and through in his Sadhana, is attracted by abstract meditations alone (i.e. *Neti Neti* 'Not this, Not this', that is negating the name and form), may without perceiving any of the chakras or conscious kundalini rising attain to the Nirvikalpa Samadhi (of Nirguna Brahman) first and then the highest Savikalpa Samadhi of objective one-ness of the Universe (i.e. Saguna Brahman), both being two sides of one and the same coin. This seems to be the case with Shankaracharya. The same was true about Totapuri who helped Ramakrishna (who had already attained the highest Savikalpa) attain Nirvikalpa Samadhi.

It will be however, not wise to indulge in the comparison of the perfect ones among themselves. rather we should be more concerned with our own sadhana otherwise it will create confusion and keep us astray from our very purpose or aim of spiritual evolution which if enhanced would make one realize as said above, that there is no second unto Atman or Self.

Hence -

ਆਪਸ ਕਉ ਆਪਿ ਦੀਨੋ ਮਾਨੁ ॥

ਨਾਨਕ ਪ੍ਰਭ ਜਨੁ ਏਕ ਜਾਨੁ ॥੮॥੧੪॥

ਆਪਸ ਕਰ ਆਪਿ ਦੀਨੋ ਮਾਨੁ ॥

ਨਾਨਕ ਸਮ ਜਨੁ ਆਖੈ ਜਾਨੁ ॥੮॥੧੫॥

Self honours the Self (in reality),

Nanak commends (this) man of God and God as one (as now that oneness has been realized in this case)

ਸਲੋਕੁ ਸਜੋਕੁ SLOKA

(Prologue to the 15th Astapadi i.e. Octave)

ਸਰਬ ਕਲਾ ਭਰਪੂਰ ਪ੍ਰਭ ਬਿਰਥਾ ਜਾਨਨਹਾਰ ॥

ਜਾਕੈ ਸਿਮਰਨਿ ਉਧਰੀਐ ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰ ॥੧॥

ਸਰਬ ਕਲਾ ਭਰਪੂਰ ਸਮ ਬਿਰਥਾ ਜਾਨਨਹਾਰ ॥

ਜਾਕੈ ਸਿਮਰਨਿ ਉਧਰੀਐ ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰ ॥੧॥

God is all power and to know (i.e. achieve any thing short of It) is useless,

And invocation unto whom leads to salvation, (therefore) surrender unto Him—Nanak

ਅਸਟਪਦੀ ਅਸਟਪਦੀ  
Astapadi (Octave)-15

Shabad (Psalm)-1

ਟੂਟੀ ਗਾਢਨਹਾਰ ਗੋਪਾਲ ॥

ਸਰਬ ਜੀਆ ਆਪੇ ਪ੍ਰਤਿਪਾਲ ॥

ਟੂਟੀ ਗਾਢਨਹਾਰ ਗੋਪਾਲ ॥

ਸਰਬ ਜੀਆ ਆਪੇ ਪ੍ਰਤਿਪਾਲ ॥

God is (the unseen) unifying factor among broken  
(links of the various phenomena),  
And also sustains all the beings.

ਸਗਲ ਕੀ ਚਿੰਤਾ ਜਿਸੁ ਮਨ ਮਾਹਿ ॥

ਤਿਸ ਤੇ ਬਿਰਥਾ ਕੋਈ ਨਾਹਿ ॥

ਸਗਲ ਕੀ ਚਿੰਤਾ ਜਿਸੁ ਮਨ ਮਾਹਿ ॥

ਤਿਸ ਤੇ ਬਿਰਥਾ ਕੋਈ ਨਾਹਿ ॥

The Cosmic Mind looks after each and every one  
(i.e. guides the lives of all according to their desires  
and karmas),

And no one is out of Its Orbit.

ਹੈ ਮਨ ਮੇਰੇ ਸਦਾ ਹਰਿ ਜਾਪਿ ॥

ਅਬਿਨਾਸੀ ਪ੍ਰਭੁ ਆਪੇ ਆਪਿ ॥

ਹੈ ਮਨ ਮੇਰੇ ਸਦਾ ਹਰਿ ਜਾਪਿ ॥

ਅਬਿਨਾਸੀ ਪ੍ਰਭੁ , ਆਪੇ ਆਪਿ ॥

Tell your mind to Invoke God (i.e. Self) always,  
That is Imperishable, and (as there is nothing in  
reality but the Self,) the Self exists by Itself.

In other words the only way to get Eternal Bliss, is by  
realizing Self, and not by any other worldly achievement, of  
fleeting joys, which one ignorantly goes on acquiring, for ever.

So :-

ਆਪਨ ਕੀਆ ਕਛੁ ਨ ਹੋਇ ॥

ਜੇ ਸਉ ਪ੍ਰਾਨੀ ਲੋਚੈ ਕੋਇ ॥

ਆਪਨ ਕੀਆ ਕਛੁ ਨ ਹੋਇ ॥

ਜੇ ਸਉ ਪ੍ਰਾਨੀ ਲੋਚੈ ਕੋਇ ॥

One's actions (to obtain infinite and everlasting happiness through finite-achievements) are futile.

And, if a person (still) so desires, he may do any such (action) and see to (it)

ਤਿਸੁ ਬਿਨੁ ਨਾਹੀ ਤੇਰੇ ਕਿਛੁ ਕਾਮ ॥

ਗਤਿ ਨਾਨਕ ਜਪਿ ਏਕ ਹਰਿ ਨਾਮ ॥੧॥

ਤਿਸੁ ਬਿਨੁ ਨਾਹੀ ਤੇਰੇ ਕਿਛੁ ਕਾਮ ॥

ਗਤਿ ਨਾਨਕ ਜਪਿ ਏਕ ਹਰਿ ਨਾਮ ॥੨॥

(Attainment of) anything other than That (I e God) is not of (permanent) utility to you,  
(Therefore) invoke (I e cherish) only God Realization (as the ultimate aim)—Nanak

Shabad (Psalm) ॥

ਰੂਪਵੰਤੁ ਹੋਇ ਨਾਹੀ ਮੋਹੈ ॥

ਪ੍ਰਭ ਕੀ ਜੋਤਿ ਸਗਲ ਘਟ ਜੋਹੈ ॥

ਰੂਪਕੁ ਹੋਇ ਨਾਹੀ ਮੋਹੈ ॥

ਸਮ ਕੀ ਜੋਤਿ ਸਗਲ ਘਟ ਜੋਹੈ ॥

Do not let your mind be deluded by the physical beauty.

As there is in each and every person the same consciousness or the conscious principle (I e the life pulsations) of God (but for which the beauty is not possible).

ਧਨਵੰਤਾ ਹੋਇ ਕਿਆ ਕੋ ਗਰਬੈ ॥

ਜਾ ਸਭੁ ਕਿਛੁ ਤਿਸਕਾ ਦੀਆ ਦਰਬੈ ॥

ਧਨਵੰਤਾ ਹੋਇ ਕਿਆ ਕੋ ਗਰਬੈ ॥

ਜਾ ਸਮੁ ਕਿਛੁ ਤਿਸਕਾ ਦੀਆ ਦਰਬੈ ॥

Do not be proud of the wealth,  
When all the riches come from Him (who being the Source of sources)

ਅਤਿ ਸੁਰਾ ਜੇ ਕਉ ਕਹਾਵੈ ॥

ਪ੍ਰਭ ਕੀ ਕਲਾ ਬਿਨਾ ਕਹ ਧਾਵੈ ॥

ਅਤਿ ਸੁਰਾ ਜੇ ਕਉ ਕਹਾਵੈ ॥

ਸਮ ਕੀ ਕਲਾ ਬਿਨਾ ਕਹ ਧਾਵੈ ॥



If a person feels proud of his intense physical strength,  
(Let him know that) he can not even move without  
His Power (i.e. Cosmic Prana).

ਜੇ ਕੋ ਹੋਇ ਬਹੈ ਦਾਤਾਰੁ ॥  
ਤਿਸੁ ਦੇਨਹਾਰੁ ਜਾਨੈ ਗਾਵਾਰੁ ॥  
ਜੇ ਕੋ ਹੋਇ ਬਹੈ ਦਾਤਾਰੁ ॥  
ਤਿਸੁ ਦੇਨਹਾਰੁ ਜਾਨੈ ਗਾਵਾਰੁ ॥

If a person (does an act of giving or charity and)  
becomes known (i.e. calls himself with pride) as the  
Giver,

(Let him know that only) the ignorant takes himself  
to be the (real) giver.

ਜਿਸੁ ਗੁਰ ਪ੍ਰਸਾਦਿ ਤੂਟੈ ਹਉ ਠੰਗੁ ॥  
ਨਾਨਕ ਸੇ ਜਨੁ ਸਦਾ ਅਠੰਗੁ ॥੨॥  
ਜਿਸੁ ਗੁਰ ਪ੍ਰਸਾਦਿ ਤੂਟੈ ਹਉ ਠੰਗੁ ॥  
ਨਾਨਕ ਸੇ ਜਨੁ ਸਦਾ ਅਠੰਗੁ ॥੨॥

(But) If one approaches a Guru and cures the disease  
of egotism,

That person realizes the eternal healthy state (i.e.  
the Ever Blissful State of the Self)—Nanak.

Shabad (Psalm)-III

ਜਿਉ ਮੰਦਰ ਕਉ ਬਾਸੈ ਬੰਸਨੁ ॥  
ਤਿਉ ਗੁਰ ਕਾ ਸਬਦੁ ਮਨਹਿ ਅਸਬੰਸਨੁ ॥  
ਜਿਉ ਮੰਦਰ ਕਉ ਬਾਸੈ ਬੰਸਨੁ ॥  
ਤਿਉ ਗੁਰ ਕਾ ਸਬਦੁ ਮਨਹਿ ਅਸਬੰਸਨੁ ॥

Just as a pillar supports (the building of) a house,  
So does the Guru's teaching (if acted upon), support  
the mind (of the seeker by bringing great integration,  
stability and equipoise within).

ਜਿਉ ਪਾਖਾਣੁ ਨਾਵ ਚੜਿ ਤਰੈ ॥  
ਪ੍ਰਾਣੀ ਗੁਰਚਰਨ ਲਗਤੁ ਨਿਸਤਰੈ ॥  
ਜਿਉ ਪਾਖਾਣੁ ਨਾਵ ਚੜਿ ਤਰੈ ॥  
ਪ੍ਰਾਣੀ ਗੁਰਚਰਨ ਲਗਤੁ ਨਿਸਤਰੈ ॥

Just as a stone put in a boat gets across (the river)  
So does a person gets across (the miseries or bondages of the mundane world), by walking on the foot prints (I e teachings) of the Guru

ਜਿਉ ਅਧਕਾਰ ਦੀਪਕ ਪਰਗਾਸੁ ॥

ਗੁਰ ਦਰਸਨੁ ਦੇਖਿ ਮਨਿ ਹੋਇ ਬਿਗਾਸੁ ॥

ਜਿਥ ਅਧਕਾਰ ਦੀਪਕ ਪਰਗਾਸੁ ॥

ਗੁਰ ਦਰਸਨੁ ਦੇਖਿ ਮਨਿ ਹੋਇ ਬਿਗਾਸੁ ॥

Just as a dark place becomes illumined by a flame  
So does the mind (of the sikh I e seeker) by realization through (the help of) Guru, becomes bloomed (I e illumined)

ਜਿਉ ਮਹਾ ਉਦਿਆਨ ਮਹਿ ਮਾਟਗੁ ਪਾਏ ॥

ਤਿਉ ਸਾਧੂ ਸੰਗਿ ਮਿਲਿ ਜੋਤਿ ਪ੍ਰਗਟਾਵੈ ॥

ਜਿਤ ਮਹਾ ਉਦਿਆਨ ਮਹਿ ਮਾਰਗੁ ਪਾਏ ॥

ਜਿਤ ਸਾਧੂ ਸੰਗਿ ਮਿਲਿ ਜੋਤਿ ਪ੍ਰਗਟਾਵੈ ॥

Just as in a dense forest, a person seeks a track (to reach his destination)

So does a seeker seek the association of Sadhus to manifest 'Consciousness' (I e Realize Truth or God)

ਤਿਨ ਸਤਨ ਕੀ ਬਾਝੁ ਪੂਰਿ ॥

ਨਾਨਕ ਕੀ ਹਰਿ ਲੋਚਾ ਪੂਰਿ ॥੩॥

ਤਿਨ ਸਤਨ ਕੀ ਬਾਝੁ ਪੂਰਿ ॥

ਨਾਨਕ ਕੀ ਹਰਿ ਲੋਚਾ ਪੂਰਿ ॥੩॥

Desire the dust of the feet of such saints (I e approach them with service and devotion),

(So that) your desire for God realization is fulfilled  
—Nanak

Shabad (Psalm)-IV

ਮਨ ਮੂਰਖ ਕਾਹੇ ਬਿਲਾਈਐ ॥

ਪਰਬ ਲਿਖੇ ਕਾ ਲਿਖਿਆ ਪਾਈਐ ॥

ਮਨ ਮੂਰਖ ਕਾਹੇ ਬਿਲਾਈਐ ॥

ਪਰਬ ਲਿਖੇ ਕਾ ਲਿਖਿਆ ਪਾਈਐ ॥

(Tell your mind)—O, foolish mind, why do you weep miserably,

As you are getting (comforts or dis-comforts) destined by (your own) actions (or Samskaras) of the past (lives).

ਦੁਖ ਸੁਖ ਪ੍ਰਭ ਦੇਵਨਹਾਰੁ ॥

ਅਵਰ ਤਿਆਗਿ ਤੂ ਤਿਸਹਿ ਚਿਤਾਰੁ ॥

ਦੁਖ ਸੁਖ ਪ੍ਰਭ ਦੇਵਨਹਾਰੁ ॥

ਅਵਰ ਤਿਆਗਿ ਤੂ ਤਿਸਹਿ ਚਿਤਾਰੁ ॥

Ishwara (Lord) is the disperser of comforts and dis-comforts (according as you deserve, depending upon your past lives' Karmas),

(Therefore) renounce other (underhand methods) and remembering Him (i.e. His Law of Karmas or Causality, do only righteous actions, with Infinite patience and perseverance).

ਜੇ ਕਿਛੁ ਕਰੈ ਜੇਈ ਸੁਖ ਮਾਨੁ ॥

ਭੁਲਾ ਕਾਹੇ ਫਿਰਹਿ ਅਜਾਨੁ ॥

ਜੇ ਕਿਛੁ ਕਰੈ ਜੇਈ ਸੁਖ ਮਾਨੁ ॥

ਭੁਲਾ ਕਾਹੇ ਫਿਰਹਿ ਅਜਾਨੁ ॥

Whatever is ordained for you (according to your Karmas), accept that with pleasure,

And why wander in ignorance like an unintelligent person (complaining against God and putting the blame upon Him or other beings unnecessarily, and thus creating more frustration and frittering away the energy, within resulting in the failure to do any thing substantial)

Knowing thus, at least do not do now any unrighteous actions.

And moreover :-

ਕਉਨ ਬਸਤੁ ਆਈ ਤੇਰੈ ਸੰਗ ॥

ਲਪਟਿ ਰਹਿਉ ਰਸਿ ਲੋਭੀ ਪਤੰਗ ॥

ਕਉਨ ਬਸਤੁ ਆਈ ਤੇਰੈ ਸੰਗ ॥

ਲਪਟਿ ਰਹਿਉ ਰਸਿ ਲੋਭੀ ਪਤੰਗ ॥

What is the thing that has come with thee (when you come into this world or what would go with you, when you leave your body),

That you are, like the greedy moth (i.e. deluded with pleasure of sight and thus blinded) clinging to the (faint) pleasures (and thus creating more links in the chain of bondage)

ਰਾਮ ਨਾਮ ਜਪਿ ਹਿਰਦੇ ਮਹਿ ॥

ਨਾਨਕ ਪਤਿ ਸੇਤੀ ਘਰਿ ਜਾਹਿ ॥੪॥

ਰਾਮ ਨਾਮ ਜਪਿ ਹਿਰਦੇ ਮਾਹਿ ॥

ਨਾਨਕ ਪਤਿ ਸੇਤੀ ਘਰਿ ਜਾਹਿ ॥੪॥

From the (core of your) heart invoke realization of God,

Which is thy Home where you return gloriously—  
Nanak

Shabad (Psalm) v

ਜਿਸੁ ਵਖਰੁ ਕਉ ਲੈਨਿ ਤੁ ਆਇਆ ॥

ਰਾਮ ਨਾਮੁ ਸੰਤਨ ਘਰਿ ਪਾਇਆ ॥

ਜਿਸੁ ਵਖਰੁ ਕਤ ਲੈਨਿ ਤੁ ਆਇਆ ॥

ਰਾਮ ਨਾਮੁ ਸੰਤਨ ਘਰਿ ਪਾਇਆ ॥

For which you are indulging (In the sense-objects etc ),  
The saints have obtained (That ever lasting Bliss by)  
the Realization of God within

ਤਜਿ ਅਭਿਮਾਨੁ ਲੇਹੁ ਮਨ ਮੋਲਿ ॥

ਰਾਮ ਨਾਮੁ ਹਿਰਦੇ ਮਹਿ ਭੋਲਿ ॥

ਤਜਿ ਅਭਿਮਾਨੁ ਲੇਹੁ ਮਨ ਮੋਲਿ ॥

ਰਾਮ ਨਾਮੁ ਹਿਰਦੇ ਮਹਿ ਭੋਲਿ ॥

Renounce your ego with (many other selfish desires of the) mind, which is the price,

God Realization is measured in proportion to the heart's (development of selflessness and universal love)

ਲਾਇ ਖੋਪ ਸੰਤਨ ਸੰਗਿ ਚਾਲੁ ॥

ਅਵਰ ਤਿਆਗਿ ਬਿਖਿਆ ਜੰਜਾਲੁ ॥

लादि खेप सतह सगि चालु ॥

अवर तिष्ठागि बिखिआ जंजाल ॥

Carry with yourself (on the path of spirituality, selflessness and purity) while moving in the company of saints,

And throw away the other things as trammels of viciousness

पैनि पैनि कतै महु बैधि ॥

भुध छिनल गति दृगढ मैधि ॥

धनि धनि कहै सभु कोइ ॥

मुख ऊजल हरि दरगढ सोइ ॥

All (other seekers will call you the luckiest one,

And in the field of spirituality, your face shall brighten (with Bliss within) Indeed.

छिहृ हाधातु दितला हाधारै ॥

नानक ज़ावै मर बलिहारै ॥५॥

इहु बापारु बिरला बापारै ॥

नानक ताकै सद बलिहारै ॥५॥

Rare indeed take to this line,

And to them, one should surrender (i.e. approach humbly for the guidance)—Nanak.

Shabad (Psalm) vi

चरन साध क पैधि पैधि पीछु ॥

अरुपि साध कछु अपना नीछु ॥

चरन साध के धोइ धोइ पीउ ॥

अरुपि साध कर अपना जीउ ॥

Wash the feet of Sadhus and drink the washing as nectar (i.e. become humble and approach a Sadhu to get the spiritual knowledge which flows like water from higher level to the lower and does not stop on a raised-ground of the mind i.e. where there is pride, and which you later try to drink i.e. induce into yourself, taking it as nectar i.e. losing no time),

And dedicate your life unto the Sadhus (I e ever try to live the whole of life in selflessness, truthfulness and purity as taught by the Sadhus)

ਸਾਧ ਕੀ ਧੂਰਿ ਬਰਹੁ ਏਸਨਾਨੁ ॥

ਸਾਧ ਉਪਰਿ ਜਾਈਐ ਕੁਰਬਾਨੁ ॥

ਸਾਧ ਕੀ ਧੂਰਿ ਕਰਹੁ ਏਸਨਾਨੁ ॥

ਸਾਧ ਊਪਰਿ ਜਾਈਐ ਕੁਰਬਾਨੁ ॥

Besmeare with the dust (I e walk on the path with all the sincerity) trodden by the Sadhus,

(And thus) sacrifice thyself for the Sadhus (by acting upon their advice)

ਸਾਧ ਸੇਵਾ ਵਡਭਾਗੀ ਪਾਈਐ ॥

ਸਾਧ ਸੰਗਿ ਹਰਿ ਕੀਰਤਨੁ ਗਾਈਐ ॥

ਸਾਧ ਸੇਵਾ ਬਡਭਾਗੀ ਪਾਈਐ ॥

ਸਾਧ ਸੰਗਿ ਹਰਿ ਕੀਰਤਨੁ ਗਾਈਐ ॥

(To get the chance to) serve the Sadhus (I e getting the association of Sadhus is due to one's past great actions,

Therefore, when you are in the company of Sadhus do sing prayers unto God (I e learn how to invoke God, with no loss of time).

ਅਠਿਕ ਬਿਘਨ ਤੇ ਸਾਧੂ ਰਾਖੈ ॥

ਹਰਿ ਗੁਨ ਗਾਇ ਅੰਮ੍ਰਿਤ ਰਸੁ ਚਾਖੈ ॥

ਅਠਿਕ ਬਿਘਨ ਤੇ ਸਾਧੂ ਰਾਖੈ ॥

ਹਰਿ ਗੁਨ ਗਾਇ ਅੰਮ੍ਰਿਤ ਰਸੁ ਚਾਖੈ ॥

The Sadhus protect (the disciples or the seekers) from the various obstacles (on the spiritual path),

(Therefore, seek their company and) sing praises unto (I e invoke) God and enjoy the Immortal Bliss

ਓਟ ਗਹੀ ਸੰਤਹ ਦਰਿ ਪਾਇਆ ॥

ਸਰਬ ਸੂਖ ਨਾਨਕ ਤਿਹ ਪਾਇਆ ॥੬॥

ਓਟ ਗਹੀ ਸੰਤਹ ਦਰਿ ਪਾਇਆ ॥

ਸਰਬ ਸੂਖ ਨਾਨਕ ਤਿਹ ਪਾਇਆ ॥੬॥

By taking support from saints, the entrance,  
Unto All-Bliss, is attained, thence—Nanak.

Shabad (Psalm)-vii

ਮਿਰਤਕ ਕਉ ਜੀਵਾਲਨਹਾਰ ॥

ਬੁਝੇ ਕਉ ਦੇਵਤ ਅਧਾਰ ॥

ਮਿਰਤਕ ਕਰ ਜੀਵਾਲਨਹਾਰ ॥

ਮੁਖੇ ਕਰ ਦੇਵਤ ਅਧਾਰ ॥

The dead are brought to life,

The hungry are fed by His support.

Because, He is the Source of all that is energy in one form or the other.

ਸਰਬ ਨਿਧਾਨ ਜਾਕੀ ਦ੍ਰਿਸ਼ਟੀ ਮਾਹਿ ॥

ਪੁਰਬ ਲਿਖੇ ਕਾ ਲਹਣਾ ਪਾਹਿ ॥

ਸਰਬ ਨਿਧਾਨ ਜਾਕੀ ਦ੍ਰਿਸ਼ਟੀ ਮਾਹਿ ॥

ਪੁਰਬ ਲਿਖੇ ਕਾ ਲਹਣਾ ਪਾਹਿ ॥

The realization of God brings (the effect of obtaining)  
all the treasures (of the world) i.e. Infinite Bliss,

(But) one gets the effect (of Realization) according to  
one's Karmas (or Samskaras) of the past.

ਸਭੁ ਕਿਛੁ ਤਿਸ ਕਾ ਓਹੁ ਕਰਨੈ ਜੋਗੁ ॥

ਤਿਸੁ ਬਿਨੁ ਦੂਸਰ ਹੋਆ ਨ ਹੋਗੁ ॥

ਸਭੁ ਕਿਛੁ ਤਿਸ ਕਾ ਓਹੁ ਕਰਨੈ ਜੋਗੁ ॥

ਤਿਸੁ ਬਿਨੁ ਦੂਸਰ ਹੋਆ ਨ ਹੋਗੁ ॥

All is from God, who is the real Cause,

(Therefore, in reality) there is none other than Him  
and nor there shall be (i.e. the Effect in the form of  
Universe is also He).

Therefore:-

ਜਪਿ ਜਨ ਸਦਾ ਸਦਾ ਦਿਨੁ ਰੈਣੀ ॥

ਸਭ ਤੇ ਉਚ ਨਿਰਮਲ ਇਹ ਕਰਣੀ ॥

ਜਪਿ ਜਨ ਸਦਾ ਸਦਾ ਦਿਨੁ ਰੈਣੀ ॥

ਸਭ ਤੇ ਉਚ ਨਿਰਮਲ ਇਹ ਕਰਣੀ ॥

Day and night, always, O man, Invoke the Eternal One,

And this is the highest of all the actions, and this will remove the dirt (of selfishness and bring the Realization of one-without-a-second).

ਕਰਿ ਕਿਰਪਾ ਜਿਸ ਕਉ ਨਾਮੁ ਦੀਆ ॥

ਨਾਨਕ ਮੇ ਜਨੁ ਨਿਰਮਲੁ ਬੀਆ ॥੭॥

ਕਰਿ ਕਿਰਪਾ ਜਿਸ ਕਤ ਨਾਮੁ ਦੀਆ ॥

ਨਾਨਕ ਸੋ ਜਨੁ ਨਿਰਮਲੁ ਬੀਆ ॥੭॥

By His grace (i.e. touch), when a person gets (transformed, as it were,) into that State,

That person becomes (absolutely) pure—Nanak.

Shabad (Psalm)-viii

ਜਾਕੈ ਮਨਿ ਗੁਰ ਕੀ ਪਰਤੀਤਿ ॥

ਤਿਸੁ ਜਨ ਆਵੈ ਹਰਿ ਪੁਛੁ ਚੀਤਿ ॥

ਜਾਕੈ ਮਨਿ ਗੁਰ ਕੀ ਪਰਤੀਤਿ ॥

ਤਿਸੁ ਜਨ ਆਵੈ ਹਰਿ ਪੁਛੁ ਚੀਤਿ ॥

A person who has got faith (Shraddha) in his Guru (i.e. the intellectual appreciation and the conviction of the spiritual knowledge with a zeal to achieve the Goal indicated therein),

That person, indeed will be led to the realization of God (Oneness) within.

The word 'faith' does not mean blind-faith. It means that once you, after approaching a Guru, get your intellectual doubts cleared by reasoning etc, with him, and seeing certain definite spiritual achievement, in him, then, while you practise the Sadhana (Technique) for God Realization, you should never gain a single doubt, and instead, go on with it, with the confidence and conviction, i.e. 'faith', so as to have real

ਭਗਤੁ ਭਗਤੁ ਸੁਨੀਐ ਤਿਹੁ ਲੇਇ ॥

ਜਾਕੈ ਹਿਰਦੈ ਏਕੈ ਹੋਇ ॥

ਮਗਤੁ ਮਗਤੁ ਸੁਨੀਐ ਤਿਹੁ ਜੋੜ ॥

ਜਾਕੈ ਹਿਰਦੈ ਏਕੈ ਹੋਇ ॥



(That) seeker's name is heard (with great appreciation) in all the three Lokas (i.e. people who have realized God, people who are seeking, and the people who deny),

Who (and when) realizes oneness within (as he becomes absolutely selfless and wise enough to advise persons of the above mentioned later two types, the way of happier living even without mentioning the word 'God')

Moreover because -

ਸਚੁ ਕਰਣੀ ਸਚੁ ਤਾਕੀ ਰਹਤ ॥

ਸਚੁ ਹਿਰਦੈ ਸਤਿ ਮੁਖਿ ਕਹਤ ॥

ਸਚੁ ਕਰਣੀ ਸਚੁ ਤਾਕੀ ਰਹਤ ॥

ਸਚੁ ਹਿਰਦੈ ਸਤਿ ਮੁਖਿ, ਕਹਤ ॥

His actions are coloured by Truth and he lives in Truth,

His mind and speech both are coloured by Truth and Truth (alone)

ਸਾਚੀ ਦ੍ਰਿਸ਼ਟਿ ਸਾਚਾ ਆਕਾਰੁ ॥

ਸਚੁ ਵਰਤੈ ਸਾਚਾ ਧਾਮਾਦੁ ॥

ਸਾਚੀ ਦ੍ਰਿਸ਼ਟਿ ਸਾਚਾ ਆਕਾਰੁ ॥

ਸਚੁ ਵਰਤੈ ਸਾਚਾ ਧਾਮਾਦੁ ॥

His looks are coloured by Truth, the whole form (Universe) is (the expression of) Truth (unto him),

(Because) the very life pulsations are of Truth and so is the (whole) manifestation

That is, the expression of his personality at the physical, mental and intellectual level is absolutely selfless and coloured with absolute universal love

ਪਾਰਬ੍ਰਹਮੁ ਜਿਨਿ ਸਚੁ ਕਰਿ ਜਾਤਾ ॥

ਨਾਨਕ ਸੇ ਜਨੁ ਸਚਿ ਸਮਾਤਾ ॥੮॥੧੫॥

ਪਾਰਬ੍ਰਹਮੁ ਜਿਨਿ ਸਚੁ ਕਰਿ ਜਾਤਾ ॥

ਨਾਨਕ ਸੇ ਜਨੁ ਸਚਿ ਸਮਾਤਾ ॥੮॥੧੫॥

A person, who has realized Supreme Brahman as 'fact',

Only he has entered the Truth (i.e., not a mere talker)  
—Nanak.

### ਸਭੋਕੁ ਸਜੋਕੁ SLOKA

(Prologue, to the 16th Astapadi i.e. Octave)

ਰੂਪੁ ਨ ਰੇਖੁ ਨ ਰੰਗੁ ਕਿਛੁ ਤ੍ਰਿਹੁ ਰੁਣੁ ਤੇ ਪ੍ਰਭੁ ਭਿੰਨੁ ॥

ਤਿਸਹਿ ਬੁਝਾਇ ਠਾਨਕਾ ਜਿਸੁ ਹੋਵੈ ਸੁ ਪ੍ਰਸੰਨੁ ॥੧॥

ਰੂਪੁ ਨ ਰੇਖੁ ਨ ਰੰਗੁ ਕਿਛੁ ਤ੍ਰਿਹੁ ਗੁਣੁ ਤੇ ਪ੍ਰਸੰਨੁ ॥

ਤਿਸਹਿ ਬੁਝਾਇ ਠਾਨਕਾ ਜਿਸੁ ਹੋਵੈ ਸੁ ਪ੍ਰਸੰਨੁ ॥੨॥

God (Absolute) has no form, feature or colour, and is beyond the three Gunas,

Only that one realizes, who has grace of the Self (i.e. by whom the spiritual path has been chosen from the core of his heart and thus has become fit for grace i.e. touch or Realization)—Nanak.

ਅਸਟਪਦੀ ਅਸਟਪਦੀ

Astapadi (Octave)-16

Shabad (Psalm) i

ਅਥਿਠਾਸੀ ਪ੍ਰਭੁ ਮਠ ਮਹਿ ਰਾਖੁ ॥

ਮਾਨੁਖ ਕੀ ਤੂ ਪ੍ਰੀਤਿ ਤਿਆਗਿ ॥

ਅਥਿਠਾਸੀ ਪ੍ਰਭੁ ਮਠ ਮਹਿ ਰਾਖੁ ॥

ਮਾਨੁਖ ਕੀ ਤੂ ਪ੍ਰੀਤਿ ਤਿਆਗੁ ॥

Direct your mind towards God, the Imperishable,

And renounce your attachment for (any other) person.

Firstly, the attachment itself is the cause of misery, because its nature is to breed jealousy and expectation from where Love runs far far away, secondly, it disturbs the mind from the attainment of single-pointed devotion to the Goal.

ਤਿਸਤੇ ਪਰੈ ਨਾਹੀ ਕਿਛੁ ਕੋਇ ॥

ਸਰਬੁ ਨਿਰੰਤਰਿ ਏਕੋ ਜੋਇ ॥

ਤਿਸਤੇ ਪਰੈ ਨਾਹੀ ਕਿਛੁ ਕੋਇ ॥

ਸਰਬੁ ਨਿਰੰਤਰਿ ਏਕੋ ਜੋਇ ॥

Beyond That there is nothing.

And That One alone fills all without any differentiation

ਆਪੇ ਬੀਨਾ ਆਪੇ ਦਾਨਾ ॥  
ਗਹਿਰ ਗੰਢੀਰੁ ਗਹੀਰੁ ਸੁਜਾਨਾ ॥  
ਆਪੇ ਬੀਨਾ ਆਪੇ ਦਾਨਾ ॥  
ਗਹਿਰ ਗਮੀਰੁ ਗਹੀਰੁ ਸੁਜਾਨਾ ॥

Self is the seer and Self is the knower,

And is deep rooted and greatly discerning

In other words, to know the Real Self a man should first discriminate between the permanent and transitory and then dive deep into the former, within

ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰ ਗੋਬਿੰਦ ॥  
ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਦਇਆਲ ਬਖਸੰਦ ॥  
ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰ ਗੋਬਿੰਦ ॥  
ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਦਇਆਲ ਬਖਸੰਦ ॥

God who was in the past who is in the present and who will be in the future

Is all kindness mercy and forgiveness

In other words develop these qualities in yourself so as to realize Him and never say that you will only be good or develop the spiritual qualities when His grace shall be showered upon you by Him, because His grace is ever present in the form of matter, energy and intelligence and it is upto you and you alone to utilize these i.e. His grace properly as to realize Him as thy Real Self and attain Infinite Eternal and Everlasting Bliss !

ਸਾਧ ਤੇਰੇ ਕੀ ਚਰਨੀ ਪਾਉ ॥  
ਨਾਨਕ ਕੈ ਮਨਿ ਇਹੁ ਅਨਰਾਉ ॥੧॥  
ਸਾਧ ਤੇਰੇ ਕੀ ਚਰਨੀ ਪਾਭ ॥  
ਨਾਨਕ ਕੈ ਮਨਿ ਇਹੁ ਅਨਰਾਉ ॥੧॥

Surrender unto these perfect men of God,

And let the mind have this as the greatest 'attachment' (in place of other worldly attachments)—Nanak

## Shabad (Psalm)-II

ਮਨਸਾ ਪੁਰਨ ਸਰਨਾ ਜੋਗ ॥

ਜੋ ਕਰਿ ਪਾਇਆ ਸੋਈ ਹੋਗੁ ॥

ਮਨਸਾ ਪੂਰਨ ਸਰਨਾ ਜੋਗ ॥

ਜੋ ਕਰਿ ਪਾਇਆ ਸੋਈ ਹੋਗੁ ॥

One who takes refuge unto (i.e. surrenders the fruit of his actions unto) Him, attains to the State of fulfilment.

(Whereas, if we demand fruits of our actions then) as we sow so shall we reap

In other words, Renunciation of fruits of actions leads to Freedom from wants etc., because then the Karmas bind the 'Soul' no more and the 'Soul' shines in its True Nature.

ਹਰਨ ਭਰਨ ਜਾਕਾ ਨੇਤ੍ਰ ਫੋਰੁ ॥

ਤਿਸਕਾ ਮੰਤ੍ਰੁ ਨ ਜਾਨੈ ਹੋਰੁ ॥

ਹਰਨ ਭਰਨ ਜਾਕਾ ਨੇਤ੍ਰ ਫੋਰੁ ॥

ਤਿਸਕਾ ਮੰਤ੍ਰੁ ਨ ਜਾਨੈ ਹੋਰੁ ॥

(God as identified with Maya macrocosmically acts as the cosmic force for) destruction and preservation (and of course creation) with such an ease as we wink our eyes,

But no one can know His secret (i.e. Real Nature of Absolute, while sticking to and identifying with duality)

ਅਨਦ ਰੂਪ ਮੰਗਲ ਸਦ ਜਾਕੈ ॥

ਸਰਬ ਬੈਕ ਸੁਨੀਅਹਿ ਘਰਿ ਤਾਕੈ ॥

ਅਨਦ ਰੂਪ ਮੰਗਲ ਸਦ ਜਾਕੈ ॥

ਸਰਬ ਬੈਕ ਸੁਨੀਅਹਿ ਘਰਿ ਤਾਕੈ ॥

His nature is Bliss (and who so ever attains to it) for him is the eternal happiness.

As he contains all that is total happiness.

Not only that, but He is .-

ਰਾਜ ਮਹਿ ਰਾਜੁ ਜੋਗ ਮਹਿ ਜੋਗੀ ॥

ਤਪ ਮਹਿ ਤਪੀਸਰੁ ਗ੍ਰਿਹਸਤ ਮਹਿ ਭੋਗੀ ॥

ਰਾਜ ਮਹਿ ਰਾਜੁ ਜੋਗ ਮਹਿ ਜੋਗੀ ॥

ਤਪ ਮਹਿ ਤਪੀਸਰੁ ਗ੍ਰਹਸਤ ਮਹਿ ਮੋਗੀ ॥

The very Rajas (activity) in the physically active, Yoga (equanimity i.e. Sattva attained) in the Yogis Tapas (austerities i.e. Sattva practising) in the ascetics and the joy (one seeks) in the family life

He is Essence of all and as such

ਧਿਆਇ ਧਿਆਇ ਭਗਤਹ ਸੁਖੁ ਪਾਇਆ ॥

ਨਾਨਕ ਤਿਸੁ ਪੁਰਖ ਕਾ ਕਿਨੈ ਅੰਤੁ ਨ ਪਾਇਆ ॥੨॥

ਬਿਅਛਾਝੁ ਬਿਅਛਾਝੁ ਮਗਤਛੁ ਸੁਖੁ ਪਾਇਆ ॥

ਨਾਨਕ ਤਿਸੁ ਪੁਰਖ ਕਾ ਕਿਨੈ ਅੰਤੁ ਨ ਪਾਇਆ ॥੨॥

The seeker meditates upon Him (or Real Self) again and again to attain Bliss (the Infinite and Eternal), And such a seeker goes beyond limitations—Nanak

Shabad (Psalm) III

ਜਾਕੀ ਲੀਲਾ ਕੀ ਮਿਤਿ ਠਾਹਿ ॥

ਸਗਲ ਦੇਵ ਹਾਰੇ ਅਵਗਾਹਿ ॥

ਭਾਕੀ ਲੀਲਾ ਕੀ ਮਿਤਿ ਨਾਹਿ ॥

ਸਗਲ ਦੇਵ ਠਾਰੇ ਅਵਗਾਹਿ ॥

The sport i.e. the manifestation of God is immeasurable

And even the divine beings (of astral worlds) who probed into it failed

ਪਿਤਾ ਕਾ ਜਨਮੁ ਕਿ ਜਾਨੈ ਪੁਤ੍ਰੁ ॥

ਸਗਲ ਪਰੋਈ ਅਪੁਨੈ ਸੂਤਿ ॥

ਪਿਤਾ ਕਾ ਜਨਮੁ ਕਿ ਜਾਨੈ ਪੁਤ੍ਰੁ ॥

ਸਗਲ ਪਰੋਈ ਅਪੁਨੈ ਸੂਤਿ ॥

(Just as) a child can not know the the fathers birth, (Similarly He can not be known as) He is the thread (i.e. the very interpenetrating Self) upon which the whole (world) is strung

ਸੁਮਤਿ ਗਿਆਨੁ ਧਿਆਨੁ ਜਿਨ ਦੇਇ ॥

ਜਨ ਦਾਸ ਨਾਮੁ ਧਿਆਵਹਿ ਸਇ ॥

सुमति .गिआनु धिआनु जिन देइ ॥

जन दास नामु धिआवहि सेइ ॥

Those who give (to their minds) the tendency towards Self (God), the Intellectual knowledge (about Him) and (then) meditate (upon Him),

These men are the (real) servants (or seekers of God) whom they (ere long) do realize.

And the others who do not develop these things, or say :-

ਤਿਹੁ ਗੁਣ ਮਹਿ ਜਾਕਉ ਬਰਮਾਏ ॥

ਜਨਮਿ ਮਰੈ ਫਿਰਿ ਆਵੈ ਜਾਇ ॥

तिहु गुण महि जाकउ भरमाए ॥

जनमि मरै फिरि आवै जाए ॥

Those who are kept deluded in one Guna or the other (by their attachments to these),

They come and go, taking the rounds of birth and death, again and again.

And for men of Realization :—

ਉਚ ਨੀਚ ਤਿਸ ਕੇ ਅਸਥਾਨ ॥

ਜੈਸਾ ਜਨਾਵੈ ਤੈਸਾ ਨਾਨਕ ਜਾਨ ॥੩॥

ऊध नीच तिस के अस्थान ॥

जैसा जनावै तैसा नानक जान ॥३॥

High and Low are His manifestations,

(Therefore) whatever is perceived, they know that to be Him (in reality)—Nanak.

Shabad (Psalm)-iv

ਨਾਨਾ ਰੂਪ ਨਾਨਾ ਜਾਕੇ ਰੰਗ ॥

ਨਾਨਾ ਭੇਖ ਕਰਹਿ ਇਕ ਰੰਗ ॥

नाना रूप नाना जाके रंग ॥

नाना भेख करहि इक रंग ॥

Many are His forms and many are His states,

(Though) having many a guise, (yet) He (in reality

from Absolute standpoint) has only One (Changeless and Infinite) State

ਨਾਨਾ ਬਿਧਿ ਕੀਨੋ ਬਿਸਥਾਰੁ ॥  
ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ਏਕੰਕਾਰੁ ॥  
ਨਾਨਾ ਬਿਧਿ ਥੀਨੋ ਬਿਸਥਾਰੁ ॥  
ਸ੍ਰਮੁ ਅਬਿਨਾਸੀ ਏਕੰਕਾਰੁ ॥

In Many ways He has spread Himself (as this finite and perishable universe),  
(Yet) God the Aumkara, That is one without a second, remains (in reality) Imperishable

ਨਾਨਾ ਬਲਿਤ ਕਰੇ ਖਿਨ ਮਾਹਿ ॥  
ਪੂਰਿ ਰਹਿਉ ਪੂਰਨੁ ਸਭ ਠਾਇ ॥  
ਨਾਨਾ ਬਲਿਤ ਕਰੇ ਖਿਨ ਮਾਹਿ ॥  
ਪੂਰਿ ਰਹਿਐ ਪੂਰਨੁ ਸਮ ਠਾਇ ॥

These wonderful plays happen In Innumerable ways (even) In one moment,  
In the places all of which He, the Infinite fills

ਨਾਨਾ ਬਿਧਿ ਕਰਿ ਬਨਤ ਬਨਾਈ ॥  
ਅਪਨੀ ਕੀਮਤਿ ਆਪੇ ਪਾਈ ॥  
ਨਾਨਾ ਬਿਧਿ ਕਰਿ ਬਨਤ ਬਨਾਈ ॥  
ਅਪਨੀ ਕੀਮਤਿ ਆਪੇ ਪਾਈ ॥

Many are the ways by which the (various types) of (finite) manifestations take place

(Yet) Self (Is Infinite and thus only) can be known by Self (i.e. by non dual experience and not in duality)

However, this experience is not such that you realise Self In a corner of your mind but as -

ਸਭ ਘਟ ਤਿਸ ਕੇ ਸਭ ਤਿਸ ਕੇ ਠਾਉ ॥  
ਜਪਿ ਜਪਿ ਜੀਵੈ ਨਾਨਕ ਹਰਿ ਨਾਉ ॥੪॥  
ਸਮ ਘਟ ਤਿਸ ਕੇ ਸਮ ਤਿਸ ਕੇ ਠਾਉ ॥  
ਭਵਿ ਭਵਿ ਭੀਖੈ ਨਾਨਕ ਹਰਿ ਨਾਉ ॥੪॥

(Pervading) all the minds and all the places which belong to it,

And only he lives, who verily invokes (this) State of  
God (of Total, Whole or Infinite Life)—Nanak.

Shabad (Psalm)-v

Pervading everywhere and as the Interpenetrating  
force :-

ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲੇ ਜੰਤ ॥

ਨਾਮ ਕੇ ਧਾਰੇ ਖੰਡ ਬ੍ਰਹਮੰਡ ॥

ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲੇ ਜੰਤ ॥

ਨਾਮ ਕੇ ਧਾਰੇ ਖੰਡ ਬ੍ਰਹਮੰਡ ॥

God is the support of all the beings,

And (all the insentient) parts of the Universe.

ਨਾਮ ਕੇ ਧਾਰੇ ਸਿੰਮ੍ਰਿਤਿ ਬੇਦ ਪੁਰਾਨ ॥

ਨਾਮ ਕੇ ਧਾਰੇ ਸੁਨਨ ਗਿਆਨ ਬਿਆਨ ॥

ਨਾਮ ਕੇ ਧਾਰੇ ਸਿੰਮ੍ਰਿਤਿ ਬੇਦ ਪੁਰਾਨ ॥

ਨਾਮ ਕੇ ਧਾਰੇ ਸੁਨਨ ਗਿਆਨ ਬਿਆਨ ॥

God is the support of Smritis, Vedas and Pura  
(indicating the Knowledge Supreme),

And the hearing, contemplation and meditation  
(leading to the realization of that Knowledge)

ਨਾਮ ਕੇ ਧਾਰੇ ਆਗਾਸ ਪਾਤਾਲ ॥

ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲ ਆਕਾਰ ॥

ਨਾਮ ਕੇ ਧਾਰੇ ਆਗਾਸ ਪਾਤਾਲ ॥

ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲ ਆਕਾਰ ॥

God is the support of skies and the nether regions

And of all the forms.

ਨਾਮ ਕੇ ਧਾਰੇ ਪੁਰੀਆ ਸਭ ਭਵਨ ॥

ਨਾਮ ਕੇ ਸੰਗਿ ਉਧਰੇ ਸੁਨਿ ਸੁਣਨ ॥

ਨਾਮ ਕੇ ਧਾਰੇ ਪੁਰੀਆ ਸਭ ਭਵਨ ॥

ਨਾਮ ਕੇ ਸੰਗਿ ਉਧਰੇ ਸੁਨਿ ਸੁਣਨ ॥

God is the support of cities and all the dwellings,

And whosoever listening about divinity, keeps (ther



after) good company of the divine Ideas (within), gets salvation (ultimately).

It is advised here to create a divine company within by the help of a divine company without i.e. what matters is the divine company within, which by the law of association goes on manifesting a Sattva-State in the surface-mind again and again. And when this Sattva has become much purified i.e. Intensified, the reflection of Self, as it were, falls clearly, and there takes place, what we call Self Realization or God-Realization.

ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਅਪਨੈ ਨਾਮਿ ਲਾਏ ॥

ਨਾਨਕ ਚਉਥੇ ਪਦ ਮਹਿ ਮੈ ਜਨੁ ਗਤਿ ਪਾਏ ॥੫॥

ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਅਪਨੈ ਨਾਮਿ ਲਾਏ ॥

ਨਾਨਕ ਚਉਥੇ ਪਦ ਮਹਿ ਮੈ ਜਨੁ ਗਤਿ ਪਾਏ ॥੫॥

Whom God or Self (as the self) chooses, the self seeks God or the Self,

And that person (ere long) realizes the fourth-state (Turiya i.e. superconsciousness)—Nanak,

Shabad (Psalm)-vi

Further :-

ਰੂਪੁ ਸਤਿ ਜਾ ਕਾ ਸਤਿ ਅਸਥਾਨੁ ॥

ਪੁਰਖੁ ਸਤਿ ਕੇਵਲ ਪਰਧਾਨੁ ॥

ਰੂਪੁ ਸਤਿ ਜਾ ਕਾ ਸਤਿ ਅਸਥਾਨੁ ॥

ਪੁਰਖੁ ਸਤਿ ਕੇਵਲ ਪਰਧਾਨੁ ॥

Form is of 'Existence' and has its abode in the 'Existence',

'Existence' is 'Consciousness', one-without-a-second, and is Supreme (i.e. Absolute).

ਕਰਤੂਤਿ ਸਤਿ ਸਤਿ ਜਾਕੀ ਬਾਣੀ ॥

ਸਤਿ ਪੁਰਖੁ ਸਭ ਮਹਿ ਸਮਾਣੀ ॥

ਕਰਤੂਤਿ ਸਤਿ ਸਤਿ ਜਾਕੀ ਬਾਣੀ ॥

ਸਤਿ ਪੁਰਖੁ ਸਭ ਮਹਿ ਸਮਾਣੀ ॥

A person whose actions are ever true and so is his speech,

Realizes 'Existence' (i.e. his Real Self) pervading all (i.e. the whole of world).

ਸਤਿ ਕਰਮੁ ਜਾਕੀ ਰਚਨਾ ਸਤਿ ॥

ਮੂਲੁ ਸਤਿ ਸਤਿ ਉਤਪਤਿ ॥

ਸਤਿ ਕਰਮੁ ਜਾਕੀ ਰਚਨਾ ਸਤਿ ॥

ਮੂਲੁ ਸਤਿ ਸਤਿ ਚਤੁਰਤਿ ॥

One whose actions are (ever) true and so he manifests (i.e. expresses) the Truth (In all ways),

Realizes the whole manifestation as that of Truth (Existence) which is the Essence

ਸਤਿ ਕਰਣੀ ਨਿਰਮਲ ਨਿਰਮਲੀ ॥

ਜਿਸਹਿ ਬੁਝਾਏ ਤਿਸਹਿ ਸਭ ਭਲੀ ॥

ਸਤਿ ਕਰਣੀ ਨਿਰਮਲ ਨਿਰਮਲੀ ॥

ਜਿਸਹਿ ਬੁਝਾਏ ਤਿਸਹਿ ਸਭ ਭਲੀ ॥

The truthful actions lead to the purity (of the heart) and establishes purity (of the intellect),

And one who makes oneself realize this, accepts all (the different conditions in which one may be placed or in which one may find oneself from time to time)

Purity of heart means selflessness with love Purity of intellect means end of the identification of Atman with the matter envelopments

ਸਤਿ ਨਾਮੁ ਪ੍ਰਭ ਕਾ ਸੁਖਦਾਈ ॥

ਬਿਸਾਸੁ ਸਤਿ ਨਾਨਕ ਗੁਰ ਤੇ ਪਾਈ ॥੬॥

ਸਤਿ ਨਾਮੁ ਪ੍ਰਭ ਕਾ ਸੁਖਦਾਈ ॥

ਬਿਸਾਸੁ ਸਤਿ ਨਾਨਕ ਗੁਰ ਤੇ ਪਾਈ ॥੬॥

(The Realization of) God as (Absolute-) Existence and as the Real Nature (of the individual) brings (Infinite Bliss,

(But the real) faith in 'Existence' i.e. Existence Consciousness-Bliss or Sat Chit Ananda, comes from a Guru (from the way of his life and his wisdom)—Nanak.

Shabad (Psalm)-vii

ਸਤਿ ਬਚਨ ਸਾਧੂ ਉਪਦੇਸ ॥

ਸਤਿ ਤੇ ਜਨ ਜਾਕੈ ਰਿਦੈ ਪ੍ਰਵੇਸ ॥

ਸਤਿ ਬਚਨ ਸਾਧੂ ਚਪੜੇਸ ॥

ਸਤਿ ਤੇ ਯਨ ਜਾਕੈ ਰਿਵੈ ਸੁਖੇਸ ॥

The words of a Sadhu (are pregnant with) teachings unto 'Existence',

And only those have become It (Existence), who have realized It within.

ਸਤਿ ਨਿਰਤਿ ਬੂਝੈ ਜੇ ਕੋਇ ॥

ਨਾਮੁ ਜਪਤ ਤਾਕੀ ਗਤਿ ਹੋਇ ॥

ਸਤਿ ਨਿਰਤਿ ਬੂਝੈ ਜੇ ਕੋਇ ॥

ਨਾਮੁ ਜਪਤ ਤਾਕੀ ਗਤਿ ਹੋਇ ॥

A person who feels a strong urge for 'Existence',  
Invokes (this) Real Nature and gets the salvation

ਆਪਿ ਸਤਿ ਕੀਆ ਸਭੁ ਸਤਿ ॥

ਆਪੇ ਜਾਨੈ ਅਪਨੀ ਮਿਤਿ ਗਤਿ ॥

ਆਪਿ ਸਤਿ ਕੀਆ ਸਭੁ ਸਤਿ ॥

ਆਪੇ ਜਾਨੈ ਅਪਨੀ ਮਿਤਿ ਗਤਿ ॥

'Existence' is the Self and the whole manifestation is of That,

And the Self (alone) knows the measure of Its State

ਜਿਸਕੀ ਸ੍ਰਿਸਟਿ ਸੁ ਕਰਣੈਗਾਰੁ ॥

ਅਵਰ ਨ ਬੂਝਿ ਕਰਤ ਬੀਚਾਰੁ ॥

ਜਿਸਕੀ ਸ੍ਰਿਸਟਿ ਸੁ ਕਰਣੈਗਾਰੁ ॥

ਅਵਰ ਨ ਬੂਝਿ ਕਰਤ ਬੀਚਾਰੁ ॥

(God) whose projection is the world, is itself the cause of it,

(And therefore) can neither be realized in otherness (duality), nor a (direct) explanation can be given (about It)

ਕਰਤੇ ਕੀ ਮਿਤਿ ਨ ਜਾਨੈ ਕੀਆ ॥

ਨਾਨਕ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਵਰਤੀਆ ॥੭॥

ਕਰਤੇ ਕੀ ਮਿਤਿ ਨ ਜਾਨੈ ਕੀਆ ॥

ਨਾਨਕ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਵਰਤੀਆ ॥੭॥

The 'created' can not know the depth of the 'creator' (i.e. those who think themselves to be just limited beings),

And (hence) are, subject to His (Law of Karmas) which prevails—Nanak.

Shabad (Psalm)-viii

ਬਿਸਮਨ ਬਿਸਮ ਭਏ ਬਿਸਮਾਦ ॥

ਜਿਨਿ ਬੁਝਿਆ ਤਿਸੁ ਆਇਆ ਸੁਦ ॥

ਬਿਸਮਨ ਬਿਸਮ ਮਏ ਬਿਸਮਾਦ ॥

ਜਿਨਿ ਬੁਝਿਆ ਤਿਸੁ ਆਇਆ ਸੁਦ ॥

God is wonderful (as It were) and wonderful have become,

Those who have realized It, and (hence) got Real Joy

ਪੁਭ ਕੈ ਰੰਗਿ ਰਾਚਿ ਜਨ ਰਹੇ ॥

ਗੁਰ ਕੇ ਬਚਨਿ ਪਦਾਰਥ ਲਹੇ ॥

ਪ੍ਰਮ ਕੈ ਰੰਗਿ ਰਾਚਿ ਜਨ ਰਹੇ ॥

ਗੁਰ ਕੇ ਬਚਨਿ ਪਦਾਰਥ ਲਹੇ ॥

Those who are ever absorbed in Bliss of God, Have (really) acted upon the advice of their Guru and achieved the Goal.

ਓਇ ਦਾਭੇ ਦੁਖ ਕਾਟਨ ਹਾਰ ॥

ਜਾਕੈ ਸੰਗਿ ਤਰੈ ਸੰਸਾਰ ॥

ਓਇ ਦਾਭੇ ਦੁਖ ਕਾਟਨ ਹਾਰ ॥

ਜਾਕੈ ਸੰਗਿ ਤਰੈ ਸੰਸਾਰ ॥

They break the (bonds of) misery, and emit (the Real Joy),

And in association with them (any one in) the world can get the salvation.

ਜਨ ਕਾ ਸੇਵਕੁ ਮੈ ਵਡਭਾਗੀ ॥

ਜਨ ਕੈ ਸੰਗਿ ਏਕ ਲਿਵ ਲਾਗੀ ॥

ਜਨ ਕਾ ਸੇਵਕੁ ਸੋ ਵਡਭਾਗੀ ॥

ਜਨ ਕੈ ਸੰਗਿ ਏਕ ਲਿਵ ਲਾਗੀ ॥

They are served (i.e. listened to, in reality) by those who have done selfless actions in the past,  
And in association with them (the seekers) remain attached towards One (i.e. the infinite ideal or God-head).

ਗੁਨ ਗੋਬਿੰਦ ਕੀਰਤਨੁ ਜਨੁ ਗਾਵੈ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਫਲੁ ਪਾਵੈ ॥੮॥੧੬॥

ਗੁਨ ਗੋਬਿੰਦ ਕੀਰਤਨੁ ਜਨੁ ਗਾਵੈ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਫਲੁ ਪਾਵੈ ॥੮॥੧੬॥

The seeker (who) sings praises unto (i.e. invokes) God,

By acting upon the advice of his Guru, does attain the fruit (i.e. Realization)—Nanak

ਸਲੋਕੁ ਸਲੋਕੁ SLOKA

(Prologue, to the 17th Astapadi i.e. Octave)

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

ਹੈ ਭਿ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭਿ ਸਚੁ ॥੧॥

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

ਹੈ ਮਿ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਮਿ ਸਚੁ ॥੧॥

Truth (i.e. God) was in the beginning (of the Universe) and also before it,

Truth exists even now and so shall it exist in future, too—Nanak.

ਅਸਟਪਦੀ ਅਸਟਪਦੀ

Astapadi (Octave)-17

Shabad (Psalm) I

ਚਰਨ ਸਤਿ ਸਤਿ ਪਰਸਨ ਹਾਰ ॥

ਪੂਜਾ ਸਤਿ ਸਤਿ ਸੇਵਾਰ ॥

ਬਰਨ ਸਤਿ ਸਤਿ ਪਰਸਨ ਹਾਰ ॥

ਪੂਜਾ ਸਤਿ ਸਤਿ ਸੇਵਾਰ ॥

Walk the path of Truth, Truth is worthy of touch (i.e. Realization),

Worship Truth whose servant (i.e. the seeker) becomes Truth.

ਦਰਸਨੁ ਸਤਿ ਸਤਿ ਪੇਖਨਹਾਰ ॥

ਨਾਮੁ ਸਤਿ ਸਤਿ ਧਿਆਵਨਹਾਰ ॥

ਦਰਸਨੁ ਸਤਿ ਸਤਿ ਪੇਖਨਹਾਰ ॥

ਨਾਮੁ ਸਤਿ ਸਤਿ ਧਿਆਵਨਹਾਰ ॥

Seek the vision of Truth, Truth is worthy of Realization,

(That Is the Real Nature and is the very 'Existence' and whosoever meditates (upon It) becomes 'Existence'.

ਆਪਿ ਸਤਿ ਸਤਿ ਸਭ ਧਾਰੀ ॥

ਆਪੇ ਗੁਣ ਆਪੇ ਗੁਣਕਾਰੀ ॥

ਆਪਿ ਸਤਿ ਸਤਿ ਸਮ ਧਾਰੀ ॥

ਆਪੇ ਗੁਣ ਆਪੇ ਗੁਣਕਾਰੀ ॥

Self is 'Existence' and It supports the whole (universe) Self is the Gunas (i.e. the manifest) and Self is the Cause (i.e. the unmanifest)

ਸਬਦੁ ਸਤਿ ਸਤਿ ਪ੍ਰਭੁ ਬਕਤਾ ॥

ਸੁਰਤਿ ਸਤਿ ਸਤਿ ਜਸੁ ਸੁਨਤਾ ॥

ਸਬਦੁ ਸਤਿ ਸਤਿ ਪ੍ਰਭੁ ਬਕਤਾ ॥

ਸੁਰਤਿ ਸਤਿ ਸਤਿ ਜਸੁ ਸੁਨਤਾ ॥

The Mantra 'SAT' when said (i.e. meditated upon) as the 'Existence' which is God,

With the whole of mind upon It, makes one hear the Glory of (i.e. realize) It

ਬੁਝਨਹਾਰ ਕਉ ਸਤਿ ਸਭ ਹੋਇ ॥

ਨਾਨਕ ਸਤਿ ਸਤਿ ਪ੍ਰਭੁ ਸੋਇ ॥੧॥

ਬੁਝਨਹਾਰ ਕਰ ਸਤਿ ਸਮ ਹੋਇ ॥

ਨਾਨਕ ਸਤਿ ਸਤਿ ਪ੍ਰਭੁ ਸੋਇ ॥੧॥

To the realized one, the whole is 'Existence', And to him 'Existence', 'Truth' and 'God' indicate one and the same thing—Nanak.

## Shabad (Psalm)-II

ਸਤਿ ਸਰੁਪੁ ਰਿਦੈ ਜਿਨਿ ਮਾਨਿਆ ॥

ਕਰਨ ਕਰਾਵਨ ਤਿਨਿ ਮੂਲੁ ਪਛਾਣਿਆ ॥

ਸਤਿ ਸਰੂਪੁ ਰਿਦੈ ਜਿਨਿ ਮਾਨਿਆ ॥

ਕਰਨ ਕਰਾਵਨ ਤਿਨਿ ਮੂਲੁ ਪਛਾਣਿਆ ॥

Those who have recognised their Real Nature as 'Existence', within,

They have known the very Source of manifest and unmanifest.

ਜਾਕੈ ਰਿਦੈ ਬਿਸ਼ਾਸੁ ਪ੍ਰਭੁ ਆਇਆ ॥

ਤਤੁ ਗਿਆਨੁ ਤਿਸੁ ਮਨਿ ਪ੍ਰਗਟਾਇਆ ॥

ਜਾਕੈ ਰਿਦੈ ਬਿਸ਼ਾਸੁ ਪ੍ਰਮ ਆਇਆ ॥

ਤਤੁ ਗਿਆਨੁ ਤਿਸੁ ਮਨਿ ਪ੍ਰਗਟਾਇਆ ॥

They (are the persons) who have attained faith in God, And to them, the knowledge of Essence (of the whole universe) has become revealed.

That is, Real Faith is Realization

ਭੈ ਤੇ ਨਿਰਭਉ ਹੋਇ ਬਸਾਨਾ ॥

ਜਿਸ ਤੇ ਉਪਜਿਆ ਤਿਸੁ ਮਾਹਿ ਸਮਾਨਾ ॥

ਭੈ ਤੇ ਨਿਰਮਲ ਹੋਇ ਬਸਾਨਾ ॥

ਜਿਸ ਤੇ ਉਪਜਿਆ ਤਿਸੁ ਮਾਹਿ ਸਮਾਨਾ ॥

From fear to fearlessness (they) go,

(Thus) merging into That from which (they) had emerged forth, (I e attain Oneness)

Because wherever there are two there is fear Even if we do not see another, the very idea of there being another absolutely separate from us, brings fear within. This idea of two i e more than one, brings conflict, hatred, and again fear. But when we realize that it is all One or that it is all God, or when we realize that it is all 'I' or all 'Thou' or when we realize that it is all our Real Self in various names and forms, then whom are we to hate and whom are we to fear? Let us therefore not identify ourselves with weaknesses, but we should try to realize our Real Self. Let us also know that every thought

that weakens us is the only evil which we are to shun as it is all due to weakness that there is sense of fear and uncertainty because of which there arise hatred, strife and misery And let us hence remind ourselves of our true nature and so reminding ourselves or remembering, assert it again and again by saying—I am That ! I am That ! I am That !"

And when the realization takes place -

ਬਸਤੁ ਆਹਿ ਲੇ ਬਸਤੁ ਗਭਾਈ ॥

ਤਾ ਕਉ ਭਿੰਨ ਨ ਕਹਨਾ ਜਾਈ ॥

ਬਸਤੁ ਸਾਹਿ ਲੇ ਬਸਤੁ ਗਭਾਈ ॥

ਤਾ ਕਰ ਬਿਨ ਨ ਧਰਨਾ ਜਾਈ ॥

It is like one thing melting into another

And it can not be said that they are (yet) separate

In other words, this Realization is not really like one melting into another and even not like one joining another, but it is like one knowing what one really is. When a king wakes up from a dream, where he was perhaps behaving like a beggar and going under the greatest misery, he realizes that he was ever a king. It is not the dream beggar realizing the waking-king, in which case there could be yet separateness. But it is like the dreamer becoming the waker, or rather say, that it is like the waker no-more dreaming !

ਬੜੈ ਬਝਨਹਾਰੁ ਬਿਬੇਕ ॥

ਨਾਰਾਇਣ ਮਿਲੇ ਨਾਨਕ ਏਕ ॥੨॥

ਬੂਝੈ ਬੂਝਨਹਾਰੁ ਬਿਬੇਕ ॥

ਨਾਰਾਇਣ ਮਿਲੇ ਨਾਨਕ ਏਕ ॥੨॥

The realized one knows distinctly,

That Realization of God is Realization of Oneness—  
Nanak

Shabad (Psalm) III

ਠਾਕੁਰ ਕਾ ਸੇਵਕੁ ਆਗਿਆਕਾਰੀ ॥

ਠਾਕੁਰ ਕਾ ਸੇਵਕੁ ਸਦਾ ਪ੍ਰਯਾਤੀ ॥

ਠਾਕੁਰ ਕਾ ਸੇਵਕੁ ਆਗਿਆਕਾਰੀ ॥

ਠਾਕੁਰ ਕਾ ਸੇਵਕੁ ਸਦਾ ਪ੍ਰਯਾਤੀ ॥



The servant i.e. seeker of God, is a man of obedience (i.e. recognises the Law of Karmas and does not put the blame upon God i.e. Ishwara or any one else), And ever worships Him (i.e. all his actions from morning till night are a dedication, or an act of 'Yagya' i.e. 'sacrifice', unto Him).

ਠਾਕੁਰ ਕੇ ਸੇਵਕੁ ਕੈ ਮਨਿ ਪਰਤੀਤਿ ॥

ਠਾਕੁਰ ਕੇ ਸੇਵਕ ਕੀ ਨਿਰਮਲ ਰੀਤਿ ॥

ਠਾਕੁਰ ਕੇ ਸੇਵਕੁ ਕੈ ਮਨਿ ਪਰਤੀਤਿ ॥

ਠਾਕੁਰ ਕੇ ਸੇਵਕੁ ਕੀ ਨਿਰਮਲ ਰੀਤਿ ॥

The servant of God has a strong conviction within for the Goal,

(To attain which) this seeker leads a life of purity.

ਠਾਕੁਰ ਕਉ ਸੇਵਕੁ ਜਾਨੈ ਸੰਗਿ ॥

ਪ੍ਰਭ ਕਾ ਸੇਵਕੁ ਨਾਮ ਕੇ ਰੰਗਿ ॥

ਠਾਕੁਰ ਕਤ ਸੇਵਕੁ ਜਾਨੈ ਸੰਗਿ ॥

ਪ੍ਰਸ ਕਾ ਸੇਵਕੁ ਨਾਮ ਕੈ ਰੰਗਿ ॥

The servant feels that He is with him, And (as such) he remains absorbed in the love of God (so as to be able to love the whole of universe, later)

ਸੇਵਕ ਕਉ ਪ੍ਰਭ ਪਾਲਨਹਾਰਾ ॥

ਸੇਵਕ ਕੀ ਰਾਖੈ ਨਿਰੰਕਾਰਾ ॥

ਸੇਵਕ ਕਤ ਪ੍ਰਸ ਪਾਲਨਹਾਰਾ ॥

ਸੇਵਕ ਕੀ ਰਾਖੈ ਨਿਰੰਕਾਰਾ ॥

The servant (knows) that God is the sustainer, (And that the realization of the) Formless (Real Self) brings the eternal life

ਮੈ ਸੇਵਕੁ ਜਿਸੁ ਦਇਆ ਪ੍ਰਭ ਧਾਰੈ ॥

ਨਾਨਕ ਮੈ ਸੇਵਕੁ ਸਾਸਿ ਸਾਸਿ ਸਮਾਰੈ ॥੩॥

ਸੋ ਸੇਵਕੁ ਜਿਸੁ ਦਇਆ ਪ੍ਰਭ ਧਾਰੈ ॥

ਨਾਨਕ ਸੋ ਸੇਵਕੁ ਸਾਸਿ ਸਾਸਿ ਸਮਾਰੈ ॥੩॥

He is the real servant who has attained the grace, i.e. touch, of God,

And to that servant, his very breathing (i e life) is an act of remembrance (i e invocation or glory) of God—Nanak

Shabad (Psalm) iv

ਅਪੁਨੇ ਜਨ ਕਾ ਪਠਦਾ ਢਾਕੈ ॥  
 ਅਪੁਨੇ ਸੇਵਕ ਕੀ ਸਰਪਠ ਰਾਖੈ ॥  
 ਅਪੁਨੇ ਜਨ ਕਾ ਪਰਦਾ ਢਾਕੈ ॥  
 ਅਪੁਨੇ ਸੇਵਕ ਕੀ ਸਰਪਰ ਰਾਖੈ ॥

(The spiritual power attained by continuous intention and long practice keeps one away from the temptations, and thus) the integrity of the seeker of Self is upheld,  
 And the servant (i e the seeker) of Self remains sound (as such)

And hence -

ਅਪਨੇ ਦਾਸ ਕਉ ਦੇਇ ਵਡਾਈ ॥  
 ਅਪਨੇ ਸੇਵਕ ਕਉ ਨਾਮੁ ਜਪਾਈ ॥  
 ਅਪਨੇ ਦਾਸ ਕਉ ਦੇਇ ਵਡਾਈ ॥  
 ਅਪਨੇ ਸੇਵਕ ਕਉ ਨਾਮੁ ਜਪਾਈ ॥

The servant (i e seeker) of Self gets an applause,  
 And the seeker of Self goes (further) to invoke the Real Nature (of Infinite Existence-Consciousness Bliss i e Self)

ਅਪਨੇ ਸੇਵਕ ਕੀ ਆਪਿ ਪਤਿ ਰਾਖੈ ॥  
 ਤਾਕੀ ਗਤਿ ਮਿਤਿ ਕੋਇ ਨ ਲਾਖੈ ॥  
 ਅਪਨੇ ਸੇਵਕ ਕੀ ਆਪਿ ਪਤਿ ਰਾਖੈ ॥  
 ਤਾਕੀ ਗਤਿ ਮਿਤਿ ਕੋਇ ਨ ਲਾਖੈ ॥

(One day this hard practice for realization of) Self, exalts the seeker so high, by (the very attainment of) Self,  
 That, no one may be able to measure or understand his State

ਪ੍ਰਭ ਕੇ ਸੇਵਕ ਕਉ ਕੋ ਨ ਪਹੁੰਚੈ ॥  
 ਪ੍ਰਭ ਕੇ ਸੇਵਕ ਉਚ ਤੇ ਉਚੈ ॥

प्रभ के सेवक कउ को न पहुँचै ॥

प्रभ के सेवक ऊच ते ऊँचे ॥

None (of the unrealized) can come upto this servant of God,

(When) he has attained the highest State (i.e. God-head)

मैं भूँडि अपनी सेवा लाइआ ॥

नानक मैं सेवकु दहदिसि प्रगटाइआ ॥३॥

जो प्रभ अपनी सेवा लाइआ ॥

नानक सो सेवकु दहदिसि प्रगटाइआ ॥४॥

That seeker who makes his self serve (i.e. seek) God,

To that seeker (ere long) becomes manifest (i.e. he realizes) God (Self every where)—Nanak

Shabad (Psalm) v

नीकी कीरी भहि कल राखै ॥

ब्रह्म बटे लसकर बेटि लाखै ॥

नीकी कीरी महि कल राखै ॥

भसम करै लसकर कोटि लाखै ॥

In a tiny ant (i.e. body of a seeker such a mighty) spiritual power is generated

That It crushes to death crores (tens of millions) of troops (of negative Samskaras of the countless past lives)

And on the other hand

जिस का सासु ना काढत आपि ॥

उकड़ि ठाखत ऐ बरि हाथ ॥

जिस का सासु ना काढत आपि ॥

उकड़ि राखत दे करि हाथ ॥

Those (samskaras which are selfless and obviously) which are not (the desires) to be eliminated by the self (i.e. the seeker)

Shall be saved by the hand (of this spiritual power)

And ..

ਮਾਨਸ ਜਤਨ ਕਰਤ ਬਹੁ ਭਾਤਿ ॥

ਤਿਸ ਕੇ ਕਰਤਬ ਬਿਰਥੇ ਜਾਤਿ ॥

ਮਾਨਸ ਜਤਨ ਕਰਤ ਬਹੁ ਮਾਤਿ ॥

ਤਿਸ ਕੇ ਕਰਤਬ ਬਿਰਥੇ ਜਾਤਿ ॥

The various types of attempts by (some remote lingering negative tendencies of) the mind,

Will find its devices come to nothing.

Because :-

ਮਾਰੈ ਨ ਰਾਖੈ ਅਵਰੁ ਨ ਕੋਇ ॥

ਸਰਬ ਜੀਆ ਕਾ ਰਾਖਾ ਸੋਇ ॥

ਮਾਰੈ ਨ ਰਾਖੈ ਅਵਰੁ ਨ ਕੋਇ ॥

ਸਰਬ ਜੀਆ ਕਾ ਰਾਖਾ ਸੋਇ ॥

No one else destroys or projects (the Samskaras),

Except that (spiritual power) which could protect all the beings (if they manifest it at a higher degree).

Therefore :-

ਕਾਹੇ ਸੋਚ ਕਰਹਿ ਰੇ ਪ੍ਰਾਣੀ ॥

ਜਪਿ ਨਾਨਕ ਪ੍ਰਭ ਅਲਖ ਵਿਡਾਈ ॥੫॥

ਕਾਹੇ ਸੋਚ ਕਰਹਿ ਰੇ ਪ੍ਰਾਣੀ ॥

ਜਪਿ ਨਾਨਕ ਪ੍ਰਸ ਅਲਖ ਵਿਡਾਈ ॥੫॥

Why should you worry, O man,

(And instead) invoke the Almighty (spiritual power) which is beyond the layers of the (surface-) mind, and is wonderful—Nanak.

thirst of the senses of) the body and (the desires of) the mind become quenched

ਨਾਮ ਰਤਨੁ ਜਿਨਿ ਗੁਰਮੁਖਿ ਪਾਇਆ ॥

ਤਿਸੁ ਕਿਛੁ ਆਵਰੁ ਨਾਹੀ ਦ੍ਰਿਸਟਾਇਆ ॥

ਨਾਮ ਰਤਨੁ ਜਿਨਿ ਗੁਰਮੁਖਿ ਪਾਇਆ ॥

ਤਿਸੁ ਕਿਛੁ ਆਵਰੁ ਨਾਹੀ ਦ੍ਰਿਸਟਾਇਆ ॥

The persons, who through a Guru (i e. by living up to the highest spiritual teachings) obtain the jewel of realization,

No more value (i e. hanker after) any other (pleasure).

ਨਾਮੁ ਧਨੁ ਨਾਮੋ ਰੁਪੁ ਰੰਗੁ ॥

ਨਾਮੋ ਸੁਖੁ ਹਰਿ ਨਾਮ ਕਾ ਸੰਗੁ ॥

ਨਾਮੁ ਧਨੁ ਨਾਮੋ ਰੁਪੁ ਰੰਗੁ ॥

ਨਾਮੋ ਸੁਖੁ ਹਰਿ ਨਾਮ ਕਾ ਸੰਗੁ ॥

Realization is (the real) wealth, beauty and love,  
And the attainment of God-realization brings the  
State of (Infinite) Bliss, (our) Real Nature

ਨਾਮ ਰਸਿ ਜੋ ਜਨ ਤ੍ਰਿਪਤਾਨੇ ॥

ਮਨ ਤਨ ਨਾਮਹਿ ਨਾਮਿ ਸਮਾਨੇ ॥

ਨਾਮ ਰਸਿ ਜੋ ਜਨ ਤ੍ਰਿਪਤਾਨੇ ॥

ਮਨ ਤਨ ਨਾਮਹਿ ਨਾਮਿ ਸਮਾਨੇ ॥

Those who drink deep the juice of (this) State,

Their body and mind (both) become absorbed in (i e. coloured by) the realization of (this) State

In other words, the actions of such a man are absolutely  
effless and his heart is full with love for all, remaining ever  
established in the Peace-Eternal

ਉਠਤ ਬੈਠਤ ਸੇਵਤ ਨਾਮ ॥

ਕਹੁ ਨਾਨਕ ਜਨ ਕੈ ਮਦ ਕਾਮ ॥੬॥

ਊਠਤ ਬੈਠਤ ਸੇਵਤ ਨਾਮ ॥

ਕਹੁ ਨਾਨਕ ਜਨ ਕੈ ਸਦ ਕਾਮ ॥੬॥

Standing, sitting or resting (i e. ever), to God.

The seekers (dedicate) all their actions (physical and mental both, without asking for any fruit whatsoever) —Nanak.

Shabad (Psalm)-vii

The devotees :-

ਬੋਲਹੁ ਜਸੁ ਜਿਹਥਾ ਦਿਨੁ ਰਾਤਿ ॥  
ਪ੍ਰਭਿ ਅਪਨੈ ਜਨ ਕੀਨੀ ਦਾਤਿ ॥  
ਬੋਲਹੁ ਜਸੁ ਜਿਹਥਾ ਦਿਨੁ ਰਾਤਿ ॥  
ਪ੍ਰਸਿ ਅਪਨੈ ਜਨ ਕੀਨੀ ਦਾਤਿ ॥

With their tongue say praises day and night,  
Unto God and take It as a gift from their God to His  
seeker.

The term 'their God' implies the meditations first upon a  
chosen-deity leading to the realization of 'God' ultimately.

ਕਰਹਿ ਭਗਤਿ ਆਤਮ ਕੈ ਚਾਇ ॥  
ਪ੍ਰਭ ਅਪਨੈ ਸਿਉ ਰਹਿ ਸਮਾਇ ॥  
ਕਰਹਿ ਮਗਤਿ ਆਤਮ ਕੈ ਚਾਇ ॥  
ਪ੍ਰਸ ਅਪਨੈ ਸਿਉ ਰਹਿ ਸਮਾਇ ॥

(These men of God) practising devotion with the  
yearning of the heart,  
Remain absorbed in their God-consciousness.

And :-

ਜੋ ਹੋਆ ਹੋਵਤ ਸੋ ਜਾਨੈ ॥  
ਪ੍ਰਭ ਅਪਨੈ ਕਾ ਹੁਕਮੁ ਪਛਾਨੈ ॥  
ਜੋ ਹੋਆ ਹੋਵਤ ਸੋ ਜਾਨੈ ॥  
ਪ੍ਰਸ ਅਪਨੈ ਕਾ ਹੁਕਮੁ ਪਛਾਨੈ ॥

'Whatever is done is done', is what they believe in  
(so far as the past is concerned),

And (as regards the future, they) believe in the Law  
(of Karmas) of God, who is their own (i.e. the Law of  
Karmas is one of the aspects of the cosmic-Soul of  
man).

ਤਿਸਕੀ ਮਹਿਮਾ ਕਉਨ ਬਖਾਨਉ ॥  
ਤਿਸਕਾ ਗੁਨੁ ਕਹਿ ਏਕ ਨ ਜਾਨਉ ॥

तिसकी महिमा कउन बखानउ ॥

तिसका गुनु कहि एक न जानउ ॥

Who can explain the glory of that (devotee),  
Whose greatness (i.e. Realization) can neither be expressed nor understood (by the unrealized).

आठ ਪਹਰ ਪ੍ਰਭੁ ਬਸਹਿ ਹਜੂਹੇ ॥

ਕਹੁ ਠਾਠਕ ਸੇਈ ਜਨ ਪੂਰੇ ॥੭॥

आठ पहर प्रभु बसहि हजुरे ॥

ਫਹੁ ਜਾਨਕ ਸੇਝੈ ਜਨ ਪੂਰੇ ॥੮॥

They live day and night in Divine Consciousness,  
And they alone are worthy to be called perfect persons—Nanak.

Shabad (Psalm)-viii

ਮਨ ਮੇਰੇ ਤਿਨ ਕੀ ਓਟ ਲੇਹਿ ॥

v. 61

ਮਨੁ ਤਨੁ ਅਪਨਾ ਤਿਨ ਜਨ ਦੇਹਿ ॥

ਮਨ ਮੇਰੇ ਤਿਨ ਕੀ ਓਟ ਲੇਹਿ ॥

ਮਨੁ ਤਨੁ ਅਪਨਾ ਤਿਨ ਜਨ ਦੇਹਿ ॥

O my mind, (tell yourself) take refuge with those (perfect ones),

Serving them with body and mind (i.e. devotion).

ਜਿਨਿ ਜਿਨਿ ਅਪਣਾ ਪ੍ਰਭੁ ਪਛਾਤਾ ॥

ਸੋ ਜਨੁ ਸਰਬ ਥੋਕ ਕਾ ਦਾਤਾ ॥

ਜਿਨਿ ਜਨਿ ਅਪਣਾ ਪ੍ਰਭੂ ਪਛਾਤਾ ॥

ਸੋ ਜਨੁ ਸਰਬ ਥੋਕ ਕਾ ਦਾਤਾ ॥

The men who have realized God as their (Self),  
Have become the giver of all the means (required for God-realization) i.e. they are the highest-realized Gurus.

ਤਿਸ ਕੀ ਸਰਨਿ ਸਰਬ ਸੁਖ ਪਾਵਹਿ ॥

ਤਿਸ ਕੈ ਦਰਸਿ ਸਭ ਪਾਪ ਮਿਟਾਵਹਿ ॥

ਤਿਸ ਕੀ ਸਰਨਿ ਸਰਬ ਸੁਖ ਪਾਵਹਿ ॥

ਤਿਸ ਕੈ ਦਰਸਿ ਸਭ ਪਾਪ ਮਿਟਾਵਹਿ ॥

In the the service of such a (perfect) one, you shall find all that is Bliss, (as) his guidance shall blot out all your sinful tendencies.

And when you do find such a person :-

ਅਵਰ (ਸਿਆਨਪ ਸਗਲੀ ਛਾਡੁ ॥  
ਤਿਸੁ ਜਨ ਕੀ ਤੂ ਸੇਵਾ ਲਾਗੁ ॥  
ਅਕਰ ਸਿਆਨਪ ਸਗਲੀ ਛਾਡੁ ॥  
ਤਿਸੁ ਜਨ ਕੀ ਤੂ ਸੇਵਾ ਲਾਗੁ ॥

Give up all other (so-called) intelligence (i.e. the sensual path of attaining Happiness etc.),

And approach that person with service, (devotion and question, with a great seeking spirit).

With his help one day the super-sensual realization shall take place and :-

ਆਵਨੁ ਜਾਨੁ ਨ ਹੋਵੀ ਤੇਰਾ ॥  
ਨਾਨਕ ਤਿਸੁ ਜਨ ਕੇ ਪੂਜਹੁ ਸਦ ਪੈਰਾ ॥੮॥੧੭॥  
ਆਬਨੁ ਜਾਨੁ ਨ ਹੋਵੀ ਤੇਰਾ ॥  
ਨਾਨਕ ਤਿਸੁ ਜਨ ਕੇ ਪੂਜਹੁ ਸਦ ਪੈਰਾ ॥੮॥੧੮॥

You shall no more have rounds of birth and death (i.e. the bonds of Karmas shall be no more),

(And similarly other seekers should also) approach that man with the greatest devotion—Nanak.

### ਸਲੋਕੁ ਸਲੋਕੁ SLOKA

(Prologue, to the 18th Astapadi i.e. Octave)

ਸਤਿ ਪੁਰਖੁ ਜਿਨਿ ਜਾਨਿਆ ਸਤਿਗੁਰੁ ਤਿਸਕਾ ਨਾਉ ॥  
ਤਿਸ ਕੈ ਸੰਗਿ ਸਿਖੁ ਉਧਰੈ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਉ ॥੧॥  
ਸਤਿ ਪੁਰਖੁ ਜਿਨਿ ਜਾਨਿਆ ਸਤਿਗੁਰੁ ਤਿਸਕਾ ਨਾਉ ॥  
ਤਿਸ ਕੈ ਸੰਗਿ ਸਿਖੁ ਰਖੈ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਉ ॥

Sat-Guru (i.e. the Guru who teaches about 'Existence' or Absolute,) is one who has realized the Existence-Consciousness (or say, Absolute Existence-Consciousness-Bliss).

And a Sikh (disciple), who sings praises of the Lord (i.e.



attempts to realize God) through his association (i.e. personal contact or guidance), (verily) attains Salvation

ਅਸਟਪਦੀ ਅਸਟਪਦੀ

Astapadi (Octave)-18

Shabad (Psalm) I

ਸਤਿਗੁਰ ਸਿਖ ਕੀ ਕਰੈ ਪ੍ਰਤਿਪਾਲ ॥

ਸੇਵਕ ਕਉ ਗੁਰੁ ਸਦਾ ਦਇਆਲ ॥

ਸਤਿਗੁਰ ਸਿਖ ਕੀ ਕਰੈ ਪ੍ਰਤਿਪਾਲ ॥

ਸੇਵਕ ਕਉ ਗੁਰੁ ਸਦਾ ਦਇਆਲ ॥

The Guru looks after the Sikh,  
And is always kind unto (i.e. helps) him.

1 From the definition of 'Sikh' here in Sukhmani or any where else in the whole of Adi Granth It will be seen that for a person to be a Sikh unto the Essential Religious teachings, there is no necessity of symbols. The spiritual symbols however, have been different in different lands and at different times. Long hair and beard, or shaven heads have been among the famous extremes. It is true that long hair and beard as compared to the other symbols are natural in as much as they can not be had over-night, after being once removed with the result that a man, who keeps these as symbols, has got to try seriously to live upto these and can not afford to declare otherwise, unless the hypocrisy has taken hold of the roots of his personality.

Further, man naturally takes to symbols in all the walks of life. For example, as a mark of remembrance, affection or respect, we keep pictures of friends relatives and great men, with us. So there is nothing wrong with the symbols so long sectarianism, narrow mindedness or fanaticism etc., are not attached with these. On the other hand, these can act as a constant reminder for a better spiritual standard of life, calling upon the wearer, every time, to be righteous selfless and to have strong character and universal love on the way to the realization of Real Self or God, the essential nature of which is Infinite Existence Consciousness Bliss.

But the trouble starts, and it has been already there, when the wearers of the religious symbols do not read the essential

ਸਿਖ ਕੀ ਗੁਰੁ ਦੁਰਮਤਿ ਮਲੁ ਹਿਰੈ ॥

ਗੁਰ ਬਚਨੀ ਹਰਿ ਨਾਮੁ ਉਚਰੈ ॥

ਸਿਖ ਕੀ ਗੁਰੁ ਦੁਰਮਤਿ ਮਲੁ ਹਿਰੈ ॥

ਗੁਰ ਬਚਨੀ ਹਰਿ ਨਾਮੁ ਉਚਰੈ ॥

The Guru, in order to remove the dirt in the form of (existing) evil tendencies in the mind of the Sikh Gives him a few sacred words to meditate upon leading to God Realization

religious ideals of universal love etc. In them even indirectly

The matter becomes worse when they do admit of these ideals or values, but live otherwise, i.e. a life of hypocrisy. Straight forward atheists are more religious than these hypocrites as they express truthfulness which is one of the essential of Religion

So accordingly we should give more importance to the spiritual way of life than to mere symbols

‘Kabir Love the One (i.e. Real Self or God manifested as the many), and the trouble of otherness (i.e. the dual throng) will vanish

(It is immaterial) whether you keep long hair or shaven heads (as the symbol for spiritual universality)

—Adi Granth

And yet long hair are useful for retaining certain fine prana, or say vibrations especially for the beginner in the spiritual sadhana and even so the garments made of pure silk. The long hair have also been said to be useful for obtaining the solar energy and transmitting to the rest of the system also for the production of vitamin D when the rays of Sun act upon dehydrocholesterol in the skin and for which (i.e. vitamin D) or for any other vital ingredient the tendency of the modern man to rely on the synthetic products of vitamins etc. should be discouraged

“But to attempt to supplement a deficient diet by using the torrent of synthetic products poured out by enterprising chemists is futile, costly and illogical

As long as a large proportion of our food is processed, desiccated and canned our tissues will continue to

ਸਤਿਗੁਰੁ ਸਿਖ ਕਉ ਨਾਮ ਧਨੁ ਦੇਇ ॥  
 ਗੁਰੁ ਕਾ ਸਿਖੁ ਵਡਭਾਗੀ ਹੋ ॥  
 ਸਤਿਗੁਰੁ ਸਿਖ ਧਰ ਨਾਮ ਧਨੁ ਦੇਇ ॥  
 ਗੁਰੁ ਕਾ ਸਿਖੁ ਵਡਭਾਗੀ ਹੋ ॥

The Guru bestows upon the Sikh the wealth of (i.e. spiritual qualities leading to) Realization,  
 (Of course such) a Sikh must have done good actions in the past.

ਸਤਿਗੁਰੁ ਸਿਖ ਕਾ ਹਲਤੁ ਖਲਤੁ ਸਵਾਰੈ ॥  
 ਨਾਨਕ ਸਤਿਗੁਰੁ ਸਿਖ ਕਉ ਜੀਅ ਨਾਲਿ ਸਮਾਰੈ ॥੧॥  
 ਸਤਿਗੁਰੁ ਸਿਖ ਕਾ ਫਲਤੁ ਪਲਤੁ ਸਵਾਰੈ ॥  
 ਨਾਨਕ ਸਤਿਗੁਰੁ ਸਿਖ ਕਤ ਜੀਅ ਨਾਲਿ ਸਮਾਰੈ ॥੧॥

The Guru (thus) makes the life of the Sikh better here and hereafter,

And the Guru (Indeed) has a great love for the Sikh—Nanak.

Shabad (Psalm)-II

ਗੁਰੁ ਕੈ ਗ੍ਰਿਹਿ ਸਿਵਕੁ ਜੋ ਰਹੈ ॥  
 ਗੁਰੁ ਕੀ ਆਗਿਆ ਮਨ ਮਹਿ ਸਹੈ ॥

the process should be gentle. In tropical countries, in summer the hair should be washed twice a week. Hair should be fully dried before they are combed and tied up or even covered by turban or cap. They break if combed wet.

Healthy hair contribute to the general health of the body, and the healthy condition of the hair also depends upon the general health of the body, particularly, diseases like influenza typhoid may cause a sudden falling of hair and even turn grey. Over-strained intellectual pursuits are also major for grey hair and baldness. Sudden shocks of sad incidents may also turn them grey overnight. As aforesaid, we should avoid the use of dyes.

As regards washing, again, It may be added here, that we not be afraid of cool-water-bath, which is rather health even in mere catarrhal condition, unless we have fever, or by the physician to the contrary.

गुर के गृहि सेबनु जो रहै ॥

गुर की आगिआ मन महि सहै ॥

The Sikh may stay with his Guru in his home (i.e. Ashram or his spiritual school),  
And be obedient unto him, from (the depth of) his heart.

आपस कहु कति बहू न जनावै ॥

हरि हरि नामु रिते सट घिआवै ॥

आपस कउ करि कछु न जनावै ॥

हरि हरि नामु रिते सट घिआवै ॥

The Sikh having done something (for his Guru) should not even speak of it,  
And rather occupy himself ever with the thought of God and God (alone).

मनु बेचै सतिगुर के पासि ॥

तिसु मेदक के कारज रासि ॥

मनु बेचै सतिगुर के पासि ॥

तिसु सेवक के कारज रासि ॥

(The Sikh who) surrenders his mind to his Guru (to help himself in renouncing the ego),

(Verily) he succeeds in his purpose.

मेदा करत रैखि निहकामी ॥

तिस कहु हित पठापति सुआमी ॥

सेवा करत, होइ निहकामी ॥

तिस कउ होत पठापति सुआमी ॥

The Sikh, who does not wish for the (worldly) fruits of his service,  
Verily attains God.

अपनी बिधा जिस आधि करेखि ॥

नानक से मेदक गुर की भति लेखि ॥२॥

अपनी छुड़ा जिस आधि करेखि ॥

नानक से सेवक गुर की भति लेखि ॥२॥

Whose Self becomes kind unto the self,

That servant (i.e. seeker) becomes a Sikh unto a Guru  
for (divine) wisdom—Nanak.

Shabad (Psalm)-III

ਬੀਜ ਬਿਸਵੈ ਗੁਰ ਕਾ ਮਨੁ ਮਾਨੈ ॥

ਮੈ ਜੇਵਲੁ ਪਰਮੇਸੁਰ ਕੀ ਗਤਿ ਜਾਨੈ ॥

ਬੀਜ ਬਿਸਵੈ ਗੁਰ ਕਾ ਮਨੁ ਮਾਨੈ ॥

ਸੋ ਜੇਵਲੁ ਪਰਮੇਸੁਰ ਕੀ ਗਤਿ ਜਾਨੈ ॥

The Sikh who lives upto the teachings of his Gu  
In toto,

Realizes the State of God (i.e. God-head).

ਮੈ ਸਤਿਗੁਰੁ ਜਿਸੁ ਰਿਦੈ ਹਰਿ ਨਾਉ ॥

ਅਨਿਕ ਬਾਰ ਗੁਰ ਕਉ ਬਲਿ ਜਾਉ ॥

ਸੋ ਸਤਿਗੁਰੁ ਜਿਸੁ ਰਿਦੈ ਹਰਿ ਨਾਉ ॥

ਅਨਿਕ ਬਾਰ ਗੁਰ ਕਉ ਬਲਿ ਜਾਉ ॥

He is the Guru, who has realized God within,

(So) dedicate thyself unto (that) Guru again and again

ਸਰਬ ਨਿਬਾਨ ਜੀਅ ਕਾ ਦਾਤਾ ॥

ਆਠ ਪਹਰ ਪਾਰਬ੍ਰਹਮ ਰੰਗਿ ਰਾਤਾ ॥

ਸਰਬ ਨਿਬਾਨ ਜੀਅ ਕਾ ਦਾਤਾ ॥

ਆਠ ਪਹਰ ਪਾਰਬ੍ਰਹਮ ਰੰਗਿ ਰਾਤਾ ॥

The source of all that is life or matter,

Is the Supreme Brahman in whom (the Guru) ever  
remains immersed, enjoying the (everlasting) Bliss.

Or say, that the Guru has realized that :-

ਬ੍ਰਹਮ ਮਹਿ ਜਨੁ ਜਨ ਮਹਿ ਪਾਰਬ੍ਰਹਮੁ ॥

ਏਕਹਿ ਆਪਿ ਨਹੀ ਕਹੁ ਭਰਮੁ ॥

ਬ੍ਰਹਮ ਮਹਿ ਜਨੁ ਜਨ ਮਹਿ ਪਾਰਬ੍ਰਹਮੁ ॥

ਏਕਹਿ ਆਪਿ ਨਹੀ ਕਹੁ ਭਰਮੁ ॥

Brahman is in the being and the being, is in the Brah  
man,

(That is) the Non-dual Self (alone exists, thought appearing as manifold), and (whereafter) ends the delusion (of the ignorance of Self, because of which one had identified oneself with the apparent nature of the ever-changing body, mind or Intellect, and had been tossing on the waves of pleasure and pain or joy and grief or wonder and hopelessness)

ਸਹਸ ਸਿਆਨਪ ਲਇਆ ਨ ਜਾਈਐ ॥

ਠਾਨਕ ਐਸਾ ਗੁਰੁ ਬਡਭਾਗੀ ਪਾਈਐ ॥੩॥

सहस सिआनप लइआ न जाईऐ ॥

नानक ऐसा गुरु बडभागी पाईऐ ॥३॥

A thousand clever-moves would not bring one to such a Guru,

Who is discovered by good actions of the past  
—Nanak.

Therefore, now start doing selfless actions so as to come across such a Guru

Shabad (Psalm) Iv

ਸਫਲ ਦਰਸਨੁ ਖੋਖਤ ਪੁਨੀਤ ॥

ਪਰਸਤ ਚਰਨ ਗਤਿ ਨਿਰਮਲ ਰੀਤਿ ॥

सफल दरसनु पेखत पुनीत ॥

परसत चरन गति निरमल रीति ॥

Meeting (such a Guru) is the greatest virtue and the greatest gain for Realization,

And the service unto him brings the purified mode of life and the state within

ਭੇਟਤ ਸੰਗਿ ਰਾਮ ਗੁਨ ਰਵੇ ॥

ਪਾਰਬ੍ਰਹਮ ਕੀ ਦਰਗਹ ॥ ਗਵੇ ॥

भेटत संगि राम गुन रवे ॥

पारब्रह्म की दरगह गवे ॥

While in association with him, the seeker learns to sing praises unto (i.e. invoke) God,

Leading to the realization of the State of God i.e. God-head,

ਮੁਨਿ ਕਰ ਬਚਨ ਕਰਨ ਆਪਾਨੇ ॥

ਮਨਿ ਸੰਤੋਖੁ ਆਤਮ ਪਤੀਆਨੇ ॥

ਸੁਨਿ ਕਰਿ ਬਚਨ ਫਰਨ ਆਖਾਨੇ ॥

ਮਨਿ ਸਤੀਯੁ ਆਤਮ ਪਤੀਆਨੇ ॥

By listening to (i.e. putting into practice) his words (i.e. teachings), the ears (i.e. senses) become satisfied (i.e. one hankers no more after sense pleasures). And the mind becomes satisfied and remains under control

ਪੂਰਾ ਗੁਰ ਅਖੁਉ ਜਾ ਕਾ ਮੰਤ੍ਰ ॥

ਅੰਮ੍ਰਿਤ ਦ੍ਰਿਸਟਿ ਪੈਥੈ ਹੋਇ ਸੰਤ ॥

ਪੂਰਾ ਗੁਰ ਅਖੁਯਾ ਜਾ ਕਾ ਮੰਤ੍ਰ ॥

ਅੰਮ੍ਰਿਤ ਦ੍ਰਿਸਟਿ ਪੈਥੈ ਹੋਇ ਸੰਤ ॥

A perfect Guru's Mantra (or teaching) is for 'Imperishable',

And meeting (i.e. the association with) him, makes one a saint, leading to the Realization of Immortality

ਗੁਣ ਬਿਅੰਤ ਕੀਮਤਿ ਨਹੀ ਪਾਇ ॥

ਨਾਨਕ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਲਏ ਮਿਲਾਇ ॥੪॥

ਗੁਣ ਬਿਅੰਤ ਕੀਮਤਿ ਨਹੀ ਪਾਇ ॥

ਨਾਨਕ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਲਏ ਮਿਲਾਇ ॥੪॥

He has countless qualities, beyond any measure,

One does get the association (of such a Guru) if one so seeks (from the core of his heart)—Nanak

Shabad (Psalm)-v

ਜਿਹਥਾ ਏਕ ਉਸਤਤਿ ਅਨੇਕ ॥

ਸਤਿ ਪੁਰਖ ਪੁਰਨ ਬਿਬੇਕ ॥

ਜਿਹਵਾ ਾਕੁ ਭਸਤਿ ਅਨੇਕ ॥

ਸਤਿ ਪੁਰਖ ਪੂਰਨ ਬਿਬੇਕ ॥

With one tongue the countless praises (of such a Guru) can not be uttered,

He is the true being of perfect discrimination (between Sat and Asat i.e. between Absolute and Relative)

ਕਾਹ ਬੋਲ ਨ ਪਹਚਤ ਪੁਾਨੀ ॥

ਅਗਮ ਅਗੋਚਰ ਪ੍ਰਭ ਨਿਰਬਾਨੀ ॥

ਕਾਹੁ ਬੋਲੁ ਨ ਪਹੁੰਚੈ ਪਾਨੀ ॥

ਅਗਸ ਅਗੋਚਰੁ ਸਮੁ ਨਿਰਬਾਨੀ ॥

(Without the help of the Guru ordinarily) by one's own words (i e. knowledge), one can not reach, God That can not be walked unto by legs, That is beyond the reach of the senses and the mind (i e. That can not be objectified).

Further -

ਨਿਰਾਹਾਰੁ ਨਿਰਭੈਰੁ ਸੁਖਦਾਈ ॥

ਤਾ ਕੀ ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈ ॥

ਨਿਰਾਹਾਰੁ ਨਿਰਭੈਰੁ ਸੁਖਦਾਈ ॥

ਤਾ ਕੀ ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈ ॥

That is beyond the body hungers (i e. physical pain), and is above malice (i e. mental agony), and (the realization of That) makes one Blissful, And That no one can measure (i e. objectified).

ਅਨਿਕ ਭਗਤਿ ਬੰਦਨੁ ਨਿਤੁ ਕਰਹਿ ॥

ਚਰਨੁ ਕਮਲੁ ਹਿਰਦੈ ਸਿਮਰਹਿ ॥

ਅਨਿਕੁ ਭਗਤਿ ਬੰਦਨੁ ਨਿਤੁ ਕਰਹਿ ॥

ਚਰਨੁ ਕਮਲੁ ਹਿਰਦੈ ਸਿਮਰਹਿ ॥

To whom innumerable devotees offer daily prayers, And meditate in their hearts upon the lotus feet of God.

Here the meditation upon God with form is suggested, because it is not easy to meditate on the formless, to begin with. The second point in this verse is about the lotus-feet of God. The idea is that by bringing your ideal low to a form in Maya, for your convenience to meditate upon etc., you can not contaminate the ideal by anything of Maya, or say, that you, like a lotus which though growing in water yet remains uncontaminated by it, are not to be affected by the things of the world, though living in it.

And one who does get a Guru, obviously -

ਸਦ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰੁ ਅਪਨੇ ॥

ਨਾਨਕ ਜਿਸੁ ਪ੍ਰਸਾਦਿ ਐਸਾ ਪ੍ਰਭੁ ਜਪਨੇ ॥੫॥

ਸਦ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰੁ ਅਪਨੇ ॥

ਨਾਨਕ ਜਿਸੁ ਪ੍ਰਸਾਦਿ ਐਸਾ ਪ੍ਰਭੁ ਜਪਨੇ ॥੫॥



Becomes most grateful to his Guru,  
By whose grace (i.e. guidance) he (is able to) invoke  
God—Nanak.

Shabad (Psalm)-vi

ਇਹੁ ਹਰਿ ਰਸੁ ਪਾਵੈ ਜਨੁ ਕੋਇ ॥

ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ਅਮਰੁ ਸੇ ਹੋਇ ॥

इहं हरि रसु पावै जनु कोइ ॥

अमृतु पीवै अमरु से होइ ॥

Rare ones develop this taste for God,  
That is Immortal and who-so-ever attains It, becomes  
It.

ਉਸ ਪੁਰਖ ਕਾ ਨਾਹੀ ਕਦੇ ਬਿਨਾਸ ॥

ਜਾ ਕੈ ਮਨਿ ਪ੍ਰਗਟੇ ਗੁਨ ਤਾਸ ॥

उस पुरख का नाही कदे बिनास ॥

जा कै मनि प्रगटे गुन तास ॥

That person attains to Immortality,  
Who realizes within the supporter of Gunas (i.e.  
'the world').

ਘਾਠ ਪਹਰ ਹਰਿ ਕਾ ਨਾਮੁ ਲੇਇ ॥

ਸਚੁ ਉਪਦੇਸੁ ਸੇਵਕ ਕਉ ਦੇਇ ॥

आठ पहर हरि का नामु लेइ ॥

सचु उपदेसु सेवक कउ देइ ॥

Ever established in God-Consciousness,  
He imparts the right guidance (i.e. without any motive)  
(live) to the disciples (sikhs) i.e. the seekers who  
approach him.

ਮੇਰ ਮਾਇਆ ਕੇ ਸੰਗਿ ਨ ਲੇਪੁ ॥

ਮਨ ਮਹਿ ਰਾਖੈ ਹਰਿ ਹਰਿ ਏਕੁ ॥

मोह माइआ कै संगि न लेपु ॥

मन महि राखै हरि हरि एकु ॥

He does not become contaminated by any attraction  
of (the things of) Maya,  
And in his mind there remains God and God alone  
(as regard attractions).

The realization of Whom acts like :-

ਅੰਧਕਾਰ ਦੀਪਕ ਪਰਗਾਸੇ ॥

ਨਾਨਕ ਭਰਮ ਮੋਹ ਦੁਖ ਤਹ ਤੇ ਨਾਸੇ ॥੬॥

ਅੰਧਕਾਰ ਦੀਪਕ ਪਰਗਾਸੇ ॥

ਨਾਨਕ ਮਰਸ ਮੋਹ ਦੁਖ ਤਹ ਤੇ ਨਾਸੇ ॥੬॥

Light in the darkness,

Removing the delusion (of taking one's Self as body, mind or intellect), attachment and misery —Nanak.

Shabad (Psalm) vii

Further, this Realization -

ਤਪਤਿ ਮਾਹਿ ਠਾਢਿ ਵਰਤਾਈ ॥

ਅਨਦੁ ਭਇਆ ਦੁਖ ਨਾਠੇ ਭਾਈ ॥

ਤਪਤਿ ਮਾਹਿ ਠਾਢਿ ਵਰਤਾਈ ॥

ਅਨਦੁ ਮਝਿਆ ਦੁਖ ਨਾਠੇ ਮਾਈ ॥

Brings cold (breeze, as it were), in the midst of burning heat (of agitations),

And brings Bliss, removing the pain (for ever).

ਜਨਮ ਮਰਨ ਕੇ ਮਿਟੇ ਅੰਦੇਸੇ ॥

ਸਾਧੂ ਕੇ ਪੂਰਨ ਉਪਦੇਸੇ ॥

ਜਨਮ ਮਰਨ ਕੇ ਮਿਟੇ ਅੰਦੇਸੇ ॥

ਸਾਧੂ ਕੇ ਪੂਰਨ ਉਪਦੇਸੇ ॥

Removes the fear of (rounds of) life and death,

(Such is the effect of) the perfect guidance of Sadhu (Guru)

ਭਉ ਚੁਕਾ ਨਿਰਭਉ ਹੋਇ ਬਸੇ ॥

ਸਗਲ ਬਿਅਧਿ ਮਨ ਤੇ ਖੈ ਨਸੇ ॥

ਮਤ ਚੁਕਾ ਨਿਰਮਤ ਹੋਇ ਬਸੇ ॥

ਸਗਲ ਬਿਅਧਿ ਮਨ ਤੇ ਖੈ ਨਸੇ ॥

Removes the fear (not for a short time) and there after one lives the (eternal) life of fearlessness,

And the agony disappears from the mind for good

ਜਿਸਕਾ ਸਾ ਤਿਨਿ ਕਿਰਪਾਧਾਰੀ ॥

ਸਾਖ ਸੰਗਿ ਭਵਿ ਨਾਮੁ ਮੁਰਾਰੀ ॥

Brings the grace (i.e. touch) of That to which he belonged (i.e. the Real Self),  
(Therefore, O man) In the association of a Sadhu (i.e. Guru) invoke the State of God.

ਬਿਤਿ ਪਾਈ ਚੁਕੇ ਭ੍ਰਮ ਗਵਨ ॥

ਮੁਨਿ ਨਾਨਕ ਹਰਿ-ਹਰਿ ਨਸੁ ਸ੍ਰਵਨ ॥੨॥

ਧਿਤਿ ਪਾਏ ਚੁਕੇ ਭ੍ਰਮ ਗਵਨ ॥

ਮੁਨਿ ਨਾਨਕ ਹਰਿ ਹਰਿ ਜਸੁ ਸ੍ਰਵਨ ॥੩॥

Having been established (in which), your wandering in ignorance will cease,  
(Therefore) listen to the glory of (i.e. Invoke) Go again and again—Nanak.

Shabad (Psalm)-viii

And to the Realized one :-

ਨਿਰਗੁਨੁ ਆਪਿ ਸਰਗੁਨੁ ਭੀ ਓਹੀ ॥

ਕਲਾਧਾਰਿ ਜਿਨਿ ਸਗਲੀ ਮੋਹੀ ॥

ਨਿਰਗੁਨੁ ਆਪਿ ਸਰਗੁਨੁ ਭੀ ਓਹੀ ॥

ਕਲਾਧਾਰਿ ਜਿਨਿ ਸਗਲੀ ਮੋਹੀ ॥

God Is Absolute and Relative both,  
Himself Is the force (of Maya) attracting all (to the things of Maya).

ਅਪੁਨੈ ਚਰਿਤ ਪ੍ਰਭਿ ਆਪਿ ਬਠਾਏ ॥

ਅਪੁਨੀ ਕੀਮਤਿ ਆਪੇ ਪਾਏ ॥

ਅਪੁਨੈ ਚਰਿਤ ਪ੍ਰਮਿ ਆਪਿ ਬਠਾਏ ॥

ਅਪੁਨੀ ਕੀਮਤਿ ਆਪੇ ਪਾਏ ॥

The whole play (of the universe) is of and by God Himself,  
And He Himself (as a seeker) strives to realize Himself.

ਹਰਿ ਬਿਨੁ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥

ਸਰਬ ਨਿਰੋਤਰਿ ਏਕੋ ਮੋਇ ॥

हरि बिनु दूजा नाही कोइ ॥  
सरथ निरंतरि एको सोइ ॥

There is nothing other than God (here) i.e. the whole of manifold,  
(And also) He alone is the unfold in and through this manifold.

Like a thread :-

ਉਤਿ ਪੋਤਿ ਰਵਿਆ ਰੁਪ ਰੰਗ ॥  
ਭਏ ਪੁਗਾਸ ਸਾਧ ਕੈ ਸੰਗਿ ॥  
ਓਤਿ ਪੋਤਿ ਰਵਿਆ ਰੁਪ ਰੰਗ ॥  
ਮਏ ਪਗਾਸ ਸਾਧ ਕੈ ਸੰਗਿ ॥

Interwoven Into many forms and states,  
Which becomes realized in the association of a Sadhu.

ਰਚਿ ਰਚਨਾ ਅਪਨੀ ਕਲਧਾਰੀ ॥  
ਅਨਿਕ ਬਾਰ ਨਾਨਕ ਬਲਿਹਾਰੀ ॥੮॥੧੮॥  
ਰਚਿ ਰਚਨਾ ਅਪਨੀ ਕਲਧਾਰੀ ॥  
ਅਨਿਕ ਬਾਰ ਨਾਨਕ ਬਲਿਹਾਰੀ ॥੮॥੧੮॥

He manifests (Himself) as the manifold by the queer force of Maya

(To go beyond which and realize God) surrender unto (i.e. invoke) Him again and again (by the guidance of a Sadhu)—Nanak

ਸਲੋਕੁ ਸਲੋਕੁ SLOKA

(Prologue, to the 19th Astapadi i.e. Octave)

ਸਾਧਿ ਨ ਚਾਲੈ ਬਿਨੁ ਭਜਨ ਬਿਖਿਆ ਸਗਲੀ ਝਾਰੁ ॥  
ਹਰਿ ਹਰਿ ਨਾਮੁ ਕਮਾਵਨਾ ਨਾਨਕ ਇਹੁ ਧਨੁ ਸਾਰੁ ॥੧॥  
ਸਾਧਿ ਨ ਚਾਲੈ ਬਿਨੁ ਮਝਨ ਬਿਖਿਆ ਸਗਲੀ ਝਾਰੁ ॥  
ਹਰਿ ਹਰਿ ਨਾਮੁ ਕਮਾਵਨਾ ਨਾਨਕ ਇਹੁ ਧਨੁ ਸਾਰੁ ॥

Nothing (helpful) is carried (by a being after death),  
except (the tendencies of) God Invocation, and the rest is useless like ash,

(Therefore) earn the supreme wealth of (knowledge leading to) God and God alone—Nanak.

Because all other kinds of wealth will be left behind, and only inner strength, purity and love etc., if earned, will go with a person, in the form of samskaras, after death.

ਅਸਟਪਦੀ ਅਸਟਪਦੀ

Astapadi (Octave)-19

Shabad (Psalm) ।

ਸੰਤ ਜਨਾ ਮਿਲਿ ਕਰਹੁ ਬੀਚਾਰੁ ॥

ਏਕੁ ਸਿਮਰਿ ਨਾਮ ਆਧਾਰੁ ॥

ਸੰਤ ਜਨਾ ਮਿਲਿ ਕਰਹੁ ਬੀਚਾਰੁ ॥

ਏਕੁ ਸਿਮਰਿ ਨਾਮ ਆਧਾਰੁ ॥

Seek the saints and learn from them (the way i.e. Sadhana).

To invoke the state of One 'That' is the support (of the world).

ਅਵਰਿ ਉਪਾਧ ਸਭਿ ਮੀਤ ਬਿਸਾਰਹੁ ॥

ਚਰਨ ਕਮਲ ਰਿਦ ਮਹਿ ਉਰਿਧਾਰਹੁ ॥

ਅਵਰਿ ਰਪਾਥ ਸਮਿ ਮੀਤ ਬਿਸਾਰਹੁ ॥

ਚਰਨ ਕਮਲ ਰਿਦ ਮਹਿ ਰਿਧਾਰਹੁ ॥

Give up, O friend, all other devices (for Infinite Bliss).

And establish within (thyself) the lotus feet of God

Here again the worship of God in a human form is meant, because, ordinarily, we can not think of God except through the 'fleshy' human manifestations and whom we worship as 'Avatars' (Incarnations of God). Of course, they are only substitutes for finer and deeper vision of God. The time will no doubt come when we shall transcend our human nature and know God as It is.

Nevertheless, these conceptions are not to be taken as the result of some morbid imagination. Rather these are like different containers that reach the sea of God and get filled with its water, giving their own name and form to it.

However, a seeker who is too much attached with the form of God, will not find it easier to worship God, but he must know the truth of the above fact and go on condemning the other sincere seekers at a lower

Attaining which, all that is disease (misery) will  
vanish—Nanak

Shabad (Psalm) ॥

ਜਿਸੁ ਧਨ ਕਉ ਚਾਰਿ ਕੁੰਟ ਉਠਿ ਪਾਵਹਿ ॥

ਮੇ ਧਨੁ ਹਰਿ ਸੇਵਾ ਤੇ ਪਾਵਹਿ ॥

ਜਿਸੁ ਧਨ ਕਤ ਚਾਰਿ ਕੁੰਟ ਉਠਿ ਪਾਵਹਿ ॥

ਸੋ ਧਨੁ ਹਰਿ ਸੇਵਾ ਤੇ ਪਾਵਹਿ ॥

That (unending Bliss) for the sake of which you run  
in all directions and get the wealth (of Maya)  
(You shall only get, if you try to) attain (the Bliss  
through the wealth in the form of service (i.e. devotion)  
unto God (that is, nothing but Infinite Bliss)

ਜਿਸੁ ਸੁਖ ਕਉ ਨਿਤ ਬਾਛਹਿ ਮੀਤ ॥

ਮੇ ਸੁਖ ਸਾਧੂ ਸੰਗਿ ਪਰੀਤਿ ॥

ਜਿਸੁ ਸੁਖ ਕਤ ਨਿਤ ਬਾਛਹਿ ਮੀਤ ॥

ਸੋ ਸੁਖ ਸਾਧੂ ਸੰਗਿ ਪਰੀਤਿ ॥

That (unending Bliss) for the sake of which you  
desire (sensual) pleasure always O friend  
You shall only get (the Bliss) through the pleasure  
in the form of association of Sadhus with love

ਜਿਸੁ ਸੋਭਾ ਕਉ ਕਰਹਿ ਭਲੀ ਕਰਨੀ ॥

ਸਾ ਸੋਭਾ ਭਜੁ ਹਰਿ ਕੀ ਸਰਨੀ ॥

ਜਿਸੁ ਸੋਭਾ ਕਤ ਕਰਹਿ ਭਲੀ ਕਰਨੀ ॥

ਸਾ ਸੋਭਾ ਭਜੁ ਹਰਿ ਕੀ ਸਰਨੀ ॥

That (unending Bliss) for the sake of which you  
desire a good name by (some ostentatious) good  
actions

You shall get only (the Bliss) through the good name  
in the form of invocation of God by surrender

ਅਨਿਕ ਉਪਾਵੀ ਰਗੁ ਨ ਜਾਇ ॥

ਰੋਗੁ ਮਿਟੈ ਹਰਿ ਅਵਖਧੁ ਲਾਇ ॥

ਅਨਿਕ ਉਪਾਵੀ ਰੋਗੁ ਨ ਜਾਇ ॥

ਰੋਗੁ ਮਿਟੈ ਹਰਿ ਅਵਖਧੁ ਲਾਇ ॥

The disease (of misery) which could not be cured by countless means, vanishes by applying the medicine of God-Realization.

Therefore :-

ਸਰਬ ਨਿਧਾਨੁ ਮਹਿ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ॥

ਜਪਿ ਨਾਨਕ ਵਰਗਹਿ ਪਰਵਾਨੁ ॥੨॥

ਸਰਬ ਨਿਧਾਨੁ ਮਹਿ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ॥

ਜਪਿ ਨਾਨਕ ਵਰਗਹਿ ਪਰਵਾਨੁ ॥੨॥

Among all the treasures, God-Realization is the Real Treasure,

(Hence) invoke it and be accepted in the field of spirituality—Nanak.

Shabad (Psalm)-III

ਮਨੁ ਪਰਬੋਧਹੁ ਹਰਿ ਕੈ ਨਾਇ ॥

ਦਹ ਦਿਸਿ ਧਾਵਤ ਆਵੈ ਠਾਇ ॥

ਮਨੁ ਪਰਬੋਧਹੁ ਹਰਿ ਕੈ ਨਾਇ ॥

ਦਹ ਦਿਸਿ ਧਾਵਤ ਆਵੈ ਠਾਇ ॥

Awaken your mind with God-Consciousness,

With which the mind (though previously) wandering in various directions, becomes established (in the Self, now).

ਤਾਕਉ ਬਿਧਨੁ ਨ ਲਾਗੈ ਕੋਇ ॥

ਜਾਕੈ ਠਿਠੈ ਬਸੈ ਹਰਿ ਜੋਇ ॥

ਤਾਕਉ ਬਿਧਨੁ ਨ ਲਾਗੈ ਕੋਇ ॥

ਜਾਕੈ ਰਿਦੈ ਬਸੈ ਹਰਿ ਸੋਇ ॥

No agitations come to the man,

Who has verily established himself in God, within

ਕਲਿ ਤਾਤੀ ਠਾਢਾ ਹਰਿ ਨਾਉ ॥

ਜਿਮਰਿ ਜਿਮਰਿ ਸਦਾ ਸੁਖ ਪਾਉ ॥

ਕਲਿ ਤਾਤੀ ਠਾਢਾ ਹਰਿ ਨਾਉ ॥

ਜਿਮਰਿ ਜਿਮਰਿ ਸਦਾ ਸੁਖ ਪਾਉ ॥

In the burning world of today, God realization would bring a serene atmosphere.

Attaining which, all that is disease (misery) will vanish—Nanak.

Shabad (Psalm)-II

ਜਿਸੁ ਧਨ ਕਉ ਚਾਰਿ ਕੁੰਟ ਉਠਿ ਧਾਵਹਿ ॥

ਮੇ ਧਨੁ ਹਰਿ ਸੇਵਾ ਤੇ ਪਾਵਹਿ ॥

ਜਿਸੁ ਧਨ ਕਤ ਚਾਰਿ ਕੁੰਟ ਰਹਿ ਪਾਥਹਿ ॥

ਸੋ ਧਨੁ ਹਰਿ ਸੇਵਾ ਤੇ ਪਾਥਹਿ ॥

That (unending Bliss), for the sake of which, you run in all directions and get the wealth (of Maya), (You shall only get, if you try to) attain (the Bliss) through the wealth in the form of service (i.e. devotion) unto God (that is, nothing but infinite Bliss)

ਜਿਸੁ ਸੁਖ ਕਉ ਨਿਤ ਬਾਛਹਿ ਮੀਤ ॥

ਮੇ ਸੁਖ ਸਾਧੂ ਸੰਗਿ ਪਰੀਤਿ ॥

ਜਿਸੁ ਸੁਖ ਕਤ ਨਿਤ ਬਾਛਹਿ ਮੀਤ ॥

ਸੋ ਸੁਖ ਸਾਧੂ ਸੰਗਿ ਪਰੀਤਿ ॥

That (unending Bliss), for the sake of which, you desire (sensual) pleasure always, O friend, You shall only get (the Bliss) through the pleasure in the form of association of Sadhus with love

ਜਿਸੁ ਸੋਭਾ ਕਉ ਕਰਹਿ ਭਲੀ ਕਰਨੀ ॥

ਸਾ ਸੋਭਾ ਭਜੁ ਹਰਿ ਕੀ ਸਰਨੀ ॥

ਜਿਸੁ ਸੋਭਾ ਕਤ ਕਰਹਿ ਭਲੀ ਕਰਨੀ ॥

ਸਾ ਸੋਭਾ ਭਜੁ ਹਰਿ ਕੀ ਸਰਨੀ ॥

That (unending Bliss), for the sake of which, you desire a good name by (some ostentatious) good actions,

You shall get only (the Bliss) through the good name in the form of invocation of God by surrender.

ਅਨਿਕ ਉਪਾਵੀ ਰੋਗੁ ਨ ਜਾਇ ॥

ਰੋਗੁ ਮਿਟੈ ਹਰਿ ਅਵਖਧੁ ਲਾਇ ॥

ਅਨਿਕ ਉਪਾਵੀ ਰੋਗੁ ਨ ਜਾਇ ॥

ਰੋਗੁ ਮਿਟੈ ਹਰਿ ਅਵਖਧੁ ਲਾਇ ॥



By surrendering thyself unto a Guru.

ਇਉ ਟਤਨ ਜਨਮ ਕਾ ਹੋਇ ਉਧਾਰੁ ॥

ਹਰਿ ਹਰਿ ਸਿਮਰਿ ਪ੍ਰਾਨ ਆਧਾਰੁ ॥

इउ रतन जनम का होइ उधारु ॥

हरि हरि सिमरि प्राण आधारु ॥

Thus the purpose of this precious life (i.e. the highest evolved state in the form of human being) is fulfilled,

Hence do Invoke God, the very support of life.

ਅਨਿਕ ਉਪਾਵ ਨ ਛੂਟਨ ਹਾਰੇ ॥

ਜਿਮ੍ਹਿਤਿ ਸਾਸਤ ਬੇਦ ਬੀਚਾਰੇ ॥

अनिक उपाव न छूटन हारे ॥

सिमुति सासत बेद बीचारे ॥

There is no other way to be free (from the bondage of limitations),

And the same is concluded in Smritis and Vedas.

ਹਰਿ ਕੀ ਭਗਤਿ ਕਰਹੁ ਮਨੁ ਲਾਇ ॥

ਮਨਿ ਬੰਝਤ ਨਾਨਕ ਫਲ ਪਾਇ ॥੪॥

हरि की भगति करहु मनु लाइ ॥

मनि बझत नानक फल पाइ ॥੪॥

(Therefore) devote thyself unto God i.e. seek God, whole-heartedly,

And obtain the cherished result (of Infinite Bliss)

—Nanak.

Shabad (Psalm)-v

ਸੋਗਿ ਨ ਚਾਲਸਿ ਤੇਰੈ ਧਨਾ ॥

ਤੂੰ ਕਿਆ ਲਪਟਾਵਹਿ ਮੂਰਖ ਮਨਾ ॥

संगि न चालसि तेरै धना ॥

तूँ किया लपटावहि मूरख मना ॥

The (material) wealth will not accompany you after death),

(Therefore tell) your deluded mind not to attach itself to it.

(Therefore) do cherish It and get the unending Bliss

ਭਉ ਬਿਨਸੈ ਪੂਰਨ ਹੋਇ ਆਸ ॥

ਭਗਤਿ ਛਾਇ ਆਤਮ ਪਰਗਾਸ ॥

ਮਰ ਬਿਨਸੈ ਪੂਰਨ ਹੋਇ ਆਸ ॥

ਮਗਤਿ ਮਾਏ ਆਤਮ ਪਰਗਾਸ ॥

(And thus) is fulfilled the desire to be beyond fear  
(Which was due to Ignorance of Self and hence will  
now be attained only by the knowledge of Atman i.e  
Self) through (the single pointed) devotion (for the  
Goal)

ਤਿਤੁ ਘਰਿ ਜਾਇ ਬਸੈ ਅਬਿਨਾਸੀ ॥

ਕਹੁ ਨਾਨਕ ਕਾਟੀ ਜਮ ਫਾਸੀ ॥੩॥

ਤਿਤੁ ਘਰਿ ਜਾਏ ਬਸੈ ਅਬਿਨਾਸੀ ॥

ਕਹੁ ਨਾਨਕ ਕਾਟੀ ਜਮ ਫਾਸੀ ॥੩॥

Thence you will be enjoying the home (i.e. the State  
of Eternal Life)

Beyond the law of Yama (death) i.e. mortality, says  
Nanak

Shabad (Psalm) Iv

ਤਤੁ ਬੀਚਾਰੁ ਕਹੈ ਜਨੁ ਸਾਚਾ ॥

ਜਨਮਿ ਮਰੈ ਜੋ ਕਾਰੈ ਕਾਰਾ ॥

ਤਤੁ ਬੀਚਾਰੁ ਕਹੈ ਜਨੁ ਸਾਚਾ ॥

ਜਨਮਿ ਮਰੈ ਜੋ ਕਾਰੈ ਕਾਰਾ ॥

The man of God will talk of Truth which is the  
Essence of Knowledge

While those who engage in (i.e. cling to) the false  
(transitory) things (of the world) remain subject to  
the rounds of birth and death

ਆਵਾਗਵਨ ਮਿਟੈ ਪ੍ਰਭ ਸੇਵ ॥

ਆਪੁ ਤਿਆਗਿ ਸਰਨਿ ਗੁਰਦੇਵ ॥

ਆਵਾਗਵਨੁ ਮਿਟੈ ਸਮ ਸੇਵ ॥

ਆਪੁ ਤਿਆਗਿ ਸਰਨਿ ਗੁਰਦੇਵ ॥

To end the rounds-(of mortal life), serve (i.e. seek)  
God

गुर की मति नू लेहि इसाने ॥

भगति बिना बहु डूबे मिआने ॥

Get the guidance from the Guru and do not be thoughtless

(And he will tell you that) many a great Intellectual without devotion (unto God or the Infinite Ideal) had become drowned i.e. become slave to the things of Maya

ਹਰਿ ਕੀ ਭਗਤਿ ਕਰਹੁ ਮਨ ਮੀਤ ॥

ਨਿਰਮਲ ਹੋਇ ਤਮਾਰੇ ਚੀਤ ॥

हरि की भगति करहु मन मीत ॥

निरमल होइ तुमारो चीत ॥

O friend seek God with the greatest devotion (I.e. urge) within

And this will purify your mind (of agitations etc.)

ਚਰਨ ਕਮਲ ਰਾਖਹੁ ਮਨ ਮਾਹਿ ॥

ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਜਾਹਿ ॥

चरन कमल राखहु मन माहि ॥

जनम जनम के किलबिख जाहि ॥

Meditate within on the lotus feet of God

And this will remove your sins (i.e. tendencies taking you away from your Real Nature) gathered (in the form of Samskaras) from life to life

ਆਪਿ ਜਪਹੁ ਅਵਰਾ ਨਾਮੁ ਜਪਾਵਹੁ ॥

ਸੁਨਤ ਕਹਤ ਰਹਤ ਗਤਿ ਪਾਵਹੁ ॥

आपि जपहु अवरा नामु जपावहु ॥

सुनत कहत रहत गति पावहु ॥

Invoke God thyself and help others for the same (by imparting the knowledge-spiritual practices)

That whosoever listens to contemplates upon and lives upto will obtain salvation

ਸੁਤ ਮੀਤ ਕੁਟੰਬ ਅਰੁ ਬਨਿਤਾ ॥

ਇਨ ਤੇ ਕਹਹੁ ਤੁਮ ਕਵਨ ਸਨਾਥਾ ॥

ਸੁਤ ਮੀਤ ਕੁਟੰਬ ਅਰੁ ਬਨਿਤਾ ॥

इन ते कहहु तुम कवन सनाथा ॥

Son friend, family or wife,

Say would any one of them accompany thee

ਰਾਜ ਰੰਗ ਮਾਇਆ ਬਿਸਥਾਰ ॥

ਇਨ ਤੇ ਕਹਹੁ ਕਵਨ ਛੁਟਕਾਰ ॥

ਰਾਜ ਰੰਗ ਮਾਇਆ ਬਿਸਥਾਰ ॥

इन ते कहहु कवन छुटकार ॥

Kingly joys of the manifold Maya

Say whom did these (ever) bring freedom (from bondage of limitations)

ਅਸੁ ਹਸਤੀ ਰਥ ਅਸਵਾਰੀ ॥

ਝੂਠਾ ਡਫ਼ ਝੂਠਾ ਪਾਸਾਰੀ ॥

असु हसती रथ असवारी ॥

झूठा ढफ़ झूठा पासारी ॥

Riding horses, elephants and chariots (may bring joy)

(But) It is a false show and a false involvement

ਜਿਨਿ ਦੀਏ ਤਿਸੁ ਬੁਝੈ ਨ ਬਿਗਾਨਾ ॥

ਨਾਮੁ ਬਿਸਾਰਿ ਨਾਨਕ ਪਛਤਾਨਾ ॥੫॥

जिनि दीए तिसु बुझै न बिगाना ॥

नामु बिसारि नानक पछताना ॥५॥

Do not be a stranger unto That which is the soul of (even) these (transitory joys)

The Ignorance of Real Nature (Is the real cause : attachment with the transitory things and which should be repented (i.e. removed)—Nanak

Shabad (Psalm)—vi

And to remove this Ignorance

ਗੁਰ ਕੀ ਮਤਿ ਤੂੰ ਲੇਹਿ ਇਆਨੇ ॥

ਭਗਤਿ ਬਿਨਾ ਬਹੁ ਭੁਝੈ ਸਿਆਨੇ ॥

ਹਰਿ ਪ੍ਰਾਨੀ ਸੰਚਿ ਕਰਹੁ ਬਿਉਗਰੁ ॥  
 ਈਹ ਸੁਖੁ ਦਰਗਹੁ ਮੈਕਾਰੁ ॥  
 ਹਰਿ ਪ੍ਰਾਨੀ ਸੰਚਿ ਕਰਹੁ ਬਿਉਗਰੁ ॥  
 ਇਹਾ ਸੁਖੁ ਦਰਗਹੁ ਮੈਕਾਰੁ ॥

Deal In and gather the divine wealth (in the form of attainment of the capacity to exercise control over the senses and attainment of higher states within).

And this will lead you to Bliss and (thus) an acceptance in the field of spirituality.

Here is a warning to those who have hardly collected the necessary spiritual wealth i.e. hardly attained the spiritual heights so as to establish themselves therein, before they start transfusing into others. Because, firstly, this may not give any significant help to others and at the same time the teacher may lose his link for further progress.

The other danger lies in the fact, that unless a teacher is perfect, he may transfuse unconsciously some of his own weaknesses, as well, into the disciple. Hence, the safest method is by explanation of the Goal, and technique in minute details in the light of the spiritual scriptures and personal experiences of the teacher. The achievements of the teacher will inspire the seekers.

Further, no mysterious touch should be given to the teacher or his relations with the taught. The teacher may not be addressed as 'Guru', if some are touchy about this word, but to the extent he teaches, he is definitely a teacher who however may be taken as an 'advanced-seeker'.

And ere long .—

ਸਰਬ ਨਿਰੰਤਰਿ ਏਕੈ ਦੇਖੁ ॥  
 ਕਹੁ ਨਾਨਕ ਜਾਕੈ ਮਸਤਕਿ ਲੇਖੁ ॥੭॥  
 ਸਰਬ ਨਿਰੰਤਰਿ ਏਕੈ ਦੇਖੁ ॥  
 ਕਹੁ ਨਾਨਕ ਜਾਕੈ ਮਸਤਕਿ ਲੇਖੁ ॥੭॥

(You will) see the undifferentiated One among many,  
 (But only that one treads the path-divine) who has a  
 great credit of past good actions, to himself—Nanak.  
 Shabad (Psalm)-viii

ਏਕੈ ਜਪਿ ਏਕੈ ਸਾਲਾਹਿ ॥

ਏਕੁ ਸਿਮਰਿ ਏਕੈ ਮਨ ਆਹਿ ॥

ਸਾਰ ਭੂਤ ਸਤਿ ਹਰਿ ਕੋ ਨਾਤ ॥

ਸਰ੍ਹਜਿ ਸੁਮਾਏ ਨਾਨਕ ਗੁਨ ਗਾਤ ॥੬॥

God Realization is truly the best thing (to be acquired)

(Therefore) sing praises unto (i.e. Invoke God) with Sahaj (in a most natural way i.e. with a great understanding, steadiness and integrity so as to make it spontaneous and not with suppression)—Nanak

Shabad (Psalm) vii

ਗੁਨ ਗਾਵਤ ਤੇਰੀ ਉਤਰਸਿ ਮੈਲੁ ॥

ਬਿਨਸਿ ਜਾਇ ਹਉਮੈ ਬਿਖੁ ਫੇਲੁ ॥

ਗੁਨ ਗਾਵਤ ਤੇਰੀ ਚਰਸਿ ਮੈਲੁ ॥

ਬਿਨਸਿ ਜਾਇ ਹਉਮੈ ਬਿਖੁ ਫੇਲੁ ॥

By singing praises (unto or meditating upon, God your (mind) will lose its rust (of worldly attachments)

And the poison of egotism spread (in whole of the personality) will vanish

ਹੋਹਿ ਅਚਿੰਤੁ ਬਸੈ ਸੁਖ ਨਾਲਿ ॥

ਸਾਸਿ ਗਾਸਿ ਹਰਿ ਨਾਮੁ ਸਮਾਲਿ ॥

ਹੋਹਿ ਅਚਿੰਤੁ ਬਸੈ ਸੁਖ ਨਾਲਿ ॥

ਸਾਸਿ ਸਾਸਿ ਹਰਿ ਨਾਮੁ ਸਮਾਲਿ ॥

You will have a care free life of happiness

When you live in the invocation of God Consciousness even while eating (i.e. perceiving the world of objects)

ਛਾਡਿ ਸਿਆਨਪ ਸਗਲੀ ਮਨਾ ॥

ਸਾਧ ਸਾਧਿ ਪਾਵਹਿ ਸਚੁ ਧਨਾ ॥

ਛਾਡਿ ਸਿਆਨਪ ਸਗਲੀ ਮਨਾ ॥

ਸਾਧ ਸਾਧਿ ਪਾਵਹਿ ਸਚੁ ਧਨਾ ॥

(Tell your) mind to stop becoming clever  
And (rather) associate with Sadhus (to get the proper guidance so as) to get the true wealth (of God Realization)

ਹਰਿ ਪ੍ਰੰਨੀ ਸੰਚਿ ਕਰਹੁ ਬਿਉਗਰੁ ॥  
 ਈਹਾ ਮੁਖੁ ਦਰਗਹੁ ਜੈਕਾਰੁ ॥  
 ਹਰਿ ਪ੍ਰੰਨੀ ਸੰਚਿ ਕਰਹੁ ਬਿਉਗਰੁ ॥  
 ਈਹਾ ਸੁਖੁ ਦਰਗਹੁ ਜੈਕਾਰੁ ॥

Deal In and gather the divine wealth (in the form of attainment of the capacity to exercise control over the senses and attainment of higher states within),

And this will lead you to Bliss and (thus) an acceptance in the field of spirituality

Here is a warning to those who have hardly collected the necessary spiritual wealth i.e. hardly attained the spiritual heights so as to establish themselves therein, before they start transfusing into others. Because, firstly, this may not give any significant help to others and at the same time the teacher may lose his link for further progress.

The other danger lies in the fact, that unless a teacher is perfect, he may transfuse unconsciously some of his own weaknesses, as well, into the disciple. Hence, the safest method is by explanation of the Goal, and technique in minute details in the light of the spiritual scriptures and personal experiences of the teacher. The achievements of the teacher will inspire the seekers.

Further, no mysterious touch should be given to the teacher or his relations with the taught. The teacher may not be addressed as 'Guru', if some are touchy about this word, but to the extent he teaches, he is definitely a teacher who however may be taken as an 'advanced-seeker'.

And ere long —

ਸਰਬ ਨਿਰੰਤਰਿ ਏਕੈ ਲੇਖੁ ॥  
 ਕਹੁ ਨਾਨਕ ਜਾਕੈ ਮਸਤਕਿ ਲੇਖੁ ॥੭॥  
 ਸਰਬ ਨਿਰੰਤਰਿ ਏਕੋ ਦੇਖੁ ॥  
 ਕਹੁ ਨਾਨਕ ਜਾਕੈ ਮਸਤਕਿ ਲੇਖੁ ॥੭॥

(You will) see the undifferentiated One among many,  
 (But only that one treads the path-divine) who has a  
 great credit of past good actions, to himself—Nanak,  
 Shabad (Psalm)-viii

ਏਕੋ ਕਪਿ ਏਕੋ ਸਾਲਾਹਿ ॥

ਏਕੁ ਸਿਮਿਰਿ ਏਕੋ ਸਨ ਆਹਿ ॥

Invoke One which deserves the real praise,

(That) One you desire and to (that) One give a place  
in your heart

ਏਕਸ ਕ ਗੁਨ ਗਾਉ ਅਨੰਤ ॥

ਮਨਿ ਤਨਿ ਜਾਪਿ ਏਕ ਛਗਵੰਤ ॥

ਏਕਸ ਕੇ ਗੁਨ ਗਾਚ ਅਨਤ ॥

ਸਨਿ ਤਨਿ ਜਾਪਿ ਏਕ ਮਗਵ ਤ ॥

Sing your praises unto (i.e. seek, that) Infinite One  
With your body and mind together, Invoke God  
alone

ਏਕੋ ਏਕੁ ਏਕੁ ਹਰਿ ਆਪਿ ॥

ਪੂਰਨ ਪਰਿ ਰਹਿਓ ਪ੍ਰਭੁ ਬਿਆਪਿ ॥

ਏਕੋ ਏਕੁ ਏਕੁ ਹਰਿ ਆਪਿ ॥

ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ ਪ੍ਰਭੁ ਵਿਆਪਿ ॥

God Himself is one without a second which was so  
in the past which is so now and which shall be so  
in the future

God Himself is the material pervading every where  
and Himself is the indweller (being) every where

This is the height of Realization

ਅਨਿਕ ਬਿਬਧਾਰ ਏਕ ਤੇ ਭਏ ॥

ਏਕੁ ਅਰਾਧਿ ਪਰਾਛਤ ਗਏ ॥

ਅਨਿਕ ਬਿਸਥਾਰ ਏਕ ਤੇ ਮਧ ॥

ਏਕੁ ਅਰਾਧਿ ਪਰਾਛਤ ਗਏ ॥

The whole manifold expansion is the manifestation of  
that One alone,

Desire One (alone) and thus end the negative ten-  
dencies (which make you slave of the sense objects)

ਮਨ ਤਨ ਅੰਤਰ ਏਕੁ ਪ੍ਰਭੁ ਰਾਤਾ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਇਕੁ ਜਾਤਾ ॥੮॥੧੯॥



ਮਨ ਤਨ ਅੰਤਰਿ ਏਕੁ ਪ੍ਰਮੁ ਰਾਗਾ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਇਕੁ ਜਾਗਾ ॥੮॥੧੬॥

(And when) one, with body and mind, has within, coloured himself with God Who is one without a second,

That one, so helped, by the Guru, realizes Oneness (ere long)—Nanak.

### ਸਲੋਕੁ ਸਲੋਕੁ SLOKA

(Prologue, to the 20th Astapadi i.e. Octave)

A devotee is advised to pray as below :-

ਫਿਰਤ ਫਿਰਤ ਪ੍ਰਭੁ ਆਇਆ ਪਰਿਆ ਤਉ ਸਰਨਾਇ ॥

ਨਾਨਕ ਕੀ ਪ੍ਰਭੁ ਬੇਨਤੀ ਅਪਨੀ ਭਗਤੀ ਲਾਇ ॥੧॥

ਫਿਰਤ ਫਿਰਤ ਪ੍ਰਮੁ ਆਇਆ ਪਰਿਆ ਤਤੁ ਸਰਨਾਇ ॥

ਨਾਨਕ ਕੀ ਪ੍ਰਮ ਬੇਨਤੀ ਅਪਨੀ ਮਗਨੀ ਲਾਇ ॥੨॥

After having wandered (i.e. searched for Infinite Bliss in the things of Maya), again and again, O God, (Now) I have come to Thee for refuge, I implore that I may seek (the Infinite Bliss in) Thee, O God —Nanak.

### ਅਸਟਪਦੀ ਅਸਟਪਦੀ

### Astapadi (Octave)-20

### Shabad (Psalm)-1

The prayer further :—

ਜਾਚਕ ਜਨੁ ਜਾਚੈ ਪ੍ਰਭੁ ਦਾਨੁ ॥

ਕਰਿ ਕਿਰਪਾ ਦੇਵਹੁ ਹਰਿ ਨਾਮੁ ॥

ਜਾਚਕ ਜਨੁ ਜਾਚੈ ਪ੍ਰਮ ਦਾਨੁ ॥

ਕਰਿ ਕਿਰਪਾ ਦੇਵਹੁ ਹਰਿ ਨਾਮੁ ॥

I am thy servant O God and I ask of Thee a boon,

(What they call) God-Realization, be kind enough to grant me that.

And for that :—

ਸਾਧ ਜਨਾ ਕੀ ਮਾਗਉ ਧੂਰਿ ॥

ਪਾਠਬ੍ਰਹਮ ਮੇਰੀ ਸਰਧਾ ਧੂਰਿ ॥

साध जना की मागउ धूर ॥

पारब्रह्म मेरी सरधा पूरि ॥

May you grant me the dust of the feet of (i e association of) sadhus,

O Supreme Brahman (here, Saguna Brahman i e Ishwara) do fulfil this desire of mine

So that I may be able to

मदा मदा पूछ के गुन गावडु ॥

सासि सासि पूछ जुमहि धिआवडु ॥

सदा सदा प्रभ के गुन गावड ॥

सासि सासि प्रभ तुमहि धिआवडु ॥

Sing thy praises (i e invoke Thee) again and again

And with each and every breath (i e ever) meditate upon Thee

And —

चरन कमल सिउ लागै प्रीति ॥

बगति करु पूछ को नित नीति ॥

चरन कमल सिउ लागै प्रीति ॥

भगति करउ प्रभ की नित नीति ॥

Attach myself to thy lotus<sup>1</sup> feet

And every day remain devoted unto Thee,

And —

ऐक उट ऐक आषारु ॥

नानक भागै नानु पूछ सारु ॥१॥

एक ओर एको आघारु ॥

नानक मागै नानु प्रभ सारु ॥१॥

Take refuge with and depend on One (i e Thee) alone,

(Thus) God Realization which is Supreme, is desired

—Nanak

1 That is though living in the society or world, remain uncontaminated

## Shabad (Psalm)-II

Now when this desire gets fulfilled :—

ਪ੍ਰਭ ਕੀ ਦ੍ਰਿਸ਼ਟਿ ਮਹਾ ਸੁਖੁ ਹੋਇ ॥

ਹਰਿ ਰਸੁ ਪਾਵੈ ਬਿਰਲਾ ਕੋਇ ॥

ਸੁਖ ਦੀ ਦ੍ਰਿਸ਼ਟਿ ਮਹਾ. ਸੁਖੁ ਹੋਇ ॥

ਹਰਿ ਰਸੁ ਪਾਵੈ ਬਿਰਲਾ ਕੋਇ ॥

The Realization of God brings Supreme (i.e. Infinite) Bliss.

(Though) a rare few know its taste (i.e. realize it).

ਜਿਨ ਚਾਖਿਆ ਸੇ ਜਨ ਤ੍ਰਿਪਤਾਨੇ ॥

ਪੂਰਨ ਪੁਰਖ ਨਹੀ ਢੋਲਾਨੇ ॥

ਜਿਨ ਚਾਖਿਆ ਸੇ ਜਨ ਤ੍ਰਿਪਤਾਨੇ ॥

ਪੂਰਨ ਪੁਰਖ ਨਹੀ ਢੋਲਾਨੇ ॥

Those who taste (i.e. realize) it, attain the State of Fulfilment,

They become the perfect ones and never fall (a prey unto the temptations).

ਸੁਭਰ ਭਰੇ ਪ੍ਰੇਮ ਰਸ ਰੰਗਿ ॥

ਉਪਜੈ ਚਾਉ ਸਾਧ ਕੈ ਸੰਗਿ ॥

ਸੁਭਰ ਭਰੇ ਪ੍ਰੇਮ ਰਸ ਰੰਗਿ ॥

ਫਰਜੈ ਚਾਉ ਸਾਧ ਕੈ ਸੰਗਿ ॥

They become full to the brim with the (absolute) love the taste of which brings (ever-lasting) joy,

(But) this taste is developed in the association of Sadhus.

Therefore :—

ਪਰੇ ਸਰਨਿ ਆਨ ਸਭ ਤਿਆਗਿ ॥

ਅੰਤਰਿ ਪ੍ਰਗਾਸ ਅਨਦਿਨੁ ਲਿਵ ਲਾਗਿ ॥

ਪਰੇ ਸਰਨਿ ਆਨ ਸਭ ਤਿਆਗਿ ॥

ਅੰਤਰਿ ਪ੍ਰਗਾਸ ਅਨਦਿਨੁ ਲਿਵ ਲਾਗਿ ॥

One should surrender unto them (Sadhus), renouncing all (the attachments).

So as to remain every day engaged with (the practices) leading to the illumination within

ਬਡਭਾਗੀ ਜਪਿਆ ਪ੍ਰਭੁ ਮੈਦਿ ॥

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਹੋਇ ॥੨॥

ਬਡਭਾਗੀ ਜਪਿਆ ਪ੍ਰਭੁ ਸੋਇ ॥

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਹੋਇ ॥੨॥

By the past good actions (i.e. such samskaras) alone one may (engage oneself to) invoke God  
The realization of which brings (eternal) Bliss—Nanak

Shabad (Psalm) III

ਸੇਵਕੁ ਕੀ ਮਨਸਾ ਪਰੀ ਭਈ ॥

ਸਤਿਗੁਰ ਤੇ ਨਿਰਮਲ ਮਤਿ ਲਈ ॥

ਸੇਵਕੁ ਕੀ ਮਨਸਾ ਪੂਰੀ ਮਈ ॥

ਸਤਿਗੁਰ ਤੇ ਨਿਰਮਲ ਮਤਿ ਲਈ ॥

The seeker's desire gets fulfilled  
(When) he approaches a Guru who gives a spotless guidance

ਜਨ ਕਰਿ ਪ੍ਰਭੁ ਹੋਇਦਿ ਦਇਆਲੁ ॥

ਸੇਵਕੁ ਕੀਨੋ ਸਦਾ ਨਿਹਾਲੁ ॥

ਜਨ ਕਰਿ ਪ੍ਰਭੁ ਹੋਇਓ ਦਇਆਲੁ ॥

ਸੇਵਕੁ ਕੀਨੋ ਸਦਾ ਨਿਹਾਲੁ ॥

And when the seeker gets the grace (i.e. touch) of God

He becomes Blissful for ever (Indeed)

ਬਧਨ ਕਾਟਿ ਮੁਕਤਿ ਜਨੁ ਭਇਆ ॥

ਜਨਮ ਮਰਨ ਦੁਖੁ ਭ੍ਰਮੁ ਗਇਆ ॥

ਬਧਨ ਕਾਟਿ ਮੁਕਤਿ ਜਨੁ ਮਇਆ ॥

ਜਨਮ ਮਰਨ ਦੁਖੁ ਭ੍ਰਮੁ ਗਇਆ ॥

His bondage breaks and he becomes Free  
From the thralldom of life and death and the pain  
caused by the delusion (that he is body mind and  
intellect and not Atman) vanishes

ਇਛ ਪੁਨੀ ਸਰਧਾ ਸਭ ਪੁਰੀ ॥  
 ਰਵਿ ਰਹਿਆ ਸਦ ਮੰਗਿ ਹਜ਼ੂਰੀ ॥  
 ਇਛ ਪੁਨੀ ਸਰਧਾ ਸਮ ਪੂਰੀ ।  
 ਰਵਿ ਰਹਿਆ ਸਦ ਸਗਿ ਹਜ਼ੂਰੀ ॥

His desire and faith get fulfilled,

And he ever remains conscious of the presence of the  
 Omnipresent (divinity)

In other words the real faith is only in the one who has realized God and all others are atheists. So many people call themselves religious because they have given a mental assent to the existence of God in one form or another. But the real man of faith or a theist is one who has realized God or say who sincerely practises for God Realization

ਜਿਸ ਕਾ ਮਾ ਤਿਨਿ ਲੀਆ ਮਿਲਾਇ ॥

ਨਾਨਕ ਭਗਤੀ ਨਾਮਿ ਸਮਾਇ ॥੩॥

ਜਿਸ ਕਾ ਸਾ ਤਿਨਿ ਲੀਆ ਮਿਲਾਇ ॥

ਨਾਨਕ ਮਗਨੀ ਨਾਮਿ ਸਮਾਇ ॥੩॥

He is united with One to whom he belonged (i.e. his Real Self),

(And it is) the devotion (which) makes a person one-with God—Nanak

Shabad (Psalm)-iv

ਮੇ ਕਿਉ ਬਿਸਰੈ ਜਿ ਘਾਲ ਨ ਭਾਨੈ ॥

ਮੇ ਕਿਉ ਬਿਸਰੈ ਜਿ ਕੀਆ ਜਾਨੈ ॥

ਸੋ ਕਿਉ ਬਿਸਰੈ ਜਿ ਘਾਲ ਨ ਭਾਨੈ ॥

ਸੋ ਕਿਉ ਬਿਸਰੈ ਜਿ ਕੀਆ ਜਾਨੈ ॥

Why should we forget (i.e. not realize) That (the Law of which) does not leave (our smallest) labour (for material objects) unrewarded,

And who (i.e. whose Law) does give the reward (for even those) tendencies (which lead to Realization)

ਮੇ ਕਿਉ ਬਿਸਰੈ ਜਿਨਿ ਸਭੁ ਕਿਛੁ ਦੀਆ ॥

ਮੇ ਕਿਉ ਬਿਸਰੈ ਜਿ ਜੀਵਨ ਜੀਆ ॥

ਸੋ ਕਿਉ ਬਿਸਰੈ ਜਿਨਿ ਸਭੁ ਕਿਛੁ ਦੀਆ ॥

ਸੋ ਕਿਉ ਬਿਸਰੈ ਜਿ ਜੀਵਨ ਜੀਆ ॥

Why should we forget (I e not realize) That which  
is the (ultimate) cause of every thing  
And (rather) which is the very essence of life

ਮੇ ਕਿਉ ਬਿਸਰੈ ਜਿ ਅਗਨਿ ਮਹਿ ਰਾਖੈ ॥

ਹਰ ਪ੍ਰਸਾਦਿ ਕੇ ਬਿਰਲਾ ਲਾਖੈ ॥

ਸੋ ਕਿਓ ਬਿਸਰੈ ਜਿ ਅਗਨਿ ਮਹਿ ਰਾਖੈ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਕੇ ਬਿਰਲਾ ਲਾਖੈ ॥

Why should we forget (I e not realize) That realization of which takes one beyond the heat (of agitations),

(Though) rare ones approach a Guru to realize ( his

ਮੇ ਕਿਉ ਬਿਸਰੈ ਜਿ ਬਿਖੁ ਤੇ ਕਾਏ ॥

ਜਨਮ ਜਨਮ ਕਾ ਟੁਟਾ ਗਾਏ ॥

ਸੋ ਕਿਓ ਬਿਸਰੈ ਜਿ ਬਿਖੁ ਤੇ ਕਾਏ ॥

ਜਨਮ ਜਨਮ ਕਾ ਟੁਟਾ ਗਾਏ ॥

Why should we forget (I e not realize) That (the realization of which) takes one beyond the poison (misery)

And unites back (the seeker, who was (feeling) disturbed for Janamas (lives) together (with the Eternal Bliss or his Real Self)

ਗੁਰਿ ਪਰੈ ਤਤੁ ਇਹੈ ਬਝਾਇਆ ॥

ਪਛੁ ਅਪਨਾ ਨਾਨਕ ਜਨ ਫਿਯਾਇਆ ॥੪॥

ਗੁਰਿ ਪੂਰੈ ਰਹੁ ਭਵੈ ਕੁਸਾਇਆ ॥

ਪਸੁ ਅਪਨਾ ਨਾਨਕ ਜਨ ਬਿਝਾਇਆ ॥੪॥

A perfect Guru would help (the seeker) realize the Essence

And (ere long) the seeker would realize his God - Nanak

The term his God implies the meditations first on a chosen deity (Ishta Devata) leading to realization of God in its absolute Nature—Nanak

Shabad (Psalm) v

ਸਾਜਨ ਸੰਤ ਕਰਹੁ ਇਹੁ ਕਾਮੁ ॥

ਆਨ ਤਿਆਗਿ ਜਪਹੁ ਹਰਿ ਨਾਮੁ ॥

ਸਾਜਨ ਸੰਤ ਕਰਹੁ ਭਹੁ ਕਾਮੁ ॥

ਆਨ ਤਿਆਗਿ ਜਪਹੁ ਹਰਿ ਨਾਮੁ ॥

O friends, become saints and make the aim of your lives,

To invoke God Realization, renouncing (the clings to) other things

ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖ ਪਾਵਹੁ ॥

ਆਪਿ ਜਪਹੁ ਅਵਰਹੁ ਨਾਮੁ ਜਪਾਵਹੁ ॥

ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖ ਪਾਵਹੁ ॥

ਆਪਿ ਜਪਹੁ ਅਵਰਹੁ ਨਾਮੁ ਜਪਾਵਹੁ ॥

Invoke (God Consciousness) at the level of body mind and intellect (i.e. by doing righteous actions, by loving all and by contemplation within to realize oneness) and attain Bliss,

Invoke yourself and also help others attain It

ਭਗਤਿ ਭਾਇ ਤਰੀਐ ਸੇਸਾਰੁ ॥

ਬਿਨੁ ਭਗਤੀ ਤਨੁ ਹੋਸੀ ਛਾਰੁ ॥

ਮਗਤਿ ਜਾਇ ਤਰੀਐ ਸੇਸਾਰੁ ॥

ਬਿਨੁ ਮਗਤੀ ਤਨੁ ਹੋਸੀ ਛਾਰੁ ॥

With the (greatest) urge (for God Realization) you will get across the world (of misery) i.e. obtain salvation

Whereas, without It, you would end the body in dust (alone, without gaining any thing good with ever lasting effect)

ਸਰਬ ਕਲਿਆਨ ਸੁਖ ਨਿਧਿ ਨਾਮੁ ॥

ਬੁਝਤ ਜਾਤ ਪਾਏ ਬਿਸਰਾਮੁ ॥

ਸਰਬ ਕਲਿਆਨ ਸੁਖ ਨਿਧਿ ਨਾਮੁ ॥

ਬੁਝਤ ਜਾਤ ਪਾਏ ਬਿਸਰਾਮੁ ॥

It is the panacea for all ills, bringing the realization of the Treasure of (Infinite) Bliss,

And saves from drowning (in the ocean of Maya) and one is established for ever (in the Eternal Self)

ਸਗਲ ਦੁਖ ਕਾ ਹੋਵਤ ਨਾਸੁ ॥

ਨਾਨਕ ਨਾਮ ਜਪਹੁ ਗੁਨ ਤਾਸੁ ॥੫॥

सगल दूख का होयत नासु ॥

नानक नासु जपहु गुन तासु ॥५॥

(Indeed) all the miseries come to an end,  
Of one who invokes the realization of God which is  
of the quality (i.e. effect, Infinite Bliss)—Nanak.

Shabad (Psalm)-vi

ਉਪਜੀ ਪ੍ਰੀਤਿ ਪ੍ਰੇਮ ਰਸੁ ਚਾਉ ॥

ਮਨ ਤਨ ਅੰਤਰਿ ਇਹੀ ਸੁਆਉ ॥

ਬਧੀ ਪ੍ਰੀਤਿ ਪ੍ਰੇਮ ਰਸੁ ਚਾਉ ॥

ਮਨ ਤਨ ਅੰਤਰਿ ਇਹੀ ਸੁਆਉ ॥

Attachment (for God is changed into) love. (when  
there arises) a strong urge for Realization,  
And in the whole of body and mind, it pervades.

Then :—

ਨੇਤ੍ਰੁ ਪੇਖਿ ਦਰਸੁ ਸੁਖੁ ਹੋਇ ॥

ਮਨੁ ਬਿਗਨੈ ਸਾਧ ਚਰਨੁ ਧੋਇ ॥

ਨੇਤ੍ਰੁ ਪੇਖਿ ਦਰਸੁ ਸੁਖੁ ਹੋਇ ॥

ਮਨੁ ਬਿਗਨੈ ਸਾਧ ਚਰਨੁ ਧੋਇ ॥

The eyes at the sight (of saints) bring happiness (as  
they will be of real help in the path unto God),  
And the washing of their feet (i.e. the service unto  
them) gladdens the heart (as they are also beloveds of  
God).

ਭਗਤ ਜਨਾ ਕੈ ਮਨਿ ਤਨਿ ਰੰਗੁ ॥

ਬਿਰਲਾ ਕਉ ਪਾਏ ਸੰਗੁ ॥

ਭਗਤ ਜਨਾ ਕੈ ਮਨਿ ਤਨਿ ਰੰਗੁ ॥

ਬਿਰਲਾ ਕਉ ਪਾਏ ਸੰਗੁ ॥

The body and mind of the seeker become full with Joy  
(But) such association is rare.

ਏਕ ਬਸਤੁ ਦੀਨੈ ਕਰਿ ਮਇਆ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਮੁ ਜਪਿ ਲਇਆ ॥

ਏਕ ਬਸਤੁ ਦੀਨੈ ਕਰਿ ਮਇਆ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਮੁ ਜਪਿ ਲਇਆ ॥



The seeker asks for only one thing as a favour,  
It is the guidance from (saints as) Guru, so as to  
obtain Realization

And the seeker knows that :—

ਤਾਕੀ ਉਪਮਾ ਕਹੀ ਨਾ ਜਾਇ ॥

ਨਾਨਕ ਦਹਿਆ ਸਰਬ ਜਾਇ ॥੬॥

ਤਾਨੀ ਰਪਮਾ ਕਹੀ ਨ ਜਾਇ ॥

ਨਾਨਕ ਰਹਿਆ ਸਰਬ ਸਮਾਇ ॥੬॥

Their praise is beyond words,

And they remain ever conscious of the 'Omnipresent'

—Nanak.

Shabad (Psalm) vii

Here is a prayer by Bhaktas (devotees) towards the Personal God :—

ਪ੍ਰਭ ਬਖਸੰਦ ਦੀਨ ਦਇਆਲ ॥

ਭਗਤਿ ਵਡਲ ਸਦਾ ਕਿਰਪਾਲ ॥

ਸਮ ਬਖਸਦ ਦੀਨ ਦਇਆਲ ॥

ਮਗਤਿ ਬਲਨ ਸਦਾ ਕਿਰਪਾਲ ॥

O God, forgive us, who depend upon Thee, and be  
kind to us

Responsive to the love, Thou art ever merciful

ਅਨਾਥ ਨਾਥ ਗੋਬਿੰਦ ਗੁਪਾਲ ॥

ਸਰਬ ਘਟਾ ਕਰਤ ਪ੍ਰਤਿਪਾਲ ॥

ਅਨਾਥ ਨਾਥ ਗੋਬਿੰਦ ਗੁਪਾਲ ॥

ਸਰਬ ਘਟਾ ਕਰਤ ਪ੍ਰਤਿਪਾਲ ॥

Protector of the dependent (upon God alone), knower  
of the hearts and preserver of the universe (while in  
manifestation).

And the very life of all the beings

ਆਦਿ ਪੁਰਖ ਕਾਰਣ ਕਰਤਾਰ ॥

ਭਗਤ ਜਨਾ ਕੇ ਪ੍ਰਾਨ ਅਧਾਰ ॥

ਆਦਿ ਪੁਰਖ 'ਕਾਰਣ' ਕਰਤਾਰ ॥

ਮਗਤ ਜਨਾ ਕੇ ਪ੍ਰਾਨ ਅਧਾਰ ॥

The Primal one, the Cause of the cause,  
The very breath of life, for Bhaktas (i.e. the devotee  
becomes madly in love with Him).

ਮੇ ਮੇ ਜਧੇ ਮੇ ਹੋਇ ਪੁਨੀਤ ॥  
ਭਗਤਿ ਭਾਇ ਲਾਵੈ ਮਨ ਹੀਤ ॥  
ਭੋ ਭੋ ਜਪੈ ਸੋ ਹੋਇ ਪੁਨੀਤ ॥  
ਮਗਤਿ ਮਾਏ ਲਾਵੈ ਮਨ ਹੀਤ ॥

Whosoever worships Thee, becomes pure,  
By his devotion and love in his heart

ਹਮ ਨਿਰਗੁਨੀਆਰ ਨੀਚ ਅਜਾਨ ॥  
ਨਾਨਕ ਤੁਮਰੀ ਸਰਨਿ ਪੁਰਖ ਭਗਵਾਨ ॥੧॥  
ਹਮ ਨਿਰਗੁਨੀਆਰ ਨੀਚ ਅਜਾਨ ॥  
ਨਾਨਕ ਤੁਮਰੀ ਸਰਨਿ ਪੁਰਖ ਮਾਧਾਨ ॥੨॥

We are devoid of virtue, and are low and ignorant  
(But) we have taken refuge in Thee. O Supreme  
Purusha i.e. the Cosmic Indweller or the Cosmic  
Consciousness (and so help us realize Thee)—Nanak

Above, the Idea of the personal God, represents the  
highest state in manifestation i.e. the Cosmic Sattva realization  
which, the seeker gets the qualities of compassion, kindness  
and protecting the weak, etc.

Shabad (Psalm)-viii

And to the realized one —

ਸਰਬ ਬੇਕੁਠ ਮੁਕਤਿ ਮੋਖ ਪਾਏ ॥  
ਏਕ ਨਿਮਖ ਹਰਿ ਕ ਗੁਨ ਗਾਏ ॥  
ਸਰਬ ਬੈਕੁਠ ਮੁਕਤਿ ਮੋਖ ਪਾਏ ॥  
ਏਕ ਨਿਮਖ ਹਰਿ ਕੇ ਗੁਨ ਗਾਏ ॥

The whole (world) becomes heaven, as he has (known)  
the Real Self and thus) obtained immortality and  
freedom

(Which can be obtained by one) who sings praise  
unto (i.e. invokes) God every moment (of his life)

Because

ਅਨਿਕ ਰਾਜ ਭੋਗ ਬਡਿਆਈ ॥  
 ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਕਥਾ ਮਨਿ ਭਾਈ ॥  
 ਅਨਿਕ ਰਾਜ ਭੋਗ ਬਡਿਆਈ ॥  
 ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਕਥਾ ਮਨਿ ਭਾਈ ॥

(The seeker knows that even) the countless kingly luxuries and glories (are transitory),  
 And thus his mind becomes interested in the words (thoughts) about God-Realization.

ਬਹੁ ਭੋਜਨ ਕਾਪਰ ਸੰਗੀਤ ॥  
 ਰਸਨਾ ਜਪਤੀ ਹਰਿ ਹਰਿ ਨੀਤ ॥  
 ਬਹੁ ਭੋਜਨ ਕਾਪਰ ਸੰਗੀਤ ॥  
 ਰਸਨਾ ਜਪਤੀ ਹਰਿ ਹਰਿ ਨੀਤ ॥

He keeps no attachment for the tastes in food, clothes and music i.e. all the sensual pleasures,  
 And his tongue ever repeats God indeed (i.e. he develops a great urge for God-Realization)

ਭਲੀ ਸੁ ਕਰਨੀ ਸਿਭਾ ਧਨਵਤ ॥  
 ਹਿਰਦੈ ਬਸੈ ਪੂਰਨ ਗੁਰਮੰਤ ॥  
 ਭਲੀ ਸੁ ਕਰਨੀ ਸੀਮਾ ਬਨਬੰਤ ॥  
 ਹਿਰਦੈ ਬਸੈ ਪੂਰਨ ਗੁਰਮੰਤ ॥

He becomes wealthy with good deeds, worthy of glory,

And his heart contains the perfect Guru's teachings (i.e. he does not forget the teachings leading to perfection, and rather tries to live upto them).

And thus he attains :

ਸਾਧ ਸੰਗਿ ਪ੍ਰਭੁ ਦੇਹੁ ਨਿਵਾਸ ॥  
 ਸਰਬ ਸੂਖ ਨਾਨਕ ਪਰਗਾਸ ॥੮॥੨੦॥  
 ਸਾਧ ਸੰਗਿ ਪ੍ਰਭੁ ਦੇਹੁ ਨਿਵਾਸ ॥  
 ਸਰਬ ਸੂਖ ਨਾਨਕ ਪਰਗਾਸ ॥੮॥੨੦॥

The company of saints so as to live in God-Consciousness,

(And ere long) he gets the Illumination and becomes All-Bliss—Nanak

## ਸਲੋਕੁ ਸਲੋਕੁ SLOKA

(Prologue, to the 21st Astapadi i.e. Octave)

ਸਰਗੁਨ ਨਿਰਗੁਨ ਨਿਰਭਾਰ ਸੁੰਨ ਸਮਾਧੀ ਆਪਿ ॥

ਆਪਨ ਕੀਆ ਨਾਨਕਾ ਆਪੇ ਹੀ ਫਿਰਿ ਜਾਪਿ ॥੧॥

ਸਰਗੁਨ ਨਿਰਗੁਨ ਨਿਰਭਾਰ ਸੁੰਨ ਸਮਾਧੀ ਆਪਿ ॥

ਆਪਨ ਕੀਆ ਨਾਨਕਾ ਆਪੇ ਹੀ ਫਿਰਿ ਜਾਪਿ ॥੧॥

The Formless Self is the manifest and the unmanifest (and it remains, as it were, first) in Shunya (object less) Samadhi,

Becomes itself transformed (into the relative world) and then itself goes back (to itself i.e. Absolute) —Nanak

ਅਸਟਪਦੀ ਅਸਟਪਦੀ

Astapadi (Octave)-21

Shabad (Psalm)-1

Below is given the wonderful explanation and expression of the essential Non dual nature of the whole world -

ਜਬ ਅਕਾਰੁ ਇਹੁ ਕਛੁ ਨ ਦ੍ਰਿਸਟੇਤਾ ॥

ਪਾਪ ਪੁੰਨ ਤਬ ਕਹਤੇ ਹੋਤਾ ॥

ਜਬ ਅਕਾਰੁ ਭਹੁ ਕਲੁ ਨ ਦ੍ਰਿਸਟੇਤਾ ॥

ਪਾਪ ਪੁੰਨ ਤਬ ਕਹਤੇ ਹੋਤਾ ॥

When nothing of the form (i.e. the world) could be seen,

Who, then, was there to do evil or good

ਜਬ ਧਾਰੀ ਆਪਨ ਸੁੰਨ ਸਮਾਧਿ ॥

ਤਬ ਬੈਰ ਬਿਰੋਧ ਕਿਸੁ ਸੰਗਿ ਕਮਾਤਿ ॥

ਜਬ ਧਾਰੀ ਆਪਨ ਸੁੰਨ ਸਮਾਧਿ ॥

ਤਬ ਬੈਰ ਬਿਰੋਧ ਕਿਸੁ ਸੰਗਿ ਕਮਾਤਿ ॥

When the Self was in the state of Shunya-Samadhi (i.e. objectlessness),

Then who could earn enmity and hatred against whom

ਜਬ ਇਸਕਾ ਬਰਨੁ ਚਿਹਨੁ ਨ ਜਾਪਤ ॥  
 ਤਬ ਹਰਖ ਸੋਗ ਕਹੁ ਕਿਸਹਿ ਬਿਆਪਤ ॥  
 ਜਬ ਇਸਕਾ ਬਰਨੁ ਚਿਹਨੁ ਨ ਜਾਪਤ ॥  
 ਤਬ ਹਰਖ ਸੋਗ ਕਹੁ ਕਿਸਹਿ ਬਿਆਪਤ ॥

When there was not seen any colour or form of this (world),

Who was there to be affected by joy or sorrow

ਜਬ ਆਪਨ ਆਪ ਆਪਿ ਪਾਰਬ੍ਰਹਮ ॥  
 ਤਬ ਮੋਹ ਕਹਾ ਕਿਸੁ ਹੋਵਤ ਭਰਮ ॥  
 ਜਬ ਆਪਨ ਆਪ ਆਪਿ ਪਾਰਬ੍ਰਹਮ ॥  
 ਤਬ ਮੋਹ ਕਹਾ ਕਿਸੁ ਹੋਵਤ ਭਰਮ ॥

When the Supreme Brahman, the Self existing by itself was itself alone,

Then, where was the attachment, and who was there to be deluded by it

Therefore

ਆਪਨ ਖੇਲੁ ਆਪਿ ਵਰਤੀਜਾ ॥  
 ਨਾਨਕ ਕਰਨੈਹਾਰੁ ਨ ਦੂਜਾ ॥੧॥  
 ਆਪਨ ਖੇਲੁ ਆਪਿ ਵਰਤੀਜਾ ॥  
 ਨਾਨਕ ਕਰਨੈਹਾਰੁ ਨ ਦੂਜਾ ॥੧॥

(The universe) is the play (manifestation) of the Self, played by the Self

There is none (here) other than the Cause (Self or God)—Nanak

Because the effect is nothing but the cause in a different form. Hence the world is God plus the superimposed 'name and form', and God is world minus name and form

Shabad (Psalm) ॥

ਜਬ ਹੋਵਤ ਪ੍ਰਭ ਕੇਵਲ ਧਨੀ ॥  
 ਤਬ ਬਧ ਮੁਕਤਿ ਕਹੁ ਕਿਸ ਕਉ ਗਨੀ ॥  
 ਜਬ ਹੋਵਤ ਪ੍ਰਭ ਕੇਵਲ ਧਨੀ ॥  
 ਤਬ ਬਧ ਮੁਕਤਿ ਕਹੁ ਕਿਸ ਕਉ ਗਨੀ ॥

When God the Master (of Himself) was all alone i e  
in the Non dual state,

Then say, who was called bound or free

ਜਬ ਏਕਹਿ ਹਰਿ ਅਗਮ ਅਪਾਰ ॥

ਤਬ ਨਰਕ ਸੁਰਜ ਕਹੁ ਕਉਨ ਅਉਤਾਰ ॥

ਜਬ ਏਕਹਿ ਹਰਿ ਅਗਮ ਅਪਾਰ ॥

ਤਬ ਨਰਕ ਸੁਰਜ ਕਹੁ ਕਉਨ ਅਉਤਾਰ ॥

When God was alone, without a reach or bound,  
Then, say who was to Incarnate into hell (i e suffer)  
or heaven (i e enjoy)

ਜਬ ਨਿਰਗੁਨ ਪੁਰ ਸਹਜ ਸੁਭਾਇ ॥

ਤਬ ਸਿਵ ਸਕਤਿ ਕਹਹੁ ਕਿਤੁ ਠਾਇ ॥

ਜਬ ਨਿਰਗੁਨ ਪੁਰ ਸਹਜ ਸੁਭਾਇ ॥

ਤਬ ਸਿਵ ਸਕਤਿ ਕਹਹੁ ਕਿਤੁ ਠਾਇ ॥

When God the attributeless, was in its Real Nature  
Then say, where was Mind and Energy (or say Matter)

ਜਬ ਆਪਹਿ ਆਪਿ ਅਪਨੀ ਜੋਤਿ ਧਰੈ ॥

ਤਬ ਕਵਨ ਨਿਭਰੁ ਕਵਨ ਕਤ ਭਰੈ ॥

ਜਬ ਆਪਹਿ ਆਪਿ ਅਪਨੀ ਜੋਤਿ ਧਰੈ ॥

ਜਬ ਕਵਨ ਨਿਭਰੁ ਕਵਨ ਕਤ ਭਰੈ ॥

When Self was conscious of Itself by Itself (i e when  
there prevailed the pure unconditioned Infinite Con-  
sciousness)

Then, who was fearless and who was to fear whom

Therefore

ਆਪਨ ਚਲਿਤ ਆਪਿ ਕਰਨੇਹਾਰ ॥

ਨਾਨਕ ਠਾਕੁਰ ਅਗਮ ਅਪਾਰ ॥੨॥

ਆਪਨ ਚਲਿਤ ਆਪਿ ਕਰਨੇਹਾਰ ॥

ਨਾਨਕ ਠਾਕੁਰ ਅਗਮ ਅਪਾਰ ॥੨॥

The whole wonder (i e the world) is of the Self and  
by the Self (God)

Which is beyond reach and boundless—Nanak

## Shabad (Psalm) III

ਅਬਿਨਾਸੀ ਸੁਖ ਆਪਨ ਆਸਨ ॥

ਤਹ ਜਨਮ ਮਟਨ ਕਹੁ ਕਹਾ ਬਿਨਾਸਨ ॥

ਅਬਿਨਾਸੀ ਸੁਖ ਆਪਨ ਆਸਨ ॥

ਤਹ ਜਨਮ ਮਟਨ ਕਹੁ ਕਹਾ ਬਿਨਾਸਨ ॥

When the Eternal was established in its own Bliss,  
Then, say, who was to be born or to die and where  
was the perishable (world)

ਜਬ ਪੂਰਨ ਕਰਤਾ ਪ੍ਰਭੁ ਮੋਇ ॥

ਤਬ ਜਮ ਕੀ ਤ੍ਰਾਸ ਕਹਹੁ ਕਿਸੁ ਹੋਇ ॥

ਜਬ ਪੂਰਨ ਕਰਤਾ ਪ੍ਰਭੁ ਮੋਇ ॥

ਤਬ ਜਮ ਕੀ ਤ੍ਰਾਸ ਕਹਹੁ ਕਿਸੁ ਹੋਇ ॥

When the Infinite God, the Cause (of causes), was all  
by Itself,

Then, say, who was there to fear death.

ਜਬ ਅਬਿਗਤ ਅਗੋਚਰ ਪ੍ਰਭੁ ਏਕਾ ॥

ਤਬ ਚਿਤ੍ਰਗੁਪਤ ਕਿਸੁ ਪੁਛਤ ਲੇਖਾ ॥

ਜਬ ਅਬਿਗਤ ਅਗੋਚਰ ਪ੍ਰਭੁ ਏਕਾ ॥

ਤਬ ਚਿਤ੍ਰਗੁਪਤ ਕਿਸੁ ਪੁਛਤ ਲੇਖਾ ॥

When God, the changeless, which is beyond the reach  
of senses was all alone,

Then, where was the Law of Karmas, and who was  
there to be subjected to it

ਜਬ ਨਾਥ ਨਿਰੰਜਨ ਅਗੋਚਰ ਅਗਾਥੇ ॥

ਤਬ ਕਉਨ ਛੁਟੇ ਕਉਨ ਬੰਧਨ ਬਾਥੇ ॥

ਜਬ ਨਾਥ ਨਿਰੰਜਨ ਅਗੋਚਰ ਅਗਾਥੇ ॥

ਤਬ ਕਉਨ ਛੁਟੇ ਕਉਨ ਬੰਧਨ ਬਾਥੇ ॥

When God was beyond Maya senses or any measure,  
Then, who was to become free or tied down in bonds

Therefore :-

ਆਪਨ ਆਪ ਆਪ ਹੀ ਅਚਰਜਾ ॥

ਨਾਨਕ ਆਪਨ ਰੂਪ ਆਪ ਹੀ ਉਪਰਜਾ ॥੩॥

ਆਪਨ ਆਪ ਆਪ ਹੀ ਅਚਰਨਾ ॥

ਨਾਨਕ ਆਪਨ ਰੂਪ ਆਪ ਹੀ ਦਰਸਾ ॥੨॥

The wonderful Self which existed itself by itself i.e. one-without a second,

Itself has (as it were) superimposed upon itself (the world of name and) form—Nanak

Shabad (Psalm) iv

ਜਹ ਨਿਰਮਲ ਪੁਰਖੁ ਪੁਰਖੁ ਪਤਿ ਹੋਤਾ ॥

ਤਹ ਬਿਨੁ ਮੈਲੁ ਕਹਹੁ ਕਿਆ ਧੋਤਾ ॥

ਜਹ ਨਿਰਮਲ ਪੁਰਖੁ ਪੁਰਖੁ ਪਤਿ ਹੋਤਾ ॥

ਤਹ ਬਿਨੁ ਮੈਲੁ ਕਹਹੁ ਕਿਆ ਧੋਤਾ ॥

Where the Supreme Being without the dirt (of duality) existed by itself

Then say, without the dirt (of duality) what should have been washed (i.e. transcended to know the Real Non dual Nature)

ਜਹ ਨਿਰੰਜਨ ਨਿਰਕਾਰ ਨਿਰਬਾਨ ॥

ਤਹ ਕਉਨ ਕਉ ਮਾਨ ਕਉਨ ਅਭਿਮਾਨੁ ॥

ਜਹ ਨਿਰੰਜਨ ਨਿਰਕਾਰ ਨਿਰਬਾਨ ॥

ਤਹ ਕਉਨ ਕਉ ਮਾਨ ਕਉਨ ਅਭਿਮਾਨੁ ॥

Where the Formless was without any change or May Who was there to be honoured or dishonoured

ਜਹ ਸਰੂਪ ਕੇਵਲ ਜਗਦੀਸ ॥

ਤਹ ਫਲ ਛਿਟ੍ਰ ਲਗਤ ਕਹੁ ਕੀਸ ॥

ਜਹ ਸਰੂਪ ਕੇਵਲ ਜਗਦੀਸ ॥

ਤਹ ਛਨ ਝਿਟ੍ਰ ਲਗਤ ਕਹੁ ਕੀਸ ॥

Where God alone existed in its Essential Nature

Say who was there to be contaminated by deceit or vice



ਜਦ ਜੋਤਿ ਸਰੂਪੀ ਜੋਤਿ ਸਗਿ ਸਮਾਵੈ ॥

ਜਦ ਕਿਸਹਿ ਮੂਖ ਕਰਨੁ ਤਿਰਤਾਵੈ ॥

Where Consciousness (Self) remained merged in Its Real Nature which is Consciousness (Self) i.e. when there was no otherness in the ocean of Infinite Consciousness,

Who was there subject to cravings or satisfactions.

Therefore :

ਕਰਨ ਕਰਾਵਨ ਕਰਨੈਹਾਰੁ ॥

ਨਾਨਕ ਕਰਤੇ ਕਾ ਨਾਹਿ ਸੁਮਾਰੁ ॥੪॥

ਫਰਨ ਕਰਾਵਨ ਕਰਨੈਹਾਰੁ ॥

ਨਾਨਕ ਕਰਤੇ ਕਾ ਨਾਹਿ ਸੁਮਾਰੁ ॥੪॥

(Whatever is here as) cause and effect, is the Supreme Cause Itself,

Which is beyond any measure—Nanak.

Shabad (Psalm)-v

ਜਬ ਅਪਨੀ ਸੋਭਾ ਆਪਨ ਸੰਗਿ ਬਠਾਈ ॥

ਤਬ ਕਵਨ ਮਾਇ ਬਾਪ ਮਿਤ੍ਰ ਸੁਤ ਭਾਈ ॥

ਜਬ ਅਪਨੀ ਸੋਭਾ ਆਪਨ ਸੰਗਿ ਬਠਾਈ ॥

ਤਬ ਕਵਨ ਮਾਇ ਬਾਪ ਮਿਤ੍ਰ ਸੁਤ ਭਾਈ ॥

When the glory of Self (God) lay in Itself,

Then, who was there to be mother, father, friend, son or brother.

ਜਹ ਸਰਬ ਕਲਾ ਆਪਹਿ ਪਰਬੀਨ ॥

ਤਹ ਬੇਦ ਕਤੇਬ ਕਹਾ ਕਉ ਚੀਨ ॥

ਜਹ ਸਰਬ ਕਲਾ ਆਪਹਿ ਪਰਬੀਨ ॥

ਤਹ ਬੇਦ ਕਤੇਬ ਕਹਾ ਕਉ ਚੀਨ ॥

When the all powerful Self lay in Its own Wisdom (i.e. Absolute Consciousness),

Then, where were the Vedas or Katebas (the four Muslim books) i.e. the books giving guidance for supreme Wisdom and who was there to study these

ਜਬ ਆਪਨ ਆਪੁ ਆਪਿ ਉਰਿਧਾਰੈ ॥

ਤਉ ਸਗਨ ਅਪਸਗਨ ਕਹਾ ਬੀਚਾਰੈ ॥

ਜਥ ਆਪਨ ਆਪੁ ਆਪਿ ਤਰਿਕਾਰੈ ॥

ਤਰ ਸਗਨ ਅਪਸਗਨ ਕਛਾ ਬੀਚਾਰੈ ॥

When Self was the heart, established In the Self by Itself,

Then, where were the Ideas regarding good omen or bad omen

ਜਹ ਆਪਨ ਉਚ ਆਪਨ ਆਪਿ ਨੇਰਾ ॥

ਤਹ ਕਉਨ ਠਾਕੁਰ ਕਉਨੁ ਕਹੀਐ ਚੇਰਾ ॥

ਜਹ ਆਪਨ ਊਚ ਆਪਨ ਆਪਿ ਨੇਰਾ ॥

ਤਹ ਕਤਨ ਠਾਕੁਰ ਕਤਨੁ ਕਹੀਐ ਚੇਰਾ ॥

Where Self Itself was high and Itself low,

Then, who was there to be called a master or a slave.

Therefore

ਬਿਸਮਨ ਬਿਸਮ ਰਹੈ ਬਿਸਮਾਦ ॥

ਨਾਨਕ ਅਪਨੀ ਗਤਿ ਜਾਨਹੁ ਆਪਿ ॥੫॥

ਬਿਸਮਨ ਬਿਸਮ ਰਹੈ ਬਿਸਮਾਦ ॥

ਨਾਨਕ ਅਪਨੀ ਗਤਿ ਜਾਨਹੁ ਆਪਿ ॥੫॥

The wonder of wonders remains (ever) a Wonder  
And this state of Self is only known to the Self—  
Nanak

In other words, you can not know thy Self at the level  
of body mind or intellect Transcend these and know thy  
Self <sup>1</sup>

Shabad (Psalm) vi

ਜਹ ਅਭਲ ਅਭੇਦ ਅਭੇਦ ਸਮਾਇਆ ॥

ਉਹ ਕਿਸਹਿ ਬਿਆਪਕ ਮਾਇਆ ॥

ਜਹ ਅਭਲ ਅਭੇਦ ਅਭੇਦ ਸਮਾਇਆ ॥

ਭਛਾ ਕਿਸਹਿ ਬਿਆਪਕ ਮਾਇਆ ॥

Where the undecelvable, the Invulnerable existed in  
its Non dual (Nature),

Who was there to be deluded by Maya

ਆਪਸ ਕਉ ਆਪਹਿ ਆਇਸੁ ॥

ਤਿਹੁ ਗੁਣ ਕਾ ਨਾਹੀ ਪਰਵੇਸੁ ॥

ਆਪਸ ਕਤ ਆਪਹਿ ਆਦੇਸੁ ॥  
 ਤਿਹੁ ਗੁਣ ਕਾ ਨਾਹੀ ਪਰਚੇਸੁ ॥  
 (When) Self was (as if) greeted by Self (alone)  
 There were no Gunas to be cognised

ਜਹ ਏਕਹਿ ਏਕ ਏਕ ਭਗਵੰਤਾ ॥  
 ਤਹ ਕਉਨੁ ਅਚਿਤੁ ਕਿਸੁ ਲਾਗੈ ਚਿਤਾ ॥  
 ਜਹ ਏਕਹਿ ਏਕ ਏਕ ਮਗਧਤਾ ॥  
 ਤਹ ਕਤਨੁ ਅਚਿਤੁ ਕਿਸੁ ਲਾਗੈ ਚਿਤਾ ॥  
 Where the Auspicious One existed as One, all alone  
 and one without a second  
 Who was there to be anxious or carefree

ਜਹ ਆਪਨ ਆਪੁ ਆਪਿ ਪਤੀਆਰਾ ॥  
 ਤਹ ਕਉਨੁ ਕਥੈ ਕਉਨੁ ਸਨਨੈਹਾਰਾ ॥  
 ਜਹ ਆਪਨ ਆਪੁ ਆਪਿ ਪਤੀਆਰਾ ॥  
 ਤਹ ਕਤਨੁ ਕਥੈ ਕਉਨੁ ਸੁਨਨੈਹਾਰਾ ॥  
 Where the Self was (as if) convinced of Its Self (Real  
 Nature) by Itself  
 Who was there to preach or to listen (to realize the  
 Real Nature)

ਬਹੁ ਬੇਅੰਤ ਉਚ ਤੇ ਉਚਾ ॥  
 ਨਾਨਕ ਆਪਸ ਕਉ ਆਪਹਿ ਪਹੁਚਾ ॥੬॥  
 ਬਹੁ ਬੇਅੰਤ ਉਚ ਤੇ ਉਚਾ ॥  
 ਨਾਨਕ ਆਪਸ ਕਤ ਆਪਹਿ ਪਹੁਚਾ ॥੭॥  
 The Infinitely Infinite and the Highest of High  
 is the Self which could be measured by Self (alone)—  
 Nanak

The term Infinitely Infinite means—not the so called  
 Infinite of our senses as every thing of senses here is limited by  
 space and time which are again something in the limited mind  
 Hence the instruction is—transcend the limited consciousness  
 and know thy Self!

Now about the world coming into the manifestation

Shabad (Psalm) vii

ਜਹ ਆਪਿ ਰਚਿਓ ਪਰਪੰਚੁ ਆਕਾਰੁ ॥  
 ਤਿਹੁ ਗੁਣ ਮਹਿ ਕੀਨੋ ਬਿਸਥਾਰੁ ॥

ਜਹ ਆਪਿ ਰਚਿਓ ਪਰਪੰਚੁ ਆਕਾਰੁ ॥

ਤਿਛੁ ਗੁਣ ਮਹਿ ਧੀਨੋ ਬਿਸਥਾਰੁ ॥

When the Self manifested the world of senses,  
It was so into three Gunas (i.e. Sattva, Rajas and Tamas)

ਪਾਪੁ ਪੁੰਨੁ ਤਹ ਭਈ ਕਹਾਵਤੁ ॥

ਕੋਊ ਨਰਕ ਕੋਊ ਸੁਰਗ ਬੰਛਾਵਤੁ ॥

ਪਾਪੁ ਪੁੰਨੁ ਜਹ ਮਝੈ ਕਛਾਵਤੁ ॥

ਥੋਝੁ ਨਰਕ ਥੋਝੁ ਸੁਰਗ ਬੰਛਾਵਤੁ ॥

There came to be, what are called, vice and virtue.  
(Desiring or practising which) some experienced hell  
(misery) and some experienced heaven (happiness)

ਆਲ ਨਾਲ ਮਾਇਆ ਜੰਜਾਲ ॥

ਹਉਮੈ ਮੋਹ ਭਰਮ ਭੈ ਭਾਰ ॥

ਆਲ ਜਾਲ ਮਾਇਆ ਜ ਜਾਲ ॥

ਹਉਮੈ ਗੋਹ ਮਰਮ ਮੈ ਮਾਰ ॥

(There began) the family-ties and the bondage (of  
clinging to the other things) of Maya,  
(Bringing) the burden of egotism, attachment, delu-  
sion and fear

Out of egotism within, there develops attachment without,  
resulting in hankering to possess the sense objects, so much so  
that the man forgets what is right and what is wrong. So  
deluded, he remains in perpetual fear lest he should lose what  
he has been able to possess or lose his life to enjoy more what  
he possesses or not get what he yet desires to possess.

ਦੁਖ ਸੁਖ ਮਾਨ ਅਪਮਾਨ ॥

ਅਨਿਕ ਪ੍ਰਕਾਰ ਕੀਓ ਬਖੁਨ ॥

ਦੁਖ ਸੁਖ ਮਾਨ ਅਪਮਾਨ ॥

ਅਨੇਕ ਪ੍ਰਕਾਰ ਕੀਓ ਬਖੁਨ ॥

(The pairs of) pain and pleasure, honour and dis-  
honour,  
In countless ways become expressed (i.e. experienc-  
ed)

ਆਪਨ ਖੇਲੁ ਆਪਿ ਕਰਿ ਦੇਖੈ ॥

ਖੇਲੁ ਸਕੋਰੇ ਤਉ ਨਾਨਕ ਦੇਖੈ ॥੭॥

ਆਪਨ ਖੇਲੁ ਆਪਿ ਕਰਿ ਦੇਖੈ ॥

ਜਨੁ ਸਕੀਚੈ ਜਤ ਨਾਨਕ ਪਵੈ ॥੮॥

The play of Self is witnessed by the Self  
And when the play becomes withdrawn (as it were)  
there (shines) One (without a second)—Nanak

Shabad (Psalm) viii

ਜਹ ਅਬਿਗਤੁ ਛਗਤੁ ਤਹ ਆਪਿ ॥

ਜਹ ਪਸਰੈ ਪਾਸਾਰੁ ਜੰਤ ਪਰਤਾਪਿ ॥

ਭਠ ਅਬਿਗਤੁ ਮਗਤੁ ਜਹ ਆਪਿ ॥

ਭਠ ਪਸਰੈ ਪਾਸਾਰੁ ਸਰ ਪਰਤਾਪਿ ॥

When a seeker (becomes established) in the change  
less there (shines the true nature of the) Self  
Where end (the hankerings after) the man fest  
every where (Maya) there shine the glorious Saints

And

ਦੁਹੁ ਪਾਖ ਕਾ ਆਪਹਿ ਧਨੀ ॥

ਉਨ ਕੀ ਜੋਭਾ ਉਨਹ ਬਨੀ ॥

ਦੁਹੁ ਪਾਖ ਕਾ ਆਪਹਿ ਧਨੀ ॥

ਉਨ ਕੀ ਸੋਮਾ ਉਨਹੁ ਬਨੀ ॥

(They) become themselves the masters of both the  
sides (of the same coin) i.e. good and bad  
They alone know the glorious state

And yet it is the —

ਆਪਹਿ ਕਉਤਕ ਕਰੈ ਅਨਦ ਚਜ ॥

ਆਪਹਿ ਰਸ ਭੋਗਨ ਨਿਰਭੋਗ ॥

ਆਪਹਿ ਕਉਤਕ ਕਰੈ ਅਨਦ ਚੋਜ ।

ਆਪਹਿ ਰਸ ਭੋਗਨ ਨਿਰਭੋਗ ॥

Self enjoying various sports ( clinging to the  
enchants of Maya) for joy  
(And some where) enjoying (righteously) the sense  
objects without being attached

ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਆਪਨ ਨਾਇ ਲਾਵੈ ॥

ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਖੇਲ ਖਿਲਾਵੈ ॥

ਜਿਸੁ ਮਾਧੈ ਤਿਸੁ ਆਪਨ ਨਾਫ਼ ਲਾਵੈ ॥

ਜਿਸੁ ਮਾਧੈ ਤਿਸੁ ਖੇਲ ਖਿਲਾਵੈ ॥

Where the Self (as the self) chooses, there the self works towards Realization,

And where the Self (as the self) chooses (to cling to the things of the play) there the self keeps on playing (as such)

And the way to realization is that, to the Higher Self, which is -

ਬੇਸੁਮਾਰ ਅਥਾਹ ਅਕਨਤ ਅਤੋਲੈ ॥

ਜਿਉ ਬੁਲਾਵਹੁ ਤਿਉ ਨਾਨਕ ਦਾਸ ਬੋਲੈ ॥੮॥੨੧॥

ਬੇਸੁਮਾਰ ਅਥਾਹ ਅਕਨਤ ਅਤੋਲੈ ॥

ਜਿਉ ਬੁਲਾਵਹੁ ਤਿਉ ਨਾਨਕ ਦਾਸ ਬੋਲੈ ॥੮॥੨੧॥

Infinite (beyond the senses), depthless (beyond the emotions), immeasurable (beyond Ideas) and ever established (changeless),

One should like a servant i.e. humbly, tune oneself i.e. deny the limited self, and identify with the Unlimited or Higher Self—Nanak.

ਸਲੋਕੁ ਸਲੋਕੁ SLOKA

(Prologue, to the 22nd Astapadi i.e. Octave)

ਜੀਅ ਜੰਤ ਕੇ ਠਾਕੁਰਾ ਆਪੇ ਵਰਤਣਹਾਰ ॥

ਨਾਨਕ ਏਕ ਪਸਰਿਆ ਦੂਜਾ ਕਹ ਦ੍ਰਿਸਟਾਰ ॥੧॥

ਜੀਅ ਜੰਤ ਕੇ ਠਾਕੁਰਾ ਆਪੇ ਵਰਤਣਹਾਰ ॥

ਨਾਨਕ ਏਕੋ ਪਸਰਿਆ ਦੂਜਾ ਕਹ ਦ੍ਰਿਸਟਾਰ ॥੧॥

The substratum of men and other beings, itself is the experience (i.e. the sentient material),

That one alone is manifested as the visible (world i.e. the insentient material) and there is none other—Nanak

Just as the science of to-day has dematerialised matter, by recognising it as energy in motion, similarly the

Seers from time to time, out of their 'Intuitive' experience have conceived the world of matter, energy<sup>1</sup> and thought as nothing but the projection, as it were, of Infinite-Consciousness.

ਅਸਟਪਦੀ ਅਸਟਪਦੀ  
Astapadi (Octave)-22

Shabad (Psalm)-I

ਆਪਿ ਕਥੈ ਆਪਿ ਸੁਨਨੈਹਾਰੁ ॥  
ਆਪਹਿ ਏਕੁ ਆਪਿ ਬਿਸਥਾਰੁ ॥  
ਆਪਿ ਕਥੈ ਆਪਿ ਸੁਨਨੈਹਾਰੁ ॥  
ਆਪਹਿ ਏਕੁ ਆਪਿ ਬਿਸਥਾਰੁ ॥

Self is the speaker and Self is the listener,  
Self is the unity and Self is the diversity.

ਜਾ ਤਿਸੁ ਛਾਵੈ ਤਾ ਸ੍ਰਿਸਟਿ ਉਪਾਏ ॥  
ਆਪਨੈ ਛਾਏ ਲਏ ਸਮਾਏ ॥  
ਜਾ ਤਿਸੁ ਮਾਕੈ ਤਾ ਸ੍ਰਿਸਟਿ ਰਪਾਏ ॥  
ਆਪਨੈ ਮਾਏ , ਲਏ ਸਮਾਏ ॥

When It chooses (as It were), the world becomes projected,  
And so It becomes withdrawn.

ਬੁਧ ਤੇ ਬਿੰਨ ਨਹੀ ਕਿਛੁ ਹੋਇ ॥  
ਆਪਨ ਸੁਤਿ ਸਭੁ ਜਗਤੁ ਪਰੋਇ ॥

तुम ते भिन नही किछु होइ ॥

आपन सूति समु जगतु परोइ ॥

There is nothing other than thy Self (In the names and forms of),

The whole world (which again) is strung on the thread of the Self

ਜਾਕਉ ਪ੍ਰਭ ਜੀਓ ਆਪਿ ਬੁਝਾਏ ॥

ਸਚੁ ਨਾਮੁ ਮੋਈ ਜਨੁ ਪਾਏ ॥

ਕਾਕਰੁ ਸਮ ਜੀਭ ਆਪਿ ਬੁਝਾਏ ॥

ਸਚੁ ਨਾਮੁ ਸੋਝੈ ਜਨੁ ਪਾਏ ॥

Whom God (or Self) as the self chooses for realization,

That man obtains the Realization of Truth

ਮੈ ਸਮਦਰਸੀ ਤਤ ਕਾ ਬੇਤਾ ॥

ਨਾਨਕ ਸਗਲ ਸ੍ਰਿਸਟਿ ਕਾ ਜੇਤਾ ॥੧॥

ਸੋ ਸਮਦਰਸੀ ਤਤ ਕਾ ਬੇਤਾ ॥

ਨਾਨਕ ਸਗਲ ਸ੍ਰਿਸਟਿ ਕਾ ਜੇਤਾ ॥੧॥

That man looks (on all) with same sightedness (as he) knows the Essence (of the whole universe Which is the same behind each and every form)

And has overcome all the projections (of the mind)  
—Nanak

Shabad (Psalm) ॥

And those Bhaktas who have not known the Essence and overcome their minds may contemplate as below for the same

ਜੀਅ ਜੰਤੁ ਸਭ ਤਾ ਕੈ ਹਾਥ ॥

ਦੀਨ ਦਇਆਲ ਅਨਾਥ ਕੇ ਨਾਥੁ ॥

ਜੀਅ ਕਰੁ ਰੁਮੁ ਗਾ ਕੈ ਫਾਥੁ ॥

ਦੀਨ ਦਇਆਲ ਅਨਾਥ ਕੇ ਨਾਥੁ ॥

Man and all other creatures are subject to His Law

He is kind to the poor (In heart) and the lost (In ego)

The required poverty in the field of spirituality is the



want of Impurities in the heart ; and together with these one who has lost the father of ego i.e. has no egotistic tendencies, becomes fit for the protection, i.e. realization, of God.

And as such :—

ਜਿਸੁ ਰਾਖੈ ਤਿਸੁ ਕੋਇ ਨ ਮਾਰੈ ॥  
ਸੋ ਮੂਆ ਜਿਸੁ ਮਨਹੁ ਬਿਸਾਰੈ ॥  
ਜਿਸੁ ਰਾਖੈ ਤਿਸੁ ਕੋਇ ਨ ਮਾਰੈ ॥  
ਸੋ ਮੂਆ ਜਿਸੁ ਮਨਹੁ ਬਿਸਾਰੈ ॥

The person who gets His protection (in the form of the realization of Eternal Life), can never be killed, That one dies who, within, is Ignorant (of his Eternal Self).

In other words, death belongs to the body and not to the Atman (Self), which becomes a fact to those who transcend the body, mind and Intellect, and obtain the Self-Realization.

Because :—

ਤਿਸੁ ਤਜਿ ਅਵਰ ਕਹਾ ਕੋ ਜਾਇ ॥  
ਸਭ ਸਿਰਿ ਏਕੁ ਨਿਰੰਜਨ ਰਾਇ ॥  
ਤਿਸੁ ਰਜਿ ਅਵਰ ਕਹਾ ਕੋ ਜਾਇ ॥  
ਸਮ ਸਿਰਿ ਏਕੁ ਨਿਰੰਜਨ ਰਾਇ ॥

But for Him (i.e. God-Realization or Self-Realization) where one should go (to seek the Eternal Life or Eternal Happiness), Who is beyond Maya and transcending all (the various manifestations) is King (i.e. in the State of Fulfilment).

ਜੀਅ ਕੀ ਜੁਗਤਿ ਜਾ ਕੈ ਸਭ ਹਾਥਿ ॥  
ਅੰਤਰਿ ਬਾਹਰਿ ਜਾਨਹੁ ਸਾਥਿ ॥  
ਜੀਅ ਕੀ ਜੁਗਤਿ ਜਾ ਕੈ ਸਮ ਹਾਥਿ ॥  
ਅੰਤਰਿ , ਬਾਹਰਿ ਜਾਨਹੁ ਸਾਥਿ ॥

Whom (i.e. Whose Laws) the lives of beings are subject to, Know Him to be ever with you, within and without (both).

ਗੁਨ ਨਿਧਾਨ ਬੇਅੰਤ ਅਪਾਰ ॥  
ਨਾਨਕ ਦਾਸ ਸਦਾ ਬਲਿਹਾਰ ॥੨॥

ਗੁਨ ਨਿਬਾਨ ਬੇਅੰਤ ਅਪਾਰ ॥  
 ਨਾਨਕ ਦਾਸ ਸਦਾ ਬਲਿਹਾਰ ॥੨॥

He, the Infinite and boundless, is the Treasure of all  
 Gunas,

Ever surrender unto Him (and thus realize)—Nanak

Shabad (Psalm)-III

The Bhaktas may further contemplate -

ਪੂਰਨਿ ਪੂਰਿ ਰਹੇ ਦਇਆਲ ॥  
 ਸਭ ਉਪਰਿ ਹੋਵਤ ਕਿਰਪਾਲ ॥  
 ਪੂਰਨਿ ਪੂਰਿ ਰਹੇ ਦਇਆਲ ॥  
 ਸਮ ਝਪਰਿ ਹੋਵਤ ਕਿਰਪਾਲ ॥

The perfect and the merciful One is present every  
 where,

He is kind unto all.

In other words, the approach to God or Self is open unto  
 every one irrespective of caste or creed etc

ਅਪਨੇ ਕਰਤਬ ਜਾਨੈ ਆਪਿ ॥  
 ਅੰਤਰਜਾਮੀ ਰਹਿਓ ਬਿਆਪਿ ॥  
 ਅਪਨੇ ਕਰਤਬ ਜਾਨੈ ਆਪਿ ॥  
 ਅੰਤਰਜਾਮੀ ਰਹਿਓ ਬਿਆਪਿ ॥

The play of the Self is known to the Self,  
 Who knowing each and every one's heart is all  
 pervading

That is, through the heart (mind) and transcending it, the  
 Self or God can be realized—so turn within

ਪ੍ਰਤਿਪਾਲੈ ਜੀਅਨ ਬਹੁ ਭਾਤਿ ॥  
 ਜੋ ਜੋ ਰਚਿਓ ਸੁ ਤਿਸਹਿ ਧਿਆਤਿ ॥  
 ਪ੍ਰਤਿਪਾਲੈ ਜੀਅਨ ਬਹੁ ਭਾਤਿ ॥  
 ਜੋ ਜੋ ਰਚਿਓ ਸੁ ਤਿਸਹਿ ਧਿਆਤਿ ॥

The (manifestation and) preservation of the beings is  
 done in various ways,

And each and every manifested one (consciously or  
 unconsciously) Invokes i.e. goes towards Him

But :—

ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਲਏ ਮਿਲਾਇ ॥

ਭਗਤਿ ਕਰਹਿ ਹਰਿ ਕੇ ਗੁਣ ਗਾਇ ॥

ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਲਗ ਸਿਲਾਇ ॥

ਮਗਤਿ ਕਰਹਿ ਹਰਿ ਕੇ ਗੁਣ ਗਾਇ ॥

A person who chooses (for the realization conscious ly), becomes realized (much earlier),

(And as such) he sings the praises unto (he invokes)

God and becomes devoted (unto Him)

And in due course

ਮਨ ਅੰਤਰਿ ਬਿਸਾਸੁ ਕਰਿ ਮਾਨਿਆ ॥

ਕਰਨਹਾਰੁ ਨਾਨਕ ਇਕੁ ਜਾਨਿਆ ॥੩॥

ਮਨ ਅੰਤਰਿ ਬਿਸਾਸੁ ਕਰਿ ਮਾਨਿਆ ।

ਕਰਨਹਾਰੁ ਜਾਨਕ ਇਕੁ ਜਾਨਿਆ ॥੩॥

(The devotee) develops a strong conviction within and then reflecting,

Comes to realize the Cause of causes the One (with-out a second)—Nanak

Shabad (Psalm)-iv

ਜਨੁ ਲਾਗਾ ਹਰਿ ਏਕੈ ਨਾਇ ॥

ਤਿਸਕੀ ਆਸ ਨ ਬਿਰਥੀ ਜਾਇ ॥

ਜਨੁ ਲਾਗਾ ਹਰਿ ਏਕੈ ਨਾਇ ॥

ਤਿਸਕੀ ਆਸ ਨ ਬਿਰਥੀ ਜਾਇ ॥

The seeker's aim is only God Realization

And he shall not be disappointed in it

ਸੇਵਕ ਕਉ ਸੇਵਾ ਬਨਿ ਆਈ ॥

ਉਕਮੁ ਬੁਝਿ ਪਰਮ ਪਦੁ ਪਾਈ ॥

ਸੇਵਕ ਕਉ ਸੇਵਾ ਬਨਿ ਆਈ ॥

ਉਕਮੁ ਬੁਝਿ ਪਰਮ ਪਦੁ ਪਾਈ ॥

(And thus) knowing the Law, he attains (ere long) the Supreme State.

ਇਸ ਤੇ ਉਪਰਿ ਨਹੀ ਬੀਚਾਰੁ ॥  
ਜਾ ਕੈ ਮਨਿ ਬਸਿਆ ਨਿਰੰਕਾਰੁ ॥  
इस ते ऊपरि नही बीचारु ॥  
जा कै मन बसिया तिरंकारु ॥

He does not care further (i e. entertains no anxiety for the fruits of actions),

Who with the fullness of his mind, invokes God.

ਬੰਧਨ ਤੋਰਿ ਛੋੜੇ ਨਿਰਵੈਰ ॥  
ਅਨਦਿਨੁ ਪੂਜਹਿ ਗੁਰ ਕੇ ਪੈਰ ॥  
बंधन तोरि भए निरवैर ॥  
अनदिनु पूजहि गुर के पैर ॥

His bonds (of attachment) are broken and he is no more hostile to any one,

And worships the feet of his Guru day and night i e. lives upto the Guru's teachings at all times.

ਇਹ ਲੋਕ ਸੁਖੀਏ ਪਰਲੋਕ ਸੁਹੇਲੇ ॥  
ਨਾਨਕ ਹਰਿ ਪ੍ਰਭਿ ਆਪਹਿ ਮੇਲੇ ॥੪॥  
इह लोक सुखीए परलोक सुहेले ॥  
नानक हरि प्रभि आपहि मेले ॥੪॥

He remains at peace, here and hereafter,  
And is automatically (i e. smoothly within) led to God-Realization—Nanak

That is, if he does not attain the Realization in this life, his samskaras, in coming lives, will automatically keep him on the same path and hence he should not despair.

Shabad (Psalm)-v

ਸਾਧ ਸੰਗਿ ਮਿਲਿ ਕਰਹੁ ਅਨੰਦ ॥  
ਗੁਨ ਗਾਵਹੁ ਪ੍ਰਭ ਪਰਮਾਨੰਦ ॥  
साध संगि मिलि करहु अनंद ॥  
गुन गावहु प्रभ परमानंद ॥

Find the joy in the association of the saints,

And sing praises unto (I e. seek) God, the (state of) Supreme Bliss.

ਰਾਮ ਨਾਮ ਤਤੁ ਕਰਹੁ ਬੀਚਾਰੁ ॥

ਦੁਲਭੁ ਦੇਹ ਕਾ ਕਰਹੁ ਉਧਾਰੁ ॥

ਰਾਮ ਨਾਮ ਤਤੁ ਕਰਹੁ ਬੀਚਾਰੁ ॥

ਦੁਰਲਭੁ ਦੇਹ ਕਾ ਕਰਹੁ ਰਖਾਰੁ ॥

Contemplate upon God which is the Essence to be realized,

And thus make the best use of the long-cherished human body (as it is the highest in evolution).

ਅੰਮ੍ਰਿਤ ਬਚਨ ਹਰਿ ਕੇ ਗੁਨ ਗਾਉ ॥

ਪ੍ਰਾਨ ਤਰਨ ਕਾ ਇਹੈ ਸੁਆਉ ॥

ਅੰਮ੍ਰਿਤ ਬਚਨ ਹਰਿ ਕੇ ਗੁਨ ਗਾਉ ॥

ਪ੍ਰਾਨ ਤਰਨ ਕਾ ਇਹੈ ਸੁਆਉ ॥

Sing the praises unto (I e. Invoke) God and your words (I e. contemplation) will lead you to Immortality.

This is the way to Salvation

ਆਠ ਪਹਰ ਪ੍ਰਭੁ ਪੇਖਹੁ ਨੇਰਾ ॥

ਮਿਟੈ ਅਗਿਆਨੁ ਬਿਨਸੈ ਅਧੇਰਾ ॥

ਆਠ ਪਹਰ ਪ੍ਰਭੁ ਪੇਖਹੁ ਨੇਰਾ ॥

ਮਿਟੈ ਅਗਿਆਨੁ ਬਿਨਸੈ ਅਧੇਰਾ ॥

See (I e. contemplate upon) God as the nearest one, at all times,

(Thus) bringing the end of the darkness of Ignorance (of Real Nature)

ਸੁਨਿ ਉਪਦੇਸੁ ਹਿਰਦੈ ਬਸਾਵਹੁ ॥

ਮਨ ਇਛੇ ਨਾਨਕ ਫਲ ਪਾਵਹੁ ॥੫॥

ਸੁਨਿ ਉਪਦੇਸੁ ਹਿਰਦੈ ਬਸਾਵਹੁ ॥

ਮਨ ਇਛੇ ਨਾਨਕ ਫਲ ਪਾਵਹੁ ॥੫॥

Let this teaching have a strong hold on your heart, And (ere long) your heart's desire (for Infinite and Everlasting Bliss) will bear the fruit—Nanak

## Shabad (Psalm) vi

ਹਲਤੁ ਪਲਤੁ ਦੁਇ ਲੇਹੁ ਸਵਾਰਿ ॥

ਰਾਮ ਨਾਮੁ ਅੰਤਰਿ ਉਰਿਧਾਰਿ ॥

ਫਲਤੁ ਪਲਤੁ ਦੁਇ ਲੇਹੁ ਸਵਾਰਿ ॥

ਰਾਮ ਨਾਮੁ ਅੰਤਰਿ ਚਰਿਧਾਰਿ ॥

The life here and hereafter both will improve,  
If your heart within takes to God Realization

ਪੂਰੇ ਗੁਰ ਕੀ ਪੁਰੀ ਦੀਖਿਆ ॥

ਜਿਸੁ ਮਨਿ ਬਸੈ ਤਿਸੁ ਸਾਚੁ ਪਰੀਖਿਆ ॥

ਪੂਰੇ ਗੁਰ ਕੀ ਪੁਰੀ ਦੀਖਿਆ ॥

ਜਿਸੁ ਮਨਿ ਬਸੈ ਤਿਸੁ ਸਾਚੁ ਪਰੀਖਿਆ ॥

The teachings of the perfect Guru are also perfect  
And those who constantly reflect within (upon these)  
get the right grasp

ਮਨਿ ਤਨਿ ਨਾਮੁ ਜਪਹੁ ਲਿਵ ਲਾਇ ॥

ਦਖੁ ਦਰਦੁ ਮਨ ਤੇ ਭਉ ਜਾਇ ॥

ਮਨਿ ਤਨਿ ਨਾਮੁ ਜਪਹੁ ਲਿਵ ਲਾਇ ॥

ਦਖੁ ਦਰਦੁ ਮਨ ਤੇ ਮਤ ਜਾਇ ॥

With your body and mind, with the greatest zeal,  
Invoke the realization

And end your agitations, pain and the fear from the  
mind

ਸਚੁ ਵਾਪਾਰੁ ਕਰਹੁ ਵਾਪਾਰੀ ॥

ਦਰਗਹੁ ਨਿਬਹੇ ਬੇਖ ਤੁਮਾਰੀ ॥

ਸਚੁ ਵਾਪਾਰੁ ਕਰਹੁ ਵਾਪਾਰੀ ॥

ਦਰਗਹੁ ਨਿਬਹੇ ਬੇਖ ਤੁਮਾਰੀ ॥

(Thus) deal with the Truth, O dealer (of life i.e. O  
living one)

And this deal will make you acceptable in the field  
of Spirituality (i.e. the super conscious state will be  
yours)

ਏਕਾ ਏਕ ਰਖਹੁ ਮਨ ਮਾਹਿ ॥

ਨਾਨਕ ਬਹੁਰਿ ਨ ਆਵਹਿ ਜਾਹਿ ॥੬॥

एका टेक रखहु मन माहि ॥

नानक बहुरि न आबहि जाहि ॥६॥

Within your mind, depend upon That One alone,  
And be not caught again in the rounds of life  
death—Nanak.

Shabad (Psalm)-vii

ਤਿਸ ਤੇ ਦੂਰਿ ਕਹਾ ਕੇ ਜਾਇ ॥

ਉਥੈ ਰਾਖਨਹਾਰੁ ਧਿਆਇ ॥

ਤਿਸ ਤੇ ਦੂਰਿ ਕਹਾ ਕੋ ਜਾਇ ॥

ਭਧੈ ਰਾਖਨਹਾਰੁ ਧਿਆਇ ॥

Away from Him, where will you go (to get the  
Salvation),

For which you must invoke the One who is the very  
support (of all).

ਨਿਰਭਉ ਜਪੈ ਸਗਲ ਭਉ ਮਿਟੈ ॥

ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਪ੍ਰਾਣੀ ਛੁਟੈ ॥

ਨਿਰਮਲ ਜਪੈ ਸਗਲ ਮਤ ਮਿਟੈ ॥

ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਪ੍ਰਾਣੀ ਛੁਟੈ ॥

By the Invocation of Fearless, all the fears vanish,  
The grace (i.e. the touch) of God takes place and  
the person attains Freedom.

ਜਿਸੁ ਪ੍ਰਭੁ ਰਾਖੈ ਤਿਸੁ ਨਾਹੀ ਦੁਖ ॥

ਨਾਮੁ ਜਪਤ ਮਨਿ ਹੋਵਤ ਸੁਖ ॥

ਜਿਸੁ ਪ੍ਰਭੁ ਰਾਖੈ ਤਿਸੁ ਨਾਹੀ ਦੁਖ ॥

ਨਾਮੁ ਜਪਤ ਮਨਿ ਹੋਵਤ ਸੁਖ ॥

The person who gets the protection of God (i.e.  
invokes Him), becomes no more miserable,  
As the Invocation of God makes the mind (realize  
its Real Nature which is infinitely) Blissful.

ਚਿੰਤਾ ਜਾਇ ਮਿਟੈ ਅਹੰਕਾਰੁ ॥

ਤਿਸੁ ਜਨ ਕਉ ਕੋਇ ਨ ਪਹੁਚਨਹਾਰੁ ॥

ਚਿੰਤਾ ਜਾਇ ਮਿਟੈ ਅਹੰਕਾਰੁ ॥

ਤਿਸੁ ਜਨ ਕਉ ਕੋਇ ਨ ਪਹੁਚਨਹਾਰੁ ॥

The worries run away and the egotism vanishes,  
None can equal this man (of realization).

However :—

ਸਿਰ ਉਪਰਿ ਠਾਢਾ ਗੁਰੁ ਸੂਰਾ ॥

ਠਾਨਕ ਤਾਕੇ ਕਾਰਜ ਪੂਰਾ ॥੭॥

ਸਿਰ ਊਪਰਿ ਠਾਢਾ ਗੁਰੁ ਸੂਰਾ ॥

ਨਾਨਕ ਤਾਕੇ ਕਾਰਜ ਪੂਰਾ ॥੮॥

Those who have got the support of a brave (i.e. realized) Guru,

Their desire (for Realization) gets fulfilled (ere long) —  
• Nanak.

Shabad (Psalm)-viii

Hence the glory of a perfectly realized Guru —

ਮਤਿ ਪੁੱਤੀ ਅੰਮ੍ਰਿਤੁ ਜਾਕੀ ਦ੍ਰਿਸ਼ਟਿ ॥

ਦਰਸਨੁ ਪੇਖਤ ਉਧਰਤ ਸ੍ਰਿਸ਼ਟਿ ॥

ਮਤਿ ਪੂਰੀ ਅੰਮ੍ਰਿਤੁ ਜਾਕੀ ਦ੍ਰਿਸ਼ਟਿ ॥

ਦਰਸਨੁ ਪੇਖਤ ਉਧਰਤ ਸ੍ਰਿਸ਼ਟਿ ॥

Perfect is his teaching (living upto which) brings  
the realization of immortality.

The sight (i.e. the association of the Guru) brings  
Salvation to the projected one i.e. the mind

ਚਰਨ ਕਮਲ ਜਾ ਕੇ ਅਨੂਪ ॥

ਸਫਲ ਦਰਸਨੁ ਸੁੰਦਰ ਹਰਿ ਰੂਪ ॥

ਚਰਨ ਕਮਲ ਜਾ ਕੇ ਅਨੂਪ ॥

ਸਫਲ ਦਰਸਨੁ ਸੁੰਦਰ ਹਰਿ ਰੂਪ ॥

His feet are lotus like (i.e. though living in the  
world, he is never contaminated) and beyond  
comparison,

The sight of (i.e. association with) him, bringing  
fulfilment, is most attractive and God-like

ਧਨੁ ਜਿਵਾ ਸੇਵਕੁ ਪਰਵਾਨੁ ॥

ਅੰਤਰਜਾਮੀ ਪੁਰਖੁ ਪ੍ਰਧਾਨੁ ॥

ਧਨੁ ਸੇਵਾ ਸੇਵਕੁ ਪਰਵਾਨੁ ॥

ਅੰਤਰਜਾਮੀ ਪੁਰਖੁ ਪ੍ਰਧਾਨੁ ॥



Blessed is the man who serves him and whose service becomes approved (i. e. who serves from the core of his heart),

(As) he is the searcher of hearts and thus a Superman (and as such the most fit guide for the spiritual sadhana).

And :-

ਜਿਸੁ ਮਨਿ ਬਸੈ ਸੁ ਹੋਤ ਨਿਹਾਲੁ ॥

ਤਾਕੈ ਨਿਕਟਿ ਨ ਆਵਤ ਕਾਲੁ ॥

ਜਿਸੁ ਮਨਿ ਬਸੈ ਸੁ ਹੋਤ ਨਿਹਾਲੁ ॥

ਤਾਕੈ ਨਿਕਟਿ ਨ ਆਵਤ ਕਾਲੁ ॥

The person whose mind becomes coloured by his teachings, he becomes Blissful,

And death cannot approach him.

That is :—

ਅਮਰ ਭਏ ਅਮਰਾ ਪਦੁ ਪਾਇਆ ॥

ਸਾਧ ਸੰਗਿ ਨਾਨਕ ਹਰਿ ਧਿਆਇਆ ॥੮॥੨੨॥

ਅਮਰ ਮਧ ਅਮਰਾ ਪਦੁ ਪਾਇਆ ॥

ਸਾਧ ਸੰਗਿ ਨਾਨਕ ਹਰਿ ਧਿਆਇਆ ॥੮॥੨੨॥

He realises the the state of Immortality and becomes the (very) Immortal,

(Therefore) seek the association of Sadhus to invoke God (i.e. the State of Immortality)—Nanak

### ਸਲੋਕੁ ਸਲੋਕੁ SLOKA

(Prologue, to the 23rd Astapadi i.e. Octave)

ਜਿਅਨ ਅੰਜਨੁ ਰੁਚਿ ਦੀਆ ਅਗਿਆਨ ਅੰਧਿਰ ਬਿਨਾਸੁ ॥

ਹਰਿ ਕਿਰਪਾ ਤੇ ਸੰਤ ਭੇਟਿਆ ਨਾਨਕ ਮਨਿ ਪਰਗਾਸੁ ॥੧॥

ਗਿਆਨ ਅੰਜਨੁ ਗੁਰਿ ਦੀਆ ਅਗਿਆਨ ਅੰਧੇਰ ਬਿਨਾਸੁ ॥

ਹਰਿ ਕਿਰਪਾ ਤੇ ਸੰਤ ਭੇਟਿਆ ਨਾਨਕ ਮਨਿ ਪਰਗਾਸੁ ॥੧॥

When a Guru gives the unguent of knowledge (seeker), the darkness of Ignorance (ere long) van  
And when the association of such a saint (i.e. is obtained by the grace of God (i.e. the law which is : 'seek and ye shall find')—Ar

and Bible, and which brings the genuine seeker ordinarily to a living Guru whose association is so necessary in majority of the cases), the mind (of the seeker, ere long) gets illumined (with Realization)—Nanak.

ਅਸਟਪਦੀ ਅਸਟਪਦੀ

Astapadi (Octave)-23

Shabad (Psalm)-1

ਸੰਤ ਸੰਗਿ ਅੰਤਰਿ ਪ੍ਰਭੁ ਭੀਠਾ ॥

ਨਾਮੁ ਪ੍ਰਭੁ ਕਾ ਲਾਗਾ ਮੀਠਾ ॥

ਸੰਤ ਸੰਗਿ ਅੰਤਰਿ ਪ੍ਰਭੁ ਭੀਠਾ ॥

ਨਾਮੁ ਪ੍ਰਭੁ ਕਾ ਲਾਗਾ ਮੀਠਾ ॥

The realization of God is obtained within, by the association of a Saint,

Who sweetens (i.e. smoothen) the process of Invocation unto God.

ਸਗਲ ਸਮਿਧੀ ਏਕਸੁ ਘਟ ਮਾਹਿ ॥

ਅਨਿਕ ਰੰਗ ਨਾਨਾ ਦ੍ਰਿਸਟਾਹਿ ॥

ਸਗਲ ਸਮਿਧੀ ਏਕਸੁ ਘਟ ਮਾਹਿ ॥

ਅਨਿਕ ਰੰਗ ਨਾਨਾ ਦ੍ਰਿਸਟਾਹਿ ॥

In whose (cosmic) mind is contained the world,  
Appearing in various colours and forms.

ਠਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭੁ ਕਾ ਨਾਮੁ ॥

ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸਾਮੁ ॥

ਨਰ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭੁ ਕਾ ਨਾਮੁ ॥

ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸਾਮੁ ॥

God realization brings the Immortality and is nine-niddhis-like (i.e. do not run after the psychic powers but attain God-Realization which brings the Eternal Joy),

It lives within the body (i.e. turn Inward for Realization).

Which will come to you when you attain :—

ਸੁੰਨ ਸਮਾਧਿ ਅਨਹਤ ਤਹ ਠਾਢ ॥

ਬਹਨੁ ਨ ਜਾਈ ਅਚਰਜ ਬਿਸਮਾਦ ॥

ਸੁੰਨ ਸੁਮਾਧਿ ਅਨਨਤ ਰਹ ਜਾਦ ॥

ਘੜਨੁ ਜ ਜਾਇ ਅਚਰਜ ਬਿਸਮਾਦ ॥

Shunya-Samadhi (i.e. thoughtless Samadhi or Nirvikalpa Samadhi) where the sound (i.e. word or thought) reaches Infinity (i.e. where there are no vibrations),

This (experience) can not be explained; it is the Wonder of the wonders (i.e. beyond Intellect).

But :

ਤਿਨਿ ਦੇਖਿਆ ਜਿਸੁ ਆਪਿ ਦਿਖਾਏ ॥

ਨਾਨਕ ਤਿਸੁ ਜਨ ਸੋਝੀ ਪਾਏ ॥੧॥

ਤਿਨਿ ਦੇਖਿਆ ਜਿਸੁ ਆਪਿ ਦਿਖਾਏ ॥

ਨਾਨਕ ਜਿਸੁ ਜਨ ਸੋਝੀ ਪਾਏ ॥੧॥

Whom Self (as the self) chooses, he realizes,  
And that seeker attains the (Real) wisdom—Nanak.

Shabad (Psalm)-॥

ਮੈ ਅੰਤਰਿ ਮੈ ਬਾਹਰਿ ਅਨੰਤ ॥

ਘਟਿ ਘਟਿ ਬਿਆਪਿ ਰਹਿਆ ਭਗਵੰਤ ॥

ਸੋ ਅੰਤਰਿ ਸੋ ਬਾਹਰਿ ਅਨੰਤ ॥

ਘਟਿ ਘਟਿ ਬਿਆਪਿ ਰਹਿਆ ਮਹਾਂਵੰਤ ॥

That which is within, the same Infinite is without,  
Revelling in each and every heart, the Auspicious One

ਧਰਨਿ ਮਾਹਿ ਆਕਾਸ ਪਇਆਲ ॥

ਸਰਬ ਲੋਕ ਪੂਰਨ ਪ੍ਰਤਿਪਾਲ ॥

ਧਰਨਿ ਮਾਹਿ ਆਕਾਸ ਪਇਆਲ ॥

ਸਰਬ ਲੋਕ ਪੂਰਨ ਪ੍ਰਤਿਪਾਲ ॥

In the earth below and in the Akasha above,  
In all the worlds, there pervades the (One That as the  
energy in the form of food etc., acts as the) preserver.

ਬਨਿ ਤਿਨਿ ਪਰਬਤਿ ਹੈ ਪਾਰਬ੍ਰਹਮੁ ॥

ਜੈਸੀ ਅਗਿਆ ਤੈਸਾ ਕਰਮੁ ॥

ਬਨਿ ਤਿਨਿ ਪਰਬਤਿ ਹੈ ਪਾਰਬ੍ਰਹਮੁ ॥

ਜੈਸੀ ਅਗਿਆ ਤੈਸਾ ਕਰਮੁ ॥

There is no place devoid of its presence  
By his grace (I e the guidance) of a Guru, attain  
(That which is the Infinite) Bliss—Nanak

Sh bad (Psalm) III

ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਮਹਿ ਦੇਖੁ ॥

ਸਸੀਅਰ ਸੂਰ ਨਖਤ੍ਰ ਮਹਿ ਏਕੁ ॥

ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਮਹਿ ਦੇਖੁ ॥

ਸਸੀਅਰ ਸੂਰ ਨਖਤ੍ਰ ਮਹਿ ਏਕੁ ॥

See (That One Indicated) in the Vedas Puranas and  
Smritis,

The Same One (manifested) in the Moon Sun and  
Stars (I e the subjective within the immediate with  
out and the distant worlds)

ਬਾਣੀ ਪੁਤ ਕੀ ਸਭੁ ਤੇ ਬੋਲੈ ॥

ਆਪਿ ਅਡੋਲੁ ਨ ਕਬਹੂ ਡੋਲੈ ॥

ਬਾਣੀ ਮਮ ਕੀ ਸਮੁ ਕੀ ਬੋਲੈ ॥

ਆਪਿ ਅਡੋਲੁ ਨ ਕਬਹੂ ਡੋਲੈ ॥

All these speak for God

Which Itself (though being in these yet from the  
standpoint of its Absolute Nature) remains motion  
less and never gets contaminated

ਸਰਬ ਕਲਾ ਕਰਿ ਖਲੈ ਖਲ ॥

ਮੋਲਿ ਨ ਪਾਈਐ ਗਨਹ ਅਮੋਲ ॥

ਸਰਬ ਕਲਾ ਕਰਿ ਖਲੈ ਖਲ ॥

ਮੋਲਿ ਨ ਪਾਈਐ ਗੁਨਹ ਅਮੋਲ ॥

Its play in the form of various (material) forces (of  
the world),

And the priceless attributes (mental forces) can not  
be valued

ਸਰਬ ਜੋਤਿ ਮਹਿ ਜਾਕੀ ਜੋਤਿ ॥

ਧਾਰਿ ਰਹਿਓ ਸੁਆਮੀ ਓਤਿ ਪੋਤਿ ॥

ਸਰਬ ਜੋਤਿ ਮਹਿ ਜਾਕੀ ਜੋਤਿ ॥

ਧਾਰਿ ਰਹਿਓ ਸੁਆਮੀ ਓਤਿ ਪੋਤਿ ॥

The consciousness in all (the beings) is the Conscious  
ness of That,

Which supports masterly the whole of the interwoven fabric (of the world as its very warp and woof).

ਗੁਰ ਪਰਸਾਦਿ ਭਰਮ ਕਾ ਨਾਸੁ ॥

ਨਾਨਕ ਤਿਨ ਮਹਿ ਏਹੁ ਬਿਸਾਸੁ ॥੩॥

ਗੁਰ ਪਰਸਾਦਿ ਭਰਮ ਕਾ ਨਾਸੁ ॥

ਨਾਨਕ ਤਿਨ ਮਹਿ ਏਹੁ ਬਿਸਾਸੁ ॥੩॥

By the guidance of a Guru (i.e. living up to the spiritual teachings), the delusion (of otherness) vanishes, And the conviction (of oneness, as above) comes to them (i.e. the seekers, who thereafter are fit to be known as saints)—Nanak

Hence the qualities or expressions of the saint

Shabad (Psalm)-iv

ਸੰਤ ਜਨਾ ਕਾ ਪੇਖਨੁ ਸਭੁ ਬ੍ਰਹਮ ॥

ਸੰਤ ਜਨਾ ਕੇ ਹਿਰਦੈ ਸਭਿ ਧਰਮ ॥

ਸੰਤ ਜਨਾ ਕਾ ਪੇਖਨੁ ਸਭੁ ਬ੍ਰਹਮ ॥

ਸੰਤ ਜਨਾ ਕੇ ਹਿਰਦੈ ਸਭਿ ਧਰਮ ॥

The saints see the whole world as Brahman,  
With their hearts established in their Real Nature—

ਸੰਤ ਜਨਾ ਸੁਨਹਿ ਸੁਭ ਬਚਨ ॥

ਸਰਬ ਬਿਆਪੀ ਰਾਮ ਸੰਗਿ ਰਚਨ ॥

ਸੰਤ ਜਨਾ ਸੁਨਹਿ ਸੁਭ ਬਚਨ ॥

ਸਰਬ ਬਿਆਪੀ ਰਾਮ ਸੰਗਿ ਰਚਨ ॥

From the saints (thou wilt) hear the auspicious word:  
They remain in contact with the Omnipresent God

ਜਿਨਿ ਜਾਤਾ ਤਿਸੁ ਕੀ ਇਹ ਰਹਤ ॥

ਸਤਿ ਬਚਨ ਸਾਧੂ ਸਭਿ ਕਹਤ ॥

ਜਿਨਿ ਜਾਤਾ ਤਿਸੁ ਕੀ ਭੁਭੁ ਰਹਤ ॥

ਸਤਿ ਬਚਨ ਸਾਧੂ ਸਭਿ ਕਹਤ ॥

This is the mode of life of those who have realized,  
All the Sadhus (Saints) speak about (i.e. preach) the  
Truth (as the Supreme Goal of life).

Never caring for the fruits of their actions —

ਜੋ ਜੋ ਹੋਇ ਸੋਈ ਸੁਖੁ ਮਾਨੈ ॥

ਕਰਨ ਕਰਾਵਨਹਾਰੁ ਪ੍ਰਭੁ ਜਾਨੈ ॥

ਜੋ ਜੋ ਹੋਇ ਸੋਈ ਸੁਖੁ ਮਾਨੈ ॥

ਕਰਨ ਕਰਾਵਨਹਾਰੁ ਪ੍ਰਭੁ ਜਾਨੈ ॥

Whatever happens, they take in a good spirit,  
Recognising the whole of Cause and Effect as God.

ਅੰਤਰਿ ਬਸੇ ਬਾਹਰਿ ਭੀ ਓਹੀ ॥

ਨਾਨਕ ਦਰਸਨੁ ਦੇਖਿ ਸਭ ਮੋਹੀ ॥੪॥

ਅੰਤਰਿ ਬਸੇ ਬਾਹਰਿ ਭੀ ਓਹੀ ॥

ਨਾਨਕ ਦਰਸਨੁ ਦੇਖਿ ਸਭ ਮੋਹੀ ॥੪॥

Who is within as well as without,  
And the sight (i.e. association) of (such) a realized  
one, brings enchantment unto (i.e. selfless love to-  
wards) all—Nanak

*Shabad (Psalm)-v*

ਆਪਿ ਸਤਿ ਕੀਆ ਸਭੁ ਸਤਿ ॥

ਤਿਸੁ ਪ੍ਰਭ ਤੇ ਸਗਲੀ ਉਤਪਤਿ ॥

ਆਪਿ ਸਤਿ ਕੀਆ ਸਭੁ ਸਤਿ ॥

ਤਿਸੁ ਪ੍ਰਭ ਤੇ ਸਗਲੀ ਉਤਪਤਿ ॥

Self is the existence (absolute) and from It arises all  
existence (relative and insentient),  
From This God (i.e. Self), the whole (sentient) world  
becomes projected

↓ Now the Self is identified with the Cosmic thought or  
word and hence the Cosmic Mind Which is aggregate of all the  
minds of the whole world —

ਤਿਸੁ ਭਾਵੈ ਤਾ ਕਰੇ ਬਿਸਥਾਰੁ ॥

ਤਿਸੁ ਭਾਵੈ ਤਾ ਏਕੰਕਾਰੁ ॥

ਤਿਸੁ ਭਾਵੈ ਤਾ ਕਰੇ ਬਿਸਥਾਰੁ ॥

ਤਿਸੁ ਭਾਵੈ ਤਾ ਏਕੰਕਾਰੁ ॥

1. "In the beginning was the Word, and the Word was  
with God, and the Word was God." —Bible.

When This chooses there comes to be the manifold,  
And when This chooses (the whole manifold universe  
is withdrawn) and (there again remains One Aumkara  
(in Its Absolute Nature, alone).

And when this is true microcosmically, it is called God  
Realization or Self Realization or the Realization of Absolute  
Truth or Realization of Absolute Love or Realization of Higher  
Self or Real Self or Real Nature or say the Realization of Abso-  
lute Existence-Consciousness-Bliss.

Now :—

ਅਨਿਕ ਕਲਾ ਲਖੀ ਨਹ ਜਾਇ ॥

ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਲਏ ਮਿਲਾਇ ॥

ਅਨਿਕ ਕਲਾ ਲਖੀ ਨਹ ਜਾਇ ॥

ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਲਏ ਮਿਲਾਇ ॥

(The manifestation is in) the Infinite number of forces,  
beyond comprehension,

(But) whom the Self (as the self) chooses, the self  
realizes.

And yet :—

ਕਵਨ ਨਿਕਟਿ ਕਵਨ ਕਹੀਐ ਦੂਰਿ ॥

ਆਪੇ ਆਪਿ ਆਪ ਭਰਪੂਰਿ ॥

ਕਵਨ ਨਿਕਟਿ ਕਵਨ ਕਹੀਐ ਦੂਰਿ ॥

ਆਪੇ ਆਪਿ ਆਪ ਭਰਪੂਰਿ ॥

Who is nearer (to God Self i.e. realized-one) and who  
is farther (from God or Self i.e. unrealized-one),  
(Because there has been nothing but) Self (in the past),  
Self (in the present), (and hence) Self (in the future),  
dwelling everywhere (in the various names and forms).

Therefore, a theist has no basis to scorn at an atheist. So  
again :—

ਅੰਤਰਿ ਗਤਿ ਜਿਸੁ ਆਪਿ ਜਨਾਏ ॥

ਨਾਨਕ ਤਿਸੁ ਜਨ ਆਪਿ ਬੁਝਾਏ ॥੫॥

ਅੰਤਰਿ ਗਤਿ ਜਿਸੁ ਆਪਿ ਜਨਾਏ ॥

ਨਾਨਕ ਤਿਸੁ ਜਨ ਆਪਿ ਬੁਝਾਏ ॥੫॥

Whom the Self reveals Itself within (i.e. whom the  
Self as the self chooses for realization),

That seeker realizes the Self—Nanak.

## Shabad (Psalm)-vi

And the realization is that :—

ਸਰਬ ਭੁਤ ਆਪਿ ਵਰਤਾਰਾ ॥

ਸਰਬ ਨੈਨ ਆਪਿ ਪੇਖਨਹਾਰਾ ॥

ਸਰਬ ਭੂਨ ਆਪਿ ਵਰਤਾਰਾ ॥

ਸਰਬ ਨੈਨ ਆਪਿ ਪੇਖਨਹਾਰਾ ॥

Through all the souls (minds), it is the Self which works,

Through all the eyes, it is the Self which sees.

ਸਗਲ ਸਮਗਰੀ ਜਾਕਾ ਤਨਾ ॥

ਆਪਨ ਜਸੁ ਆਪ ਹੀ ਸੁਨਾ ॥

ਸਗਲ ਸਮਧੀ ਜਾਕਾ ਤਨਾ ॥

ਆਪਨ ਜਸੁ ਆਪ ਹੀ ਸੁਨਾ ॥

Its Body is the whole world,

(And thus) Self is the seeker and Self is the sought.

Therefore :—

ਆਵਨ ਜਾਨੁ ਇਕੁ ਖੇਲੁ ਬਨਾਇਆ ॥

ਆਗਿਆਕਾਰੀ ਕੀਨੀ ਮਾਇਆ ॥

ਆਵਨ ਜਾਨੁ ਇਕੁ ਖੇਲੁ ਬਨਾਇਆ ॥

ਆਗਿਆਕਾਰੀ ਕੀਨੀ ਮਾਇਆ ॥

The life and death are just a play,

(And the one who realizes), the Maya (i.e. the mind) becomes obedient (unto that one).

And this realized one knows that :—

ਸਭ ਕੈ ਮਧਿ ਅਲਿਪਤੋ ਰਹੈ ॥

ਜੋ ਕਿਛੁ ਕਹਣਾ ਸੁ ਆਪੇ ਕਹੈ ॥

ਸਭ ਕੈ ਮਧਿ ਅਲਿਪਤੋ ਰਹੈ ॥

ਜੋ ਕਿਛੁ ਕਹਣਾ ਸੁ ਆਪੇ ਕਹੈ ॥

(Though) amidst all, (yet, the Self) remains uncontaminated,

And whatever is the speech (i.e. the manifestation here), it is that of the Self.

And that :—



ਆਗਿਆ ਆਵੈ ਆਗਿਆ ਜਾਇ ॥

ਨਾਨਕ ਜਾ ਭਾਵੈ ਤਾ ਲਏ ਸਮਾਇ ॥੬॥

ਆਗਿਆ ਆਵੈ ਆਗਿਆ ਜਾਇ ॥

ਨਾਨਕ ਜਾ ਭਾਵੈ ਤਾ ਲਏ ਸਮਾਇ ॥੬॥

Life and death are obedient to the Self,  
And whom the Self (as the self) chooses, the self  
realizes the Self—Nanak.

Shabad (Psalm)-vii

As every thing (i.e. manifestation) is from the Self  
(God) :—

ਇਸ ਤੇ ਹੋਇ ਸੁ ਨਾਹੀ ਬੁਰਾ ॥

ਓਰੈ ਕਹਹੁ ਕਿਨੈ ਕਛੁ ਕਰਾ ॥

ਇਸ ਤੇ ਹੋਇ ਸੁ ਨਾਹੀ ਬੁਰਾ ॥

ਓਰੈ ਕਹਹੁ ਕਿਨੈ ਕਛੁ ਕਰਾ ॥

From It (Self) whatever arises, can not be evil,  
As there is no Cause other than It (in which there is  
no evil).

It is like infinite Light of 'goodness' which, when perceived at high and low degrees, is recognised as light and darkness respectively. Similarly that Self of the nature Absolute Pure Consciousness, when perceived in and through Maya (Space-Time Causation), its higher manifestation is taken as good and the lower manifestation as evil; otherwise in reality It is the Absolute Pure One.

And as —

ਆਪਿ ਭਲਾ ਕਰਤੂਤਿ ਅਤਿ ਨੀਕੀ ॥

ਆਪੇ ਜਾਨੈ ਅਪਨੇ ਜੀ ਕੀ ॥

ਆਪਿ ਭਲਾ ਕਰਤੂਤਿ ਅਤਿ ਨੀਕੀ ॥

ਆਪੇ ਜਾਨੈ ਅਪਨੇ ਜੀ ਕੀ ॥

Self is pure and so its manifestation (appears pure to those who keep It in view i.e. those who have realized It).

(And as such) Its own Heart (i.e. Real Nature) is known to Itself.

ਆਪਿ ਸਾਚੁ ਧਾਰੀ ਸਭ ਸਾਚੁ ॥  
 ਓਤਿ ਧੋਤਿ ਆਪਨ ਸੰਗਿ ਰਾਚੁ ॥  
 ਆਪਿ ਸਾਚੁ ਧਾਰੀ ਸਮ ਸਾਚੁ ॥  
 ਓਤਿ ਧੋਤਿ ਆਪਨ ਸੰਗਿ ਰਾਚੁ ॥

Self is (Absolute) Truth i.e. 'Existence', and sustains the (Relative) Truth i.e. the existence of 'name and form' (the world),

(Rather) Itself has become manifested as the very interwoven fabric (forming the whole world).

ਤਾ ਕੀ ਗਤਿ ਮਿਤਿ ਕਹੀ ਨ ਜਾਇ ॥  
 ਦੁਸਰ ਹੋਇ ਤ ਸੋਝੀ ਪਾਇ ॥  
 ਤਾ ਕੀ ਗਤਿ ਮਿਤਿ ਕਹੀ ਨ ਜਾਇ ॥  
 ਦੁਸਰ ਹੋਇ ਤ ਸੋਝੀ ਪਾਇ ॥

Its State or measure can not be said, (i.e. it can not be objectified so as to become known as other things are measured and known),

(Because) It could be (only) known, had it been separate (from You).

ਤਿਸਕਾ ਕੀਆ ਸਭੁ ਪਰਵਾਨੁ ॥  
 ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਇਹੁ ਜਾਨੁ ॥੭॥  
 ਤਿਸਕਾ ਕੀਆ ਸਮੁ ਪਰਵਾਨੁ ॥  
 ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਇਹੁ ਜਾਨੁ ॥੭॥

Whatever is Its effect (i.e. the world), should be accepted (i.e. stop complaining about the imperfections in the world as the imperfections i.e. bad, and relative perfections i.e. good, etc., are very obvious results in a manifestation),

And by the guidance of a Guru, Realize It (which is beyond both good and bad)—Nanak

Shabad (Psalm) viii

Now about the one who realizes --

ਜੋ ਜਾਨੇ ਤਿਸ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥  
 ਆਪਿ ਮਿਲਾਇ ਲਏ ਪੁਭ ਸੋਇ ॥

ਜੋ ਜਾਨੈ ਤਿਸੁ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥

ਆਪਿ ਮਿਲਾਏ ਲਏ ਪ੍ਰਸੂ ਸੋਇ ॥

Whosoever realizes, he gains the Eternal Bliss,  
And his self (as it were) becomes united (i.e. attains  
Yoga) with That God (of Eternal Bliss).

ਓਹੁ ਧਨਵੰਤੁ ਕੁਲਵੰਤੁ ਪਤਿਵੰਤੁ ॥

ਜੀਵਨ ਮੁਕਤਿ ਜਿਸੁ ਰਿਦੈ ਭਗਵੰਤੁ ॥

ਐਹੁ ਧਨਵੰਤੁ ਕੁਲਵੰਤੁ ਪਤਿਵੰਤੁ ॥

ਜੀਵਨ ਮੁਕਤਿ ਜਿਸੁ ਰਿਦੈ ਮਗਵੰਤੁ ॥

He is real rich, real noble and real reverend,  
He is Living-Free, in whose heart the Auspicious-One  
(i.e. God or Self, has been realized).

ਧੰਨੁ ਧੰਨੁ ਧੰਨੁ ਜਨੁ ਆਇਆ ॥

ਜਿਸੁ ਪ੍ਰਸਾਦਿ ਸਭੁ ਜਗਤੁ ਤਰਾਇਆ ॥

ਧੰਨੁ ਧੰਨੁ ਧੰਨੁ ਜਨੁ ਆਇਆ ॥

ਜਿਸੁ ਪ੍ਰਸਾਦਿ ਸਮੁ ਜਗਤੁ ਤਰਾਇਆ ॥

Glory be unto that one again and again, whose very  
life is a glory,

(As) by the guidance of whom, the whole world  
could attain Salvation !

ਜਨ ਆਵਨ ਕਾ ਇਹੈ ਸੁਆਉ ॥

ਜਨ ਕੈ ਸੰਗਿ ਚਿਤਿ ਆਵੈ ਠਾਉ ॥

ਜਨ ਆਵਨ ਕਾ ਇਹੈ ਸੁਆਉ ॥

ਜਨ ਕੈ ਸੰਗਿ ਚਿਤਿ ਆਵੈ ਨਾਉ ॥

The advantage of such a man's life is that,  
In his association Realization is obtained within,  
(smoothly).

ਆਪਿ ਮੁਕਤੁ ਮੁਕਤੁ ਕਰੈ ਸੰਸਾਰੁ ॥

ਠਾਨਕ ਤਿਸੁ ਜਨ ਕਉ ਸਦਾ ਨਮਸਕਾਰੁ ॥੮॥੨੩॥

ਆਪਿ ਮੁਕਤੁ ਮੁਕਤੁ ਕਰੈ ਸੰਸਾਰੁ ॥

ਜਾਨਕ ਤਿਸੁ ਜਨ ਕਉ ਸਦਾ ਨਮਸਕਾਰੁ ॥੮॥੨੩॥

His 'self' is no more bound, and (his guidance) can

liberate the world,  
To that man ever there is the obeisance—Nanak.

### ਸਲੋਕੁ ਸਲੋਕੁ SLOKA

(Prologue, to the 24th Astapadi i.e. Octave)

ਪੂਰਾ ਪੂਰਾ ਆਰਾਧਿਆ ਪੂਰਾ ਜਾਕਾ ਨਾਉ ॥  
ਨਾਨਕ ਪੂਰਾ ਪਾਇਆ ਪੂਰੇ ਕੇ ਗੁਨ ਗਾਉ ॥੧॥  
ਪੂਰਾ ਪ੍ਰਮੁ ਆਰਾਧਿਆ ਪੂਰਾ ਜਾਕਾ ਨਾਉ ॥  
ਨਾਨਕ ਪੂਰਾ ਪਾਇਆ ਪੂਰੇ ਕੇ ਗੁਨ ਗਾਉ ॥੧॥

By invocation unto the Infinite God whose Realiza-  
tion, brings Perfection,  
The perfection has been obtained; may you (too)  
sing praises unto (i.e. seek) That—Nanak.

ਅਸਟਪਦੀ ਅਸਟਪਦੀ

Astapadi (Octave)-24

Shabad (Psalm)-I

Now :—

ਪੂਰੇ ਗੁਰ ਕਾ ਸੁਨਿ ਉਪਦੇਸੁ ॥  
ਪਾਰਬ੍ਰਹਮੁ ਨਿਕਟਿ ਕਰਿ ਪੇਖੁ ॥  
ਪੂਰੇ ਗੁਰ ਕਾ ਸੁਨਿ ਉਪਦੇਸੁ ॥  
ਪਾਰਬ੍ਰਹਮੁ ਨਿਕਟਿ ਕਰਿ ਪੇਖੁ ॥

Listen to the Upadesha (spiritual teachings) of a per-  
fect Guru,

See the Supreme Brahman i.e. the 'Transcendental', as  
the 'Immediate' i.e. the Universe.

That is, because the Brahman plus 'name and form' is the  
world, and the world minus 'name and form' is the Brahman,  
therefore love the whole universe

ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਹੁ ਗੋਬਿੰਦ ॥  
ਮਨ ਅੰਤਰ ਕੀ ਉਤਰੈ ਚਿੰਦ ॥  
ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਹੁ ਗੋਬਿੰਦ ॥  
ਮਨ ਅੰਤਰ ਕੀ ਉਤਰੈ ਚਿੰਦ ॥

Invoke God again and again,  
And it will remove the anxiety of the mind, within.

ਆਸ ਅਨਿਤ ਤਿਆਗਹੁ ਤਟੰਗ ॥

ਸੰਤ ਜਨਾ ਕੀ ਧਰਿ ਮਨ ਮੰਗ ॥

ਆਸ ਅਨਿਤ ਤਿਆਗਹੁ ਰਾਗ ॥

ਸਤ ਜਨਾ ਕੀ ਧੂਰਿ ਮਨ ਸਗ ॥

Renounce the hankering after the fleeting (objects of) desires

(And rather) let your heart desire the dust of the Saints' feet (i.e. associate with the Saints humbly)

ਆਪੁ ਛਡਿ ਬੈਠੀ ਕਰਹੁ ॥

ਸਾਧ ਸੰਗਿ ਅਗਨਿ ਸਾਗਰੁ ਤਰਹੁ ॥

ਆਪੁ ਛੋਡਿ ਪੈਨਰੀ ਕਰਹੁ ॥

ਸਾਧ ਸੰਗਿ ਅਗਨਿ ਸਾਗਰੁ ਤਰਹੁ ॥

Renounce thy ego and request (them for the path unto Realization)

And the association with Saints will take you across the ocean of fire (or miseries, by removing the ignorance of your Real Nature)

The association with the Saints will —

ਹਰਿ ਧਨ ਕ ਭਰਿ ਲਹੁ ਭਭਾਰ ॥

ਨਾਨਕ ਗੁਰ ਪਰੇ ਨਮਸਕਾਰ ॥੧॥

ਹਰਿ ਧਨ ਕੇ ਮਰਿ ਲੇਹੁ ਮਫਾਰ ॥

ਨਾਨਕ ਗੁਰ ਪੂਰੇ ਨਮਸਕਾਰ ॥੧॥

Fill your coffers with the spiritual wealth

(And hence), give your thanks unto the Guru (his help to attain) the Perfection—Nanak

Shabad (Psalm) ॥

ਖੇਮ ਕੁਸਲ ਸਹਜ ਆਨੰਦ ॥

ਸਾਧ ਸੰਗਿ ਭਜੁ ਪਰਮਾਨੰਦ ॥

ਖੇਮ ਕੁਸਲ ਸਹਜ ਆਨੰਦ ॥

ਸਾਧ ਸੰਗਿ ਭਜੁ ਪਰਮਾਨੰਦ ॥

Eternal Bliss, Joy and the Natural Bliss (are the results)

(When you) with the association of the Sadhus In voke the Supreme Bliss (God or Self)

'Eternal-Bliss' means that there is a positive attainment of transcendental state of Infinite Bliss 'Joy' means that thereafter, even when you come back to the mental horizon, you will remain ever happy. 'Natural Bliss' implies that by this realization, you have, in reality not acquired the Bliss, but you have only removed the delusory ignorance of your Real Self which by its very nature is the Infinite Bliss, because if the Ignorance is Real, it can never be removed, furthermore there is no meaning in any remote doubt that it may be lost

ਨਰਕ ਨਿਵਰਿ ਉਧਾਰਹੁ ਜੀਉ ॥

ਗੁਨ ਗੋਬਿੰਦ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪੀਉ ॥

ਨਰਕ ਨਿਵਾਰਿ ਭਗਵਾਨੁ ਜੀਤ ॥

ਗੁਨ ਗੋਬਿੰਦ ਅਮ੍ਰਿਤ ਰਸੁ ਪੀਤ ॥

Misery will end and the being will be redeemed,  
(When you) praise unto (i.e. seek) God and drink the  
Immortal Essence

ਚਿਤਿ ਚਿਤਵਹੁ ਨਾਨਕਿਠ ਏਕ ॥

ਏਕ ਰੁਪ ਜਾ ਕੇ ਰਗ ਅਨੇਕ ॥

ਚਿਤਿ ਚਿਤਵਹੁ ਨਾਰਾਇਣੁ ਏਕ ॥

ਏਕ ਰੂਪ ਜਾ ਕੇ ਰਗ ਅਨੇਕ ॥

Let your whole mind contemplate upon God, the  
One (without a second),  
Which being One Individual appears as Many (be-  
cause of 'name and form')

ਗੋਪਾਲ ਦਾਸੋਦਰ ਦੀਨ ਦਇਆਲ ॥

ਦੁਖ ਭੰਜਨ ਪੁਰਨ ਕਿਰਪਾਲ ॥

ਗੋਪਾਲ ਦਾਮੋਦਰ ਦੀਨ ਦਇਆਲ ॥

ਦੁਖ ਭੰਜਨ ਪੂਰਨ ਕਿਰਪਾਲ ॥

He is the preserver (and the one who manifests and  
then takes back to the unmanifest), In Him is the  
Maya, and His grace (in the form of realization) is  
showered upon the poor (in heart),  
And His grace removes the misery and brings the  
Perfection

Hence —

ਜਿਮਰਿ ਜਿਮਰਿ ਨਾਮੁ ਬਾਰੰਬਾਰ ॥

ਨਾਨਕ ਜੀਅ ਕਾ ਇਹੈ ਆਧਾਰ ॥੨॥

ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਮੁ ਬਾਰੰਬਾਰ ॥

ਨਾਨਕ ਜੀਅ ਕਾ ਭੰਨੈ ਆਖਾਰ ॥੨॥

Invoke, do invoke thy Real Nature\*, again and again

This is the only support (hope) of mankind—Nanak

Because all other things on which you may depend are  
but momentary

Shabad (Psalm) ॥

And thus —

ਉਤਮ ਸਲੋਕ ਸਾਧ ਕੇ ਬਚਨ ॥

ਅਮੁਲੀਕ ਲਾਲ ਏਹਿ ਰਤਨ ॥

ਰਤਮ ਸਲੋਕ ਸਾਧ ਕੇ ਬਚਨ ॥

ਅਮੁਲੀਕ ਲਾਲ ਏਹਿ ਰਤਨ ॥

The words of the Sadhus are Supreme Slokas  
(verses),

They are priceless gems and jewels

And whosoever —

ਸੁਨਤ ਕਮਾਵਤ ਹੋਤ ਉਧਾਰ ॥

ਆਪਿ ਤਰੈ ਏਕਹ ਨਿਸਤਾਰ ॥

ਸੁਨਰ ਕਮਾਵਰ ਹੋਰ ਬਧਾਰ ॥

ਆਪਿ ਤਰੈ ਲਾਕਹ ਨਿਸਤਾਰ ॥

Listens to them and earns (i.e. puts into practice)  
becomes redeemed

And his self being redeemed he helps others (too)  
obtain the redemption

ਸਫਲ ਜੀਵਨੁ ਸਫਲੁ ਤਾ ਕਾ ਸਗੁ ॥

ਜਾ ਕੈ ਮਨਿ ਲਾਗਾ ਹਰਿ ਰਗੁ ॥

ਸਫਲ ਜੀਵਨੁ ਸਫਲੁ ਤਾ ਕਾ ਸਗੁ ॥

ਜਾ ਕੈ ਮਨਿ ਲਾਗਾ ਹਰਿ ਰਗੁ ॥

Most fruitful is the life and so the association,  
Of the one whose mind becomes coloured by God  
consciousness

ਜੈ ਜੈ ਸਬਦੁ ਅਠਾਹਦੁ ਵਾਜੈ ॥

ਸੁਠਿ ਸੁਠਿ ਅਨਦ ਕਰੇ ਖੁਭੁ ਭਾਜੈ ॥

that it is sum total of finest vibrations or particles or some thing which sometimes behaves as vibration or wave, and some times as particle, thus implying the mind stuff in the fabric of universe. Rishis i.e. the scientists in the field of spirit, from the Vedic period, according to the written records available, or say, from time immemorial, also recognised and declared that—the world is not what is perceived thro the senses, they also conceived the universe as sum total of finest vibrations. But the difference between the two is that the conclusions of the scientists depended upon the external material equipments, whereas those of the Rishis upon the finer 'peep' into the universe by the sharpened mind transcending the plane of senses. Further, the Rishis did not stop at that. They had understood that the universe in objectivity would never reveal its absolute Real-Nature (Svarupa) which obviously is the Svarupa of man as well, hence they went on probing further within they concentrated and concentrated, they meditated and meditated, until one day they transcended the objective-oneness of universe of waves or particles, and the Self of man, or say, Real Nature of the universe, became revealed as what could be called Pure Consciousness or Infinite Existence Consciousness Bliss (Sat Chit Ananda) which was also indicated by different names according as the seekers could appreciate in different lands at different times, thus breaking all the bondages of man due to wrong identifications born out of ignorance of Real Nature, with the layers of the body and mind and the attachments or aversions for the world of objects cognised through the instruments of the body and mind.

On the other hand, those who get visions etc., should, keeping in view the above, beware that these do help them and maintain a good character, exercising an ever increasing control over Kama (Lust), Krodha (Anger), Lobha (Greed), Moha (Attachment) and Ahamkara (Egotism). otherwise these are all useless and mere imaginations. Therefore, accordingly, be ware of the so called vision inducers or samadhi inducers, and also of your perverted psychic experiences of sensuous joys with the imagined Ishta devata the deity of the so-called worship, never give them the touch of even the relative reality to it, forget imaginations, and be independent of such a form worship. It has been reported from sincere devotees who had approached some such Gadi holders or Math-



holders, i.e. the in-charge of certain established institutions, that they did not experience any vision supposed to have been induced by the Gadi-holders or call them 'masters' (inspite of the knocking by the master on the head with his finger or pressing the space between the eye-brows) and also that some of those who did say that they experienced the 'vision', later confided in them that they actually did not and that they lied out of some fear, though uncalled for

It has also been reported that the masters of certain Maths or Gadis have collected lot of material-wealth with them, enjoying greatest physical comforts and pleasures. Of course, it is not to be taken that the one who lives in rags or sleeps under the sky will necessarily be a realised person. It is true that a person wearing coarse clothes may be doing so for show, i.e. for certain personal-motives. There has been as highly realised persons in the kings as in the beggars. It is also true that out of devotion or love the seekers may offer costly things to the masters who also out of sheer love may use them on their person. But the point to be seen is that after accepting or collecting or even earning so much of wealth how much is spent on themselves and how much is given to the needy and the poor. Yet, the mind is such a subtle thing that a particular incharge or master of a most wealthy institution may be helping a good number of needy, say by opening charitable schools and hospitals, and also having certain 'visions' for himself and still clinging to the Gadi or the Math (i.e. the Chair or the high position born out of the popularity of the institution due to the deluded-emotions of the masses) and to certain comfort-giving materials or money and the hoarding thereof, born out of abnormal sense of economic insecurity as one of the causes.

It does not however mean that become physically naked and realise God. It is true what may be normal as regard clothes, residence and vehicle etc., at one place, may not be so at another. It is also true that sometimes the comparatively costly vehicles etc., may be necessary for carrying out the very spiritual or selfless mission with all the sincerity, thus one may be seemingly attached to the riches because of having been placed in such circumstances. But, if he is sincere, he will be utilising all these, even though out of some social traditions, customs and behaviours according to a particular society, for the good of others, and not for his personal enjoyments thereof, he will

not at all have the tendency to hoard the wealth, rather he will be ever ready to give it to the genuine needy or sufferers. Therefore on account of mere acceptance of the riches or some costly goods we cannot charge or accuse anyone. Of course, he must give equal respect and love to those who are rich (and probably also have contributed towards the assets of the Math) and those who are poor, i.e. he should not exercise aversion or attachment either for the poor or for the rich. Similarly we should not exercise aversion or attachment for a 'master' merely because he is rich or a beggar.

It may also be mentioned here that there are a good number of Advaitists i.e. Non dualists and those who have verbally stressed on the universal oneness or brotherhood in one way or the other, among these masters of Maths and Gadis and even so the disciples or other religionists, who seem to be much interested in religious talks (beware of the melodious hymn singing and master oratory i.e. do not take these excellences as marks of spiritual achievements), and study of the books called generally holy or sacred, and at the same time practise touch-me-notism with all the force they have at their command. They have also been known to have practised preferential treatment to car owners, the richly dressed persons or the men of otherwise socially high positions, some of them have even indulged in communalism at times. A well known Advaitist is personally known to the author, who gave a wholesome admiration to a famous political communalist. Let them know that they in reality do not practise religion that they have nothing to do with what they call God or Real Self, that their study etc., is another expression of their egoistic desire of self importance, born out of jealousy of those who have more of intellectual ruts, and the desire to show supremacy over those who are not that much learned in the scriptures, and that their, above said, preferential treatment is nothing short of licking the rich man's shoe—a most degraded practice for a human being. All this implies hatred for majority of mankind. Your stepmotherly treatment to the 'poor, the less privileged or to one sect or the other, and still sticking to the wealthy religious kingdoms are enough to prove to you that you do not have an iota of love for God—the sum-total of all the existence nay, the very Self of all, the Real Nature of all, and all your prayers, rituals and visits to the holy places etc., are nothing but a self deception, hypocrisy and what not. Get

out of this great psychological disturbance or bondage; treat them all as children of the same God or expression of the same Real Self, try to become that what you teach and preach (i.e. the essentials of religion), and be free. But this can only be done if you have cultivated the universal attitude before you take to such studies; therefore, please, develop the attitude of universal-oneness in your very being, think of it again and again, and it will make you a healthier peaceful man within, with a strong character and iron will, helping yourself and the other children of Immortality around, whether they be sweepers in the street, labourers in the factory, or the beggars on the road, low-castes, or black and the handicapped, immaterial; rather it is they who need more of your love because of the very fact of their being handicapped. If the goal is to be Truth and nothing but Truth, the path must also be full of truth and nothing but truth!

Here it may be said that we shall have a little variation in measuring rods for a lone advanced seeker or call him a lone master, specially the one who is moving about in a comparatively wealthy society with an average material equipment available with him—of course being above likes and dislikes, aversion or attachment, never clinging to or hoarding the things for selfish interest and never desiring a privileged position or status etc.—and the master with an institution in a rich society or a poor society. The former may not deliberately and particularly take to the cheapest clothes etc., for helping others around advance in spirituality, though having all the inner saintly qualities at an above average intensity, in order to have a great possibility of wider and deeper contacts, making it also possible for others to behave normally psychologically which is an essential requirement for a meaningful spiritual contact for the good of the very seeker. Whereas the latter who have already made a sort of declaration by the very fact of having opened the institution, does not need the above requirement as much for the normal-psychological-behaviour of the seekers, and thus should as a rule take to comparatively less costly materials. Remember, the psychological-reason, as above, is not a minor thing to be just dismissed, because the whole disease is psychological, that is, basically the trouble starts within and not really outside as it appears to be; and for that, one may even have to go to a gambling den, a drinking booth, and even brothels, for the good of another. Of course this one i.e. the advanced-seeker or the lone-master has to be like a lotus in the water, jailor among

the jailed and doctor among the diseased. Nevertheless the master particularly should never bother for more than bread i.e. bare-minimum whether it is food or clothes :

"Bread alone is sufficient for removing hunger,  
And yet, day and night, there is crying for all this  
lust (i.e. out of greed and not out of necessity) "

—Sarmad.

The master should also remember, and so teach his disciples, that as regards the spiritual-advancement towards Infinite-Bliss, the benefit becomes there and then derived by a person, the moment any one is benefitted out of a good thought, word or act of that person (provided the sense of egoism or expectation remains divorced) :

"If any one can get some benefit out of you,  
This itself is a thing of great benefit unto you "

—Sarmad.

Further the master should particularly remember for himself that from stand point of the Goal of Infinite-Bliss, the world is a barren-tree (as every thing overhere, how-so-ever tempting, is finite or transitory ; and thus the hankering for any of its things would be an obstacle in the way of Realization of the Goal) :

"Do not depend upon the world (-of-objects which has the nature of finitude or transitoriness), O Sarmad,  
It is a barren tree (i.e. devoid of the 'Eternal' or Infinite), thus where is the possibility of the Shade  
(i.e. the Bliss-Eternal or Infinite)."

—Sarmad.

We shall of course be very careful in judging the 'masters' or incharge of the Maths. etc , and must not make any haste. Yet we should be very cautious ; and the moment such a point arises, discuss with certain reliable co seekers with the purpose of understanding so as not to fall a prey to some false teaching and also as to rise above the mere-mental-assents or personal-weak-emotions.

standing, to the exclusion of hatred or anxiety or agitations within ourselves, if we see that it will really help someone; as a general-principle we can always come forward to discuss in order to discriminate the truth from the falsehood and be able to take to the right course for the spiritual-progress, bringing a great harmony within and order without.

Please, those who have certain association with maths and gadis, need not get displeased or hurt over these comments, as the purpose here is to help you and all those who belong to such masters and institutions and even the very masters to get out of the deluded evaluations about yourselves or themselves and others; and moreover when the subject here is truth and truth alone; therefore you cannot afford to bother for somebody's opinion or displeasure or sentiments—no appeasement would work.

Rather, if your Math or Gadi happens to be like that, you should be thankful for the warning given over-here. Why are you afraid of the pseudo-masters—the false prophets:

“Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?”

—Bible.

Of course it does not mean that you should now start a campaign of hatred, but you can safely get out of the degrading-bondage, forget the whole episode (or say errors), and simply meditate and meditate, to the accompaniment of selfless actions. You are no body’s slave, errors are also part of the life and it is through these that a man learns. Further, you are never late. Have courage, take to truth and nothing but the truth; get away from such deluded-emotions. And if you are in a position to suggest to your master in the same direction, do do it without being the least disrespectful, rather showing the same respect as before; but bear in the mind, that ordinarily because of the habit of teaching it becomes very difficult for such teachers to learn.

Now, these ‘masters’ are requested to start thinking of themselves as disciples and disciples alone and that too at least to the God master; though they will be much benefitted if they look for suggestions and hints from the advanced-disciples before being a teacher unto others again.

They are also requested humbly not to claim what they have not achieved, and also not to claim and hoard what they never earned. It is of no use to sit like a snake over the wealth of others. Distribute the wealth among the poor, the handicapped and the really needy, say, in the form of food, shelter, schools and hospitals etc., as far as possible. Embrace the down-trodden, the shudras, whether sweepers, labourers or the beggars. Serve the poor-gods. Is it not most unsaintly that a 'saint' should have every day a new dress and a new pair of shoes, whereas lacs go naked feet in the scorching heat? Is it not equally unholy if a 'saint' roams about with a silver chhatra (umbrella) on the head, with so many body guards around and that too in peace-times, no doubt, if a saint according to circumstances has to take to warrior-like responsibilities like Krishna and Gobind Singh, it would be a different matter altogether. Isn't it the greatest sin that in the sight of plenty millions should starve or live ill clad and under fed, leave aside their being educated or medically looked after? Is it not the greatest hypocrisy that the idols should be made of gold and the living human beings starve, weep and cry? Is it not most inhuman that the wealthy be given abundant of prasad (i.e. consecrated food) with all the respect and the rest given very little of it and that too with indifference? Is it not most anti religious that into the house of God, the shudras (the low castes) can have no entry? Do not say—'if the shudra has taken bath and worn clean clothes, I do not mind sitting with him (and perhaps) eating on the same table as well'. Remove these 'ifs' from your personality, of course, hygiene has its importance, but no where in religion has a place the touch me notism of caste, wealth, power, sex or colour. What has happened has happened, but now it is high time you get out of this continuous treachery, this refined barbarism.

"Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye" —Bible

Just repent and be on the path of righteousness, selflessness and universal love. Remember the word 'universal-love' as God is Love absolute and resides in the hearts of all human beings whether realised or un realised, sinner or saint, king or beggar, man or woman, white or black, teacher or taught. And also remember that masters should make their disciples

more independent than making them slaves to their personality. It is true that through the particular the ordinary man can go to the General, but as the goal is General, the particular must remain always sub-ordinate to the General : It is the principles that should matter more. And when it is a matter of principles, you are to rise above the master-disciple-relation, as the real-Master is 'Principle' for the teacher and taught both !

Recognise this real-Master in all and realise ye oneness !

Nevertheless it does not mean that these religious institutions are to be broken or not required. These institutions are as much required in the organised society of to-day as in any other field of the society. Therefore what required is a complete overhauling of the 'Maths' and 'Gadis'—the masters of which should also give a great importance to cleanliness, literacy and good physical-health, imparting to the disciples, and thro the disciples to the public at large, various reformatons as well, required from time to time, in the social order ; for example, in India especially, the marriage-ceremonies have become a problem in particular for the parents of the girl, hence it must be explained with a great persuasion that the marriage should not involve huge expenditures, or say, wastage of the national wealth, when millions, living side by side us, do not find it easy to have two full-meals a day. Rather the master's presence should suffice, after the requirements of age, health and temperament etc., have been fulfilled—and the expenses be reduced to almost nil ; and not that the master is also indulging in offering the most expensive gifts to the parties.

It is true that a spiritual-master, a Rishi or a sage or call him a scientist, a doctor of the soul (atma), is more, or say directly, concerned with the problems of Antahkarana, the conscious-internal-organ, or say, the texture of the mind-stuff of the individual, responsible for the agitation or agony, i.e. concerned with pain (Dukha) with the origin more within, called Adhyatmika or Adhyatma-pain, than with Adhidaivika or Adhidaivapain (i.e. pain relating to the daivas i.e. sense-organs, the physical-body, for which we ordinarily approach a physician, the doctor of the physical-body) or with Adhibhautika or Adhibhuta-pain (i.e. pain or troubles originating from the bhutas which means elements as well as beings ; elements imply earthquakes, storms, floods and lightening etc., and beings, imply the society regarding general administration, political

and economic or material conditions which would be unhealthy and pains giving to its individual units when there is least protection from the beasts animal and human both; when there are fanatical regimes governing the society; when the democratic or self governing rights are denied, and when poverty prevails i.e. when people are undernourished, ill-clad and illiterate or even when vast economic power is concentrated in the hands of a few, as in India), it is also true that the fundamental cause for all the ills and all that is pain of kind whatsoever is nothing but the ignorance of Real Nature of man, Infinite Bliss, yet, and particularly when the math runners or masters have got lot of material wealth at their disposal, or have a say in the society directly or indirectly, they should utilize this wealth for reducing the pain caused by wants of material necessities, and thus provide the same (e.g. free mess for the handicapped, hospitals for the diseased, and schools for removing the illiteracy etc.) and also guide their disciples and the people through them for building up a society on spirito-democratic cum socialistic patterns, of course, (without necessarily resorting to the praise of a particular candidate or a party in the country, rather asking the people to keep in view the principles i.e. aim of the society and character of the man claiming to pursue the same, though the contradiction is often seen that the party has wonderful broad-vision in their programmes and its candidate who claims to execute these when put to power, has no character, and when a man shows some good character he is in a party which has narrow visions), desirably through persuasion, co-operation and love (for which again the basic stress on Adhyatmika education and sadhana has to be laid by them synthetically and analytically, covering all the aspects of the human personality, so that the people develop great moral strength, character, steadiness and equipoise within, as to be more fit for a healthy social life without) because this is how the large majority of mankind as a whole can evolve towards the goal of Infinite Existence-Consciousness Bliss consciously, shoulder to shoulder with one another, to the absence of any sense of suppression within and the chaos without, for the good of all and for the happiness of all!

It should also be seen that the essential spiritual literature of the past and the present of so called different religions is translated in the modern languages and brought to the



easy reach of the people, say through meetings, books and tape-recorders (implying the running of a library) emphasising upon universal love, breaking the foolish traditions of hardened birth-caste system and sectarianism or fanaticism in the name of politics or religion and also emphasising upon meditations and contemplations in the background of healthy reasoning etc., in order to recognise or express the very universal love in thought word and action, and also realise within Oneness, without the realisation of which, the expression of universal love in an absolute unreserved manner is not possible. Mysteriousness should never be encouraged. Every word of superstition should be rejected with a thunderbolt. The things should be made wholesome yet simple. The same rules should apply to the rich and poor both. No special treatment, whether in the form of mere respect or in the manner of serving the food etc., should be given to a man merely because he is wealthy or has contributed a great wealth to the 'math'. It is the character, selflessness and love, and spiritual experiences within, helping in the development of these three, that deserve the greatest respect. Of course, a man may be and should be given due respect for his excellences in the fields of literature, art and science too, but all this can never equal the essential excellences in man i.e., character, selflessness and love. And for all this, various techniques of contemplation and meditation etc., must be imparted by the master to one and all whosoever seek with sincerity and devotion, irrespective of caste, colour, creed, status or sex. It may be stated that it is height of weakness for a 'master' and even so a 'sage' or a 'sannyasin' to be nervous in the presence of a person from opposite sex. Had he gone to a school of co-education, probably he would not have shown that nervousness, and rather remained normal i.e. maintained equipoise and steadiness, the essential characteristics of the spiritual or religious progress. And to bring more and more and also maintain the same in his disciples, the disciples should be required to meditate at times in his presence, so as to correct them and help them further. Even mass-meditations in big meditation halls would be of great benefit, hence, if and when a good sum is available, such a hall should be built and maintained well. The 'Maths' etc., must be kept very very clean giving also a natural surrounding to the building of the 'Math'.

Now, in certain cases the master remaining often absor-

bed in deep-meditations or Samadhi, the duties enjoined upon as above would obviously fall upon the one who manages the affairs of the 'Math' or 'Gadi', who-so ever he be !

It is stated again that, the master must encourage questions, of course the healthy ones, from his disciples, and not hypnotise, kill or mar their personality. As already said, the master should lay more emphasis upon the principles rather than on his own personality. The master or the Guru should, while explaining the sadhana, bother more for the type of mind the seeker possesses than the type of sadhana he practised or practises i.e. the way the seeker would be able to appreciate and grasp the subject than the way the master has been often explaining to the majority probably ; and this would require of the master to listen more to the seeker, specially to begin with, and of course the seeker should not expect the solution to the life's problem or his particular problem, in one word or one discourse, and he should also keep in view that he talks to the point, listens with single-pointed attention and grasps the first point before raising another. Both should pay attention to all the four essential aspects of the human personality viz. physical, emotional, psychic and intellectual i.e. regarding karmas or physical service, emotions or devotion or love, psychic-balance or the flow of prana and philosophy or Intellectual appreciation, of course laying more emphasis upon the one for which the seeker shows a greater aptitude, and this would further require the master, or say the advanced-seeker, to be some what versed in all the aspects, though generally the masters have exhibited excellences in one aspect alone, to the absence of even the elementary knowledge as regard the rest—this is however not the case with finally-realized saints. However it does not mean that a sage be a man of letters necessarily, rather the great scholars in religious literature or what they call the secular literature of the world, will have to sit at the feet of a true sage or a true master, like Vivekananda at the feet of Ramakrishna.

Further a student should not be asked to quit merely because he does not agree to a point or even to the whole of explanation, he should be given enough time to understand various thoughts and not expected to listen to your lecture or kirtan etc., with a compulsory adoration. He should neither be forced to agree—no suppression, no conditioning, even if

he readily agrees ; rather readily-agreeing should be discouraged, and the students be encouraged to question, understand and then asked to practise, without the least expectation that the student or the questioner, even though contacting with sincerity and humbleness at the moment, would positively-understand or definitely practise or accept or announce him as his master, even after-wards ; after all the student is a child of the Same Father, nay, the master's own Self in another form ! The master should never entertain anxiety to teach, always remembering that in reality who is to be taught :

ਤਾਕਉ ਸਮਝਾਵਣ ਜਾਈਐ ਜੇ ਕੋ ਭੁਲਾ ਹੋਈ ॥

ਆਪੇ ਖੋਲ ਕਰੇ ਸਭ ਕਰਤਾ ਐਸਾ ਬੂਝੈ ਕੋਈ ॥

ताको समझायण जाईऐ जे को भुला होई ॥

आपे खोल करे सभ करता औसा बुझै कोई ॥

"Who is to be given the Knowledge ; is any one (really) ignorant,

Self (alone) is performing the various roles ; this is realized by rare!"

—Adi Granth.

ਸੀਧਰਾਮ ਮਧ ਸਮ ਜਗ ਜਾਨੀ ॥

ਸੀਧਰਾਮ ਮਧ ਸਭ ਜਗ ਜਾਨੀ ॥

"Recognize the whole world (i.e. women and men respectively) as Sita and Rama (i.e. Shiva and Shakti or Brahman and Maya, or the world as the manifestation of one and the same Reality) "

—Tulasi (Ramayana).

"Having come into the Garden (of many) thou recognize the One without-a-second,

Just-think, who else can be in (i.e. appear to be) the lover or the loved and the flower or the thorn!"

—Sarmad.

"Who is the Potter, pray, and who the Pot !"

—Omar Khayyam.

When the door to this knowledge, for which the key is not to be found in an external-attainment (though the guidance can be had from outside), is opened, there remains no more

bed in deep meditations or Samadhi, the duties enjoined upon as above would obviously fall upon the one who manages the affairs of the 'Math' or 'Gadi', who-so ever he be !

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When the door to this knowledge, for which the key is not to be found in an external-attainment (though the guidance can be had from outside), is opened, there remains no more

'thee and 'me' no more differences of name and form or shapes<sup>2</sup> and there remains That and That alone 'thou or 'I' becomes 'That', and no more one is to wait for some promised distant<sup>4</sup> rewards or credit the gain is in cash, the realization is now here, even the sadhana or the path unto That will bring some results in the form of internal bliss equanimity, character, love and selflessness etc, right here, in the ever increasing degrees until That beyond the degrees, becomes realized, and thereafter all that is in degrees, all that is relative i.e. the objective universe can not even trace Thee, its attempt will be all in vain, as the realization is that you are no more other than the changeless, the Absolute Existence, the Infinite Bliss

Ah Moon of my Delight who know st no wane  
The Moon of Heaven is rising once again

1. ' There was a Door to which I found no key  
There was a Veil past which I could not see  
Some little talk awhile of me and thee  
There seemed—and then no more of thee and me  
—Omar Khayyam

Note .—

Omar Khayyam the great Persian Mystic in the words of Yogananda has been so grossly misunderstood<sup>1</sup>

- 2 'Taking all shapes from Mah to Mahi and  
They change and perish all—but He remains  
—Omar Khayyam
- ' He (the wise man) could not be attached to the colour and smell of the flower (i.e. name and form of the world),  
As if he did not perceive th<sup>e</sup> (name and) form which he perceived !  
—Sarmad
- 3 'When the duality was transcended and the Non dual attained  
I became That and That I, without any difference what so-ever  
—Sarmad
- 4 ' Ah take the Cash, and let the Credit go  
Nor heed the rumble of a distant Drum '  
—Omar Khayyam

How oft hereafter rising shall she look  
Through this same Garden after me—in vain !”

—Omar Khayyam.

Accordingly it is advised not to depend for Infinite and unending Delight, upon this transitory, finite or limited objective-universe, the relative-universe, where there is nothing constant and which does not have even relative-value for us apart from our experiencing, nay, even upon this little-self of ours, the so called experiencer, and rather pay greater attention to the rising towards Real Self of 'Delight' i.e. the Absolute Self :

“And that inverted Bowl they call the Sky,  
Whereunder crawling coop'd we live and die,  
Lift not your hands to it for help—for it  
As impotently moves as you or I ”

—Omar Khayyam.

ਚੰਦ ਯਾਯਗਾ ਸੂਰਜ ਯਾਯਗਾ ਧਰਣ ਅਕਾਸੀ ॥  
ਨਾ ਘਰ ਮੇਰਾ ਨਾ ਘਰ ਤੋਰਾ ਮੀਰਾ ਹਰਿ ਕੇ ਰੰਗ ਰਾਸੀ ॥  
ਚੰਦ ਜਾਯਗਾ ਸੂਰਜ ਜਾਯਗਾ ਧਰਣ ਅਕਾਸੀ ॥  
ਨਾ ਘਰ ਮੇਰਾ ਨਾ ਘਰ ਤੋਰਾ ਮੀਰਾ ਹਰਿ ਕੇ ਰੰਗ ਰਾਸੀ ॥

“Moon and Sun shall pass away and so shall the Earth  
and Sky (i.e. the gross and the subtle worlds, both)

“<sup>\*\*\*</sup>  
The abode is neither mine nor thine, (hence) Mira  
remains absorbed in consciousness of God (the  
Infinitum) ”

—Mira.

The disciple must be advised with a great emphasis that he should not practise tit for tat at home, and show a great love for the guru alone ; rather the conscious-seekers have greater reason to practise tolerance, nay acceptance, than the not-conscious-seekers (the so-called atheists) :

ਫਰੀਦਾ ਜੋ ਤੈ ਮਾਰਨਿ ਮੁਕੀਆਂ ਤਿਨਾ ਨ ਮਾਰੇ ਧੁੰਮਿ ॥  
ਆਪਨਝੈ ਘਰਿ ਜਾਈਐ ਧੈਰ ਤਿਨਾ ਦੇ ਚੁੰਮਿ ॥  
ਫਰੀਦਾ ਜੋ ਤੈ ਮਾਰਨਿ ਮੁਕੀਆਂ ਤਿਨਾ ਨ ਮਾਰੇ ਧੁੰਮਿ ॥  
ਆਪਨਝੈ ਘਰਿ ਜਾਈਐ ਧੈਰ ਤਿਨਾ ਦੇ ਚੁੰਮਿ ॥

“Farid—If they give you blows, do not retaliate with  
them,

Visit their abode and kiss their feet."

—Farid (Adi Granth).

"Leave there thy gift before the altar and go thy way ; first be reconciled to thy brother, and then come and offer thy gift."

—Bible.

The disciple should also be asked to do some positive good and not indulge in the most impotent and often heard phrase : 'If I do not do good, at least I do not do bad.'

On the other hand, the disciple or seeker must bear in his mind, that he never quivers with fear or allow himself to be hypnotised by the 'personality' of the master. The Goal is Fearlessness and Freedom from all the bondages of life. After all, what else you seek in life ! Therefore, whenever it is ascertained that the present master is a fraud, the seekers should be bold enough to dissociate themselves from him and the 'Math' too. It will be really progressive if a 'Math' is taken over by the public or the government, again, for the good of the people at large, as in the case of Shirdi and Ganeshpuri after the passing away of the genuine great-masters.

There are some who are ignorantly attached to a superstition, and that too the most degraded one—that, even though the present master is a fraud, a great ill luck would fall upon them (for example, they would become pauper overnight, their sons would die or they would be maimed) if and when they defy him. Let them clear their head of this most irreligious notion, a whim and a blind emotion, and also from another popular superstition—that money given to the 'master' would be returned to the giver now here a hundred-fold or similar other ideas. Remember, that no blasphemy falls ever upon a man of truth. The goal is Truth and so must be the path, therefore the defiance against fraud, wickedness or any weak idea i.e. any type of bondage, would rather be one of the boldest steps towards the realization of God, Truth or Reality ! Do not forget that the Reality or God is thy Real Self and no body can give it to you (though it is true that certain spiritual experiences can be transfused into a disciple, a fact which did take place between Vivekananda and his master Ramakrishna ; yet there is no such thing—"have a date with the master and realise God, the Infinitum or Absolute, the Nirvikalpa, in the very moment of the meeting"; however, whenever such a thing is attributed



to certain genuine perfect masters—firstly, it should be taken as a glorification unto them in order to help us surrender our lower-nature i.e. egotism and the other negative tendencies—secondly, only the most highly evolved seekers can take such a super charge from outside<sup>1</sup>; that the real help is by yourself and all outside guidance, though wonderful when strength giving and truthful (in that case it should be taken), will always remain secondary, that the very Nature of the Self of yours is Infinite Bliss, and that you have to dehypnotise yourself from the adamant-idea that you are a weakling and weakling you shall remain.

नायमात्मा बलहीनेन लभ्यो ॥

नायमात्मा बलहीनेन लभ्ये ॥

"This Atman can not be gained (i.e. realized) by the weak". —Vedas (Mundaka Upanishad)

Rather think again and again of thy Real Nature of Infinite Existence, Infinite-Consciousness and Infinite Bliss, and ere long you shall realise That Real master is within and even the real 'math' i.e. mandir (temple) or mosque, church or gurdwara is within

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" —Bible.

"(even the real) circumcision is that of the heart" —Bible.

"When all the Temple is prepared within,  
Why nods the drowsy Worshipper outside?" —Omar Khayyam.

And yet the requirement of a Master or Guru in the case of majority, if you are sincere and regular in your pursuit, will be fulfilled by the real-Master, the Adī Guru, the God-Guru in one form or the other—this is the Cosmic Spiritual-Law; and the Guru shall come to you whether in the external gross-form, or

- 
1. Also remember that a high spiritual charge if given to a lay man or to a seeker not possessing the required degree of spiritual upliftment in himself, the seeker may become mad. Of course, the question of committing such a mistake by a perfect one does not arise.

the internal subtle form, or even as the subtler words within, the proof of which will lie in your actual development

‘Ask and it shall be given you, seek, and ye shall find, knock, and it shall be opened unto you’

—Bible

Moreover, even the outside Guru is also the ‘Bani’ or the words of the Guru, which last even after the Guru has passed away, anyhow, the external rituals of accepting another as One’s Guru should not be considered essential rather to-morrow, if the disciple goes ahead of his Guru the disciple’s words or thoughts for the higher realization would become Guru unto the ‘Guru’ It may also be mentioned here that the symbols if and when worn by the disciple should not be made a must

ਕਬੀਰ ਪ੍ਰੀਤਿ ਇਕ ਸਿਉ ਕੀਏ ਆਠ ਦੁਬਿਧਾ ਜਾਇ ॥

ਭਾਵੈ ਲਾਭੇ ਕੇਸ ਕਰੁ ਭਾਵੈ ਘਰਿ ਮੁਢਾਇ ॥

ਕਬੀਰ ਪ੍ਰੀਤਿ ਇਕ ਸਿਉ ਕੀਏ ਆਠ ਦੁਬਿਧਾ ਜਾਇ ॥

ਮਾਏ ਲਾਭੇ ਕੇਸ ਕਰੁ ਮਾਏ ਘਰਿ ਮੁਢਾਇ ॥

“Kabir—Love the One (i.e. Real Self or God manifested as the many) and the trouble of otherness (i.e. the dual throng) will vanish

(It is immaterial) whether you keep long hair or shaven heads (as the symbol for spiritual universality)”

—Adi Granth

ਕੇਸ ਧਰੇ ਨ ਮਿਲੇ ਹਰਿ ਪਿਆਰੇ ॥

ਕੇਸ ਧਰੇ ਨ ਮਿਲੇ ਹਰਿ ਪਿਆਰੇ ॥

“O dear one by keeping long hair, God does not become realized

—Guru Gobind Singh

In other words, we must live upto the symbols and the essential teachings for which they stand must be character selflessness universal love and realization of God, Truth or Real Self or ONENESS

But if thou art not a seeker, and rather a sucker or just loafing about to condemn one or the other, the true master or the sage is not obliged to speak about the Truth nor cast the holy pearls before you

• Give not that which is holy unto the dogs neither cast ye your pearls before swine, lest they trample

them under their feet, and turn again and rend you "  
—Bible.

You are to take up your cross, the cross of carnality, the cross of adamant identification with body, mind and intellect, the cross of selfishness, attachment and superstition i.e. take to positive good, positive selflessness, and break the bondage of attachment or slavery and superstition or fear and then you follow the great spiritual evolutionary path and become the true follower of the great Rishis or Prophets

"If any man will come after me, let him deny himself, and take up his cross, and follow me."—Christ (Bible).

ਪਹਿਲਾ ਮਰਣ ਕਬੂਲ ਕਰ ਜੀਵਣ ਕੀ ਸਬ ਆਸ ॥

ਹੋਐ ਸਭਨਾ ਕੀ ਹੋਣਕਾ ਤੋ ਆਉ ਹਮਾਰੇ ਪਾਸ ॥

ਪਹਿਲਾ ਮਰਣ ਕਬੂਲ ਕਰ ਜੀਵਣ ਕੀ ਸਬ ਆਸ ॥

ਹੋਐ ਸਮਨਾ ਕੀ ਰੇਣਕਾ ਤੋ ਆਉ ਹਮਾਰੇ ਪਾਸ ॥

"First, accept the death (of the body i.e. clinging to the sensual-pleasures), renounce the desire to live (i.e. slavery to the emotional or intellectual joys) and become the dust-of-the-feet of others (i.e. renounce the sense of egotism) and then come to me "

—Adi Granth.

ਪ੍ਰਗਟੇ ਗੁਪਾਲ ਮਹਾਤ ਕੈ ਸਾਥੇ ॥

ਨਾਨਕ ਉਪਰੇ ਤਿਨ ਕੈ ਸਾਥੇ ॥੩॥

ਪ੍ਰਗਟੇ ਗੁਪਾਲ ਮਹਾਤ ਕੈ ਸਾਥੇ ॥

ਨਾਨਕ ਦਖਰੇ ਤਿਨ ਕੈ ਸਾਥੇ ॥੩॥

Appearance of God (i.e. God Realization) takes place  
In the forehead (Trikuti<sup>1</sup>) of the saints (ImPLYIn)

1. ਤ੍ਰਿਕੁਟੀ ਮਹਲ ਮੈਂ ਬਨਾ ਹੈ ਅਕੋਰਾ ਤਹਾ ਖਾਕੀ ਲਗਾਓਰੀ ॥

ਸੁਨ ਮਹਲ ਮੈਂ ਸੁਰਤ ਜਮਾਓ ਸੁਖ ਕੀ ਸੇਜ ਬਿਛਾਓਰੀ ॥

ਤ੍ਰਿਕੁਟੀ ਮਹਲ ਮੈਂ ਬਨਾ ਹੈ ਭਰੋਰਾ ਤਹਾ ਖਾਕੀ ਲਗਾਓਰੀ ॥

ਸੁਨ ਮਹਲ ਮੈਂ ਸੁਰਤ ਜਮਾਓ ਸੁਖ ਕੀ ਸੇਜ ਬਿਛਾਓਰੀ ॥

"In the palace of Trikuti (where) has manifested an  
Oscillation (of a single-thought-wave of Ishta Devata

ultimately the head i.e. in the Brahmarandhra, the highest seat of consciousness in the microcosmos where the difference between the microcosmos i.e. Vyashti, and the macrocosmos i.e. Samashti, dies away).

And their associates (too) get the Salvation—Nanak

Above is an indication for meditation on the Trikuti, the space between the eye-brows, at the 'root of the nose', synonymous with Agya Chakra. Ordinarily the instruction to concentrate on the 'tip of the nose' should be taken as the 'root of the nose'; and even otherwise, in the deeper concentration, it will automatically shift to the 'root of the nose', and ultimately to the Realization in the Brahmarandhra.

Shabad (Psalm) iv

ਸਰਨਿ ਜੋਗੁ ਮੁਨਿ ਸਰਨੀ ਆਏ ॥

ਕਰਿ ਕਿਰਪਾ ਪੁਛ ਆਪ ਮਿਲਾਏ ॥

ਸਰਨਿ ਜੋਗੁ ਸੁਨਿ ਸਰਨੀ ਆਏ ॥

ਕਰਿ ਕਿਰਪਾ ਪੁਛ ਆਪ ਮਿਲਾਏ ॥

Having heard about the refuge-giving-capacity (of a Sadhu i.e. a Guru), the seekers come for the refuge. The grace of God (i.e. the divine law of Karmas, as a reward, for one's past selfless actions), makes this meeting possible.

ਮਿਟਿ ਗਏ ਬੈਰ ਭਏ ਸਭ ਰੇਨ ॥

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਾਧ ਸਾਗਿ ਲੈਨ ॥

ਮਿਟਿ ਗਏ ਬੈਰ ਭਏ ਸਭ ਰੇਨ ॥

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਾਧ ਸਾਗਿ ਲੈਨ ॥

The evil tendencies become extinct and all (the desires) come under control,

I.e. the chosen-deity or a Mantra), there I shall fix a peep (i.e. attain the Savikalpa Samadhi), (Whereafter) in the palace of Shunya (in the Brahmarandhra) I shall establish my attention and make the bed of Bliss (i.e. transcend the causal state and attain the Bliss of the Nirvikalpa Samadhi) "

—Mira

(When) in the association of the Sadhu (Guru), the Immortal Real Nature is Invoked.

ਮੁ ਪ੍ਰਸੰਨ ਭਏ ਗੁਰਦੇਵ ॥

ਪੂਰਨ ਹੋਈ ਸੇਵਕ ਕੀ ਸੇਵ ॥

ਸੁ ਪ੍ਰਸੰਨ ਮਧ ਗੁਰਦੇਵ ॥

ਪੂਰਨ ਹੋਈ ਸੇਵਕ ਕੀ ਸੇਵ ॥

The Guru becomes satisfied (with the seeker's practices),

And the service of the servant (seeker) becomes complete i.e. accepted.

When the seeker :—

ਆਲ ਜੰਜਾਲ ਬਿਕਾਰ ਤੇ ਰਹਤੇ ॥

ਰਾਮ ਨਾਮ ਸੁਨਿ ਰਸਨਾ ਕਹਤੇ ॥

ਆਲ ਜੰਜਾਲ ਬਿਕਾਰ ਤੇ ਰਹਨੇ ॥

ਰਾਮ ਨਾਮ ਸੁਨਿ ਰਸਨਾ ਕਹਤੇ ॥

(No more is bound by) the ties (i.e. identifications at the physical level), ties (i.e. identifications at the mental i.e. emotional level), and the negative-tendencies (i.e. identifications at the Intellectual level),

(Because, instead, the seeker) after listening about God-Realization, Invoked It.

Now the seeker may thank for --

ਕਰਿ ਪ੍ਰਸਾਦਿ ਦਇਆ ਪ੍ਰਭਿ ਧਾਰੀ ॥

ਨਾਨਕ ਨਿਬਹੀ ਖੋਪ ਹਮਾਰੀ ॥੪॥

ਕਰਿ ਪ੍ਰਸਾਦਿ ਦਇਆ ਪ੍ਰਭਿ ਧਾਰੀ ॥

ਨਾਨਕ ਨਿਬਹੀ ਖੋਪ ਹਮਾਰੀ ॥੪॥

The grace of God (i.e. the divine Law of Karmas, as above) and the kindness (of Guru for his guidance), (Because of which) our (i.e. seekers') deal (or say occupation i.e. Sadhana) has become successful—Nanak.

Shabad (Psalm)-v

ਪ੍ਰਭ ਕੀ ਉਸਤਤਿ ਕਰਹੁ ਸੰਤ ਮੀਤ ॥

ਸਾਧਧਾਨ ਏਕਾਗਰ ਚੀਤ ॥

प्रम की वसतति परहु संत मीत ॥

माधधान एकाग्र चीत ॥

Do the praises unto I e seek God, O holy friends,  
With Attention and Single-pointed-mind

'Attention' here means the clear conception of the Goal or the Target towards which the mind sharpened by meditation (I e the 'Single pointed mind'), becoming a single-wave, as it were, like an arrow, is to be directed

सुधमनी सहज रहिंद रुन नाम ॥

जिसु भनि बसै सु होत निधान ॥

सुधमनी सहज गोविंद गुन नाम ॥

जिसु मनि बसै सु होत निधान ॥

The effect of the realization of God (indicated with the Sadhana unto the Same) in Sukhmani through Sahaj (natural way I e to the absence of any suppression, is such that)

The one who attains It within, becomes the Treasure (of Infinite Bliss)

सहज इहा ताकी पूरन होइ ॥

पूषाण पुरुष पगटु सब लोइ ॥

सहज इहा ताकी पूरन होइ ॥

प्रधान पुरुष प्रगटु सब लोइ ॥

That one realizes the state of fulfilment,  
And becomes known by the (wise men of the) whole world, as the super-man

सब ते उच पाए असधानु ॥

बहुरि न होवै आवन जानु ॥

सब ते उच पाए असधानु ॥

बहुरि न होवै आवन जानु ॥

(That one) attains the highest state (of existence),  
From where (that one) no more falls into the rounds of birth and death

But -

हरि यहु पाटि चले ननु जैइ ॥

नानक जिनहि परापडि होइ ॥५॥

हरि धनु खाटि चलै जनु सोइ ॥ ,  
 नानक जिसहि परापति होइ ॥५॥

This divine wealth is earned by that man alone,  
 Who (strives to) attain (it i.e. not by the one who is  
 a mere talker)—Nanak.

Further the attainment brings :—

Shabad (Psalm)-vi

धेम सांति रिधि नव निधि ॥  
 बुधि गिआनु सरब उह सिधि ॥  
 खेम सांति रिधि नव निधि ॥  
 बुधि गिआनु सरब तह सिधि ॥

Eternal Bliss and (everlasting) Peace (within), a new  
 Treasure (i.e. not of the fleeting objects of the sen-  
 ses),

And perfect conception in the Intellect about the  
 various (paths) unto That.

For which again :—

बिदिआ तपु जोगु प्रभ धिआनु ॥  
 गिआनु मेसद उतम दिसनानु ॥  
 बिदिआ तपु जोगु प्रभ धिआनु ॥  
 गिआनु सेसद ऊतम इसनानु ॥

Knowledge (i.e. study of the essential spiritual teach-  
 ings and the contemplation upon them), Austerities  
 (implying selflessness and righteousness renouncing  
 the sense of egotism and the anxiety for the fruits of  
 action), Yoga and Meditation upon (say devotion unto)  
 God (i.e. Gyana-Yoga, Karma-Yoga, Raja-Yoga and  
 Bhakti-Yoga),  
 Bring the Supreme-Illumination which is the Highest  
 (sacred) bath.

Which again :—

चारि पदारथ कमल पूगास ॥  
 सब कै मधि सगल ते उदास ॥  
 चारि पदारथ कमल प्रगास ॥  
 सब कै मधि सगल ते उदास ॥

(Brings the consummation of) the Four Great Aims<sup>1</sup>  
(viz. duty, wealth, desire and liberation) and the lot-  
uses (i.e. the psychic centres) get bloomed,

And (by which a man) though amidst all (the tempta-  
tions of life) remains unattached towards all.

And this man .—

ਸੁੰਦਰੁ ਚਤੁਰੁ ਤਤ ਕਾ ਬੇਤਾ ॥

ਸਮਦਰਸੀ ਏਕ ਦ੍ਰਿਸਟੇਤਾ ॥

ਸੁਦਰੁ ਚਤੁਰੁ ਵਤ ਕਾ ਬੇਤਾ ॥

ਸਮਦਰਸੀ ਏਕ ਦ੍ਰਿਸਟੇਤਾ ॥

Becomes attractive (to the seekers) and intelligent  
enough (to explain the divine path), (as he is) the  
knower of the Essence (of the whole world),

And expresses same sightedness (as he) sees the One  
(behind Many)

But (again) .—

ਇਹੁ ਫਲ ਤਿਸੁ ਜਨ ਕੈ ਮੁਖਿ ਭਨੇ ॥

ਗੁਰ ਨਾਨਕ ਨਾਮ ਬਚਨ ਮਨਿ ਮੁਨੇ ॥੬॥

ਇਹੁ ਫਲ ਤਿਸੁ ਜਨ ਕੈ ਮੁਖਿ ਮਨੇ ॥

ਗੁਰ ਨਾਨਕ ਨਾਮ ਬਚਨ ਮਨਿ ਮੁਨੇ ॥੬॥

These fruits are obtained within by that man,

Who, after listening to the words (of guidance) from  
a Guru, reflects upon (and lives upto them)—Nanak

And yet it is seen that —

Shabad (Psalm)-vii

ਇਹੁ ਨਿਘਾਨੁ ਜਪੈ ਮਨਿ ਕੋਇ ॥

ਸਭ ਜੁਗ ਮਹਿ ਤਾਕੀ ਗਤਿ ਹੋਇ ॥

ਭੁਭੁ ਨਿਘਾਨੁ ਜਪੈ ਮਨਿ ਕੋਇ ॥

ਸਮ ਜੁਗ ਮਹਿ ਤਾਕੀ ਗਤਿ ਹੋਇ ॥

Rare one Invokes within, upon this Treasure (God),  
(And whosoever does it) attains the Salvation, Irres-



pective of age (i.e. one may be young or old, it is immaterial).

This Salvation has been exposed along with the Sadhana upto the Same in :—

ਗੁਣ ਗੋਬਿੰਦ ਨਾਮ ਧੁਨਿ ਬਾਣੀ ॥  
ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਬੇਦ ਬਖਾਣੀ ॥  
ਗੁਣ ਗੋਬਿੰਦ ਨਾਮ ਧੁਨਿ ਬਾਣੀ ॥  
ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਬੇਦ ਬਖਾਣੀ ॥

The Rhythmical Bani (i.e. text of Sukhmani, giving the treatment upon) God with attributes (Relative aspect of the Reality i.e. Saguna Brahman) and God without attributes (Absolute aspect of Reality i.e. Nirguna Brahman, the Real Nature),

Also exposed in the Smritis, Shastras and Vedas (i.e. the various spiritual books of the world).

Please remember and never forget that :

ਸਗਲ ਮਤਾਂਤ ਕੇਵਲ ਹਰਿ ਨਾਮ ॥  
ਗੋਬਿੰਦ ਭਗਤ ਕੈ ਮਨਿ ਬਿਸ਼ਾਮ ॥  
ਸਗਲ ਮਤਾਂਤ ਕੇਵਲ ਹਰਿ ਨਾਮ ॥  
ਗੋਬਿੰਦ ਭਗਤ ਕੈ ਮਨਿ ਬਿਸ਼ਾਮ ॥

(The essence of the essential teachings of) all the religions (directly or indirectly) is Realization of God, the one-without-a-second (i.e. Universal-Oneness),

That a seeker obtains within.

By :—

ਕੋਟਿ ਅਪ੍ਰਾਧ ਸਾਧ ਸੰਗਿ ਮਿਟੈ ॥  
ਸੰਤ ਕ੍ਰਿਪਾ ਤੇ ਜਮ ਤੇ ਛੁਟੈ ॥  
ਕੋਟਿ ਅਪ੍ਰਾਧ ਸਾਧ ਸੰਗਿ ਮਿਟੈ ॥  
ਸੰਤ ਕ੍ਰਿਪਾ ਤੇ ਜਮ ਤੇ ਛੁਟੈ ॥

The Association of Sadhus (i.e. by living upto their teachings), bringing an end to the countless sins (i.e. the negative tendencies taking one away from the Self),

And saving him from death i.e. mortality.

But :-

ਜਾਕੈ ਮਸਤਕਿ ਕਰਮ ਪ੍ਰਭਿ ਪਾਏ ॥  
ਸਾਧ ਸਰਣਿ ਨਾਨਕ ਤੇ ਆਏ ॥੭॥  
ਜਾਕੈ ਮਸਤਕਿ ਕਰਮ ਪ੍ਰਮਿ ਪਾਏ ॥  
ਸਾਧ ਸਰਣਿ ਨਾਨਕ ਤੇ ਆਏ ॥੮॥

The man who has been destined by the Divine Law of Karmas (I e who has got a great credit of selfless actions in the past lives),

Certainly approaches humbly a Sadhu (I e gets the opportunity for spiritual guidance)—Nanak.

Shabad (Psalm)-viii

And after having approached and obtained the association of the Sadhus, the seeker :

ਜਿਸੁ ਮਨਿ ਬਸੈ ਸੁਨੈ ਲਾਇ ਪ੍ਰੀਤਿ ॥  
ਤਿਸੁ ਜਨ ਆਵੈ ਹਰਿ ਪ੍ਰਭੁ ਚੀਤਿ ॥  
ਜਿਸੁ ਜਨਿ ਬਸੈ ਸੁਨੈ ਲਾਇ ਪ੍ਰੀਤਿ ॥  
ਤਿਸੁ ਜਨ ਆਵੈ ਹਰਿ ਪ੍ਰਭੁ ਚੀਤਿ ॥

Who listens (to their words), becomes devoted (to them) and reflects upon these within,  
Shall obtain God Realization within.

ਜਨਮ ਮਰਨ ਤਾਕਾ ਦੁਖੁ ਨਿਵਾਰੈ ॥  
ਦੁਲਭ ਦੇਹ ਤਤਕਾਲ ਉਧਾਰੈ ॥  
ਜਨਮ ਮਰਨ ਤਾਕਾ ਦੁਖੁ ਨਿਵਾਰੈ ॥  
ਦੁਲਭ ਦੇਹ ਤਤਕਾਲ ਉਧਾਰੈ ॥

His misery (I e fear) of the rounds of life and death, remains no more,

And in the long awaited human birth (in the process of evolution), he instantly obtains Salvation.

ਨਿਰਮਲ ਜੋਭਾ ਅੰਮ੍ਰਿਤ ਤਾ ਕੀ ਬਾਨੀ ॥  
ਏਕੁ ਨਾਮੁ ਮਨ ਮਾਹਿ ਸਮਾਨੀ ॥  
ਨਿਰਮਲ ਜੋਭਾ ਅੰਮ੍ਰਿਤ ਤਾ ਕੀ ਬਾਨੀ ॥  
ਏਕੁ ਨਾਮੁ ਮਨ ਮਾਹਿ ਸਮਾਨੀ ॥

His glory becomes spotless and his words Immortal (i.e. he preaches and lives righteousness and Immortality).

(Because) he, within remains (ever) established in the Realization of One i.e. Oneness.

दुःख रोग विनसे है ब्रह्म ॥

साध नाम निरमल ताके करम ॥

दूख रोग विनसे मै भरम ॥

साध नाम निरमल ताके करम ॥

He is no more miserable or diseased (i.e. agitated concerning past or present) and his delusory fear (of uncertainties of future) vanishes, And he becomes known as 'Sadhu' and his actions are (always) pure i.e. without any personal motive or any sense of egotism

सब है उच ताकी मेछा घनी ॥

नानक छिह गुलि नाम सुखमनी ॥८॥२४॥

सम ते ऊच ताकी सोभा बनी ॥

नानक इह गुणि नाम सुखमनी ॥८॥२४॥

He (thus) attains the highest glory, Such are the effects of 'Realization' (of the theme explained with the Sadhana unto the Same) of Sukhmani—Nanak

The one central idea throughout the Sukhmani as also in Upanishads, Gita Bible or Koran etc., is that of Realization which may be questioned by the modern man as regards its utility. To those who have, right from their childhood, been hearing about God and the personality within, such like questions may appear very harsh, but there is an answer which must be given. It is 'If it is good for men to seek pleasure in the senses, why should not those whose pleasure is in the religious matters, seek it there?' It is not necessary for every man to seek his pleasure in the senses. There are those who want to have higher enjoyments which the former may not appreciate at all. But when he tries to drag the latter to his own realm of the sensual joys the case becomes just like that of a dog whose pleasure is only in eating and drinking or the ass whose pleasure

is only in the dust and who can not understand the pleasure of a scientist who perhaps leaves his home for years together and dwells on the top of a very high mountain, far away from the society, to observe the stars etc., and increase his astronomical knowledge

So far the worldly utilitarian derives his pleasures without injuring his fellow beings he is welcome to these. But, when this man insists that the others too must come down and seek the pleasures in the senses, he is foolish. Because the very things which are pleasurable to him, may not have the least attraction for the spiritual man. Rather, the fact is that to enter the field of spirituality, we must have finished with the sensual pleasures bearing the fact in the mind that if we do not want pain, we have to do away with pleasure as well, as these are relative and one can not exist without the other.

And yet some have assumed that one day even in the field of senses this earth will become heaven when there will remain only joy and pleasure without any misery. And this is the most unbelievable part of it. Though we may wish and hope for it, yet the facts are against it. The misery in the world is like chronic rheumatism drive it from one part and it goes to another. The modern material scientific discoveries and inventions have increased the power to satisfy our sensual desires quickly in thousand and one ways. But the truth about desire is, as already stated that if the power to satisfy the desire has been increased say in the arithmetical progression then desires have been multiplied and increased in the geometrical progression.

On the other hand there is a great number of men who call themselves theists. Had they really been so the world would not have been such as we see now, and yet these very men decry a person who admits that he is an atheist.

To us religion is a mere intellectual assent, a mere talk or at the most a mere routine like observance of some rituals i.e. some external formalities. We call ourselves religionists and yet a little morality in us is only kept by the whips of the society. A little morality you see around, is either due to the social opinion or, and greatly so, by the policeman. If the society did

not punish us, we would be just running for one another's wealth.

This so-called morality of ours, is nothing short of hypocrisy. The real morality only comes when we realize 'religion' i.e. the truth of oneness behind this manifold existence. This truth, we consciously or unconsciously always express in our smallest acts of sacrifice which we do just out of love for the sake of our kith and kin or the community or the nation or the whole world at large. And to do so with the whole of your body and mind, and for ever i.e. to live every moment of your life as an act of dedication unto the whole universe, a conscious attempt to realize that oneness which one may call Truth, God or Higher Self, or by any other name, is indispensable.

Or, say again, if we want to know our Eternal, Ever Pure and Blissful Nature, the practice of religion in its true spirit with a great conviction and zeal becomes unavoidable; of course, the real conviction or faith only comes when we have seen the Truth i.e. when we have become it. And once you have seen or become the Truth, no force of argument on earth and no measure of a personal loss in one form or another, can shatter your faith in this great experience of Truth i.e. the 'Realization'. This is the True Life for which we must give up our clings to the little things of the senses i.e. we must exercise a great renunciation, the renunciation of the limited self and hence the renunciation of selfishness, hatred and jealousy, whereafter alone the real love and the real selfless work will commence. Renunciation is the very basis of our True Life attaining which alone, we shall know that the Reality is Universal-Consciousness or God in and through which we live and which again is our True Nature, our very Self which is the only Blissful state of Existence. So let us all, from the core of heart, try to attain this Realization and become ourselves a Buddha, a Christ, a Mansur or a Nanak !

Here ends the exposition upon Sukhmans, pregnant with treatments upon the various aspects of Life, external and internal, individual and social, finite and infinite, here and hereafter, immediate and transcendental or relative and absolute, by the grace of Supreme Satguru or God, through the words of Rishis or Prophets coming into this world from time to time and those of some living saintly men and even so the great scientists or sincere and deep thinkers in one field

or the other all of whom are the Real Self in various names and forms, having explained synthetically and analytically the microcosmos and the macrocosmos and the intricacies of the working of the minds of both, with special attention to the various aspects of the personality of the former, their philosophy and also the Sadhana i.e. the Technique for the improvements thereof, gradual and wholesome, directed towards 'Sat' or 'Truth' or 'Existence', in the light of certain personal experiences, so as to bring harmony within and harmony without, for the good of all and for the happiness of all !

I. J. Singh

## APPENDIX-A.

### SUGGESTIONS FOR SELF-PERFECTION OR SPIRITUAL SADHANA (PRACTICE)

The world is like an ocean where must arise the waves of light, pleasure, joy and knowledge and each wave must be followed by the hollow of darkness, pain, grief and ignorance. This is the very nature of the world as experienced at the level of body, mind and intellect. If these are not there, then it is not the world, just as, if there are no waves, tides and storms in the ocean, it is not the ocean. The only way out is to learn the art of swimming and become the master-swimmers. This is the meaning of Self-Realization or God Realization or the Realization of Truth or call it by any other name.

You are not required to abandon whatever you are already doing in this respect. You may, however, take up the few practices suggested below in the light of what has already been stated in this book. If the practices you are already doing, do not leave much time with you, you may do some adjustments here and there and try to fit in the Sadhana given below.

#### 1 (WISHING .....)

In the morning after getting up from your bed and finishing your job with the bathroom etc., sit down in some relatively quiet corner of your residence or outside in a garden, whichever you find more conducive. If you can afford a separate room for this Sadhana—so much the better. Do not allow anyone with opposing views to enter it. Do not allow any sort of heated discussions or agitative arguments overthere. In that room, you are only to do the activity relating to this Sadhana which may be in the form of study, worship, prayer, contemplation or meditation. After a few months' regular and intense practice, you will see that the moment you enter this room, you are elevated, as it were. You will be at rest within, experiencing the waves of love and peace. Supposing your mind has been thrown into a wave of anger, enter the room and see the soothing effect, upon yourself.

- (I) Sit<sup>1</sup> with eyes closed, in any posture which you feel comfortable, but sit erect without creating any tension in your muscles of the body. If you need some support because of the old age or physical weakness you may take it

- (II) Now, repeat for about ten times, wishing from the core of your heart, as under

Let there be good unto all  
 Let there be happiness unto all,  
 Let there be understanding among all,  
 AND

Let there be 'Realization' unto all<sup>1</sup>

And also think that these thought waves are spreading into the whole world

## II (WITNESSING . . .)

- (i) Now tell yourself

I am not the body where there is experience of 'Heat and Cold',

I am not the mind where there is experience of Attachment and Aversion,

I am not the intellect where there is experience of Wonder and Hopelessness,  
 But

I am the Witness and Witness alone I am<sup>1</sup>

- (II) Now let the thoughts arise and die away one after the other

Never mind whether the thoughts are good or bad  
 Never mind, whether the thoughts are about the dirtiest possible sins or the worst possible crimes  
 Never mind, whether these thoughts remind you of something concerning lust, anger, greed or attachment  
 And never mind even if some recollections of the highest pride arise  
 Like a soldier before the cannon in the battlefield face bravely

---

1 Those who cannot even sit because of a great restlessness in the mind may have a long walk say for an hour, and side by side practise the repetition No (ii) under 1', daily After sometime, they will find that they can sit



But be careful; never allow yourself to run away with these thoughts. Like a general at a parade of the troops, just take the salute and go on watching.

To begin with, you may do this process of witnessing for fifteen minutes in the morning and fifteen minutes at bed-time as the last thing before going to sleep.

After a month, increase the period to thirty minutes each at both the sittings. Continue this, for five months more.

(iii) Besides you should study this book or books containing spiritual knowledge again and again. However, if in any book you find somewhere that there seems to be some communal touch or a sectarian view, leave that portion and only concentrate on the essentials of religion viz. morality, truthfulness, universal love, self perfection and God-Realization.

But never waste your time in vain argumentations which will create agitations lasting for hours and sometimes, perhaps, for days together. You may be master of all the spiritual Books of the world and yet be a student of a primary class in the school of 'Realization'; so seek it and also give help if you can to the one who comes with a seeking spirit and not with a sucking attitude. But never disturb anybody's faith, if you cannot help him advance.

Nevertheless, you must resist the evil even if it comes from some blind and foolish practices of certain so-called religious people. First you resist, then a time comes when you would have attained a spiritual height, whereafter you need not resist. It will be the time when you have not to control the tendencies of such like resistance, but you have elevated yourself so high that these waves would not arise at all and you would become, ere long, the real lover of the whole mankind and the lover of God or Truth.

Now, after the study of the type of books mentioned above, some ideas from these may also arise at the time of the practice of witnessing. At your Sadhana-seat, you are only to be a witness even unto these thoughts. Let them also like other thoughts, come and die away.

(iv) Try to develop the habit of witnessing the thoughts of lust, anger, criticism, attachment, greed and pride etc., even at other times, and also witness their manifestations at the

physical<sup>1</sup> level. Never mind the failures ; just go on trying and you will be able to do it healthily in due course.

This particularly will help you gain a greater control over the tendencies of sensual-indulgence etc., directly. This will indirectly help you in 'MEDITATION.' Both of these are, however, Interhelping.

Any how, as one aspect of Atman (Self) is that it is a Witness, therefore this practice becomes most essential.

### III (QUESTIONING WITHIN.. .....)

Now after six months, reduce the period of witnessing to fifteen minutes each at both the sittings i.e. in the morning and at night. And for the remaining 15 minutes in the morning and 15 minutes at night, practise as below :

After doing witnessing for 15 minutes, put yourself a question : 'WHO AM I ?' Let no other thought in the form of an answer to it, having been suggested to you by any spiritual book or otherwise, arise. Do not attempt to think about this question. Say it and wait for the answer, not in the form of a thought, but in the form of 'Realization'—whatever it be, that only the 'Realization' would reveal. But it would not be any kind of thought or form.

If and when some thoughts do arise, then again put this question—*WHO AM I ?—to yourself and be quiet within.* This alone can lead to 'Realization', but one in millions would be fit for tracking this path alone. And if you are fortunately, this one, go ahead with it for a couple of days to confirm it for yourself. If the answer is in the affirmative, then you may take this as the only course to the Realization of what you really are. Do away with this book or any other. Only, do not hurt any one intentionally, and never hanker after any object, as these will create distractions in the mind and never leave you alone and free with yourself so as to be continuously and fully available at the time of Self Enquiry in order to question yourself to realize the SELF.

- 
- 1 It will be very useful to fix at least one day in a month, when you are to do fasting—fasting not of the food but of manifestation of these tendencies at the physical level and even the enjoyment of any of these mentally.

Now according to the programme here, continue this practice for 3 months at least.

#### IV (TAKING IN AND PURGING OUT .. .. .)

By this time, by your student-like study of the spiritual literature and with the attitude of seeking, you might have been intellectually convinced that potentially you are pure and blissful, but the trouble starts only in the manifestation. At least, you do experience such moments when you are at rest within and when you are not entertaining any thought of sensual craving or that of attachment for, or aversion against, any body. By the indication of such experiences and in the light of what has been said in this book, let us now take to some further practices —

Before explaining further practices, please note that those who have not enough time at their disposal and if they want to quicken their spiritual progress, they should do the further practices in addition to the two indicated under III. The rest may leave the 2nd of the III i.e. the practice of questioning.

#### NOW A FURTHER PRACTICE :

If your seat is in a room, then do open the nearby window or the door and let some fresh air come in

Now take in long breaths and send out long breaths slowly and steadily.

While you are inhaling, say :—

“I am taking into myself the Vibrations of Strength,  
Purity and Bliss ”

And while you are exhaling, say —

“I am purging out all that is Weakness, Impurity and  
Agitation ”

Practise this for fifteen minutes in the morning and fifteen minutes at night over a period of 2 months, before you take up the next.

#### V (PRANAYAMA)

Now we come to Pranayama which is to act like a tail between the two wings of emotional and intellectual nature, and thus keep the necessary balance between the two great aspects of human personality

Those whose lungs are very weak, should not take to this vigorously. To begin with rather they should just concentrate on the ingoing and outgoing breath and add to it the repetition of some Mantra (a holy word or words to chant, got from a Guru or a spiritual scripture). They should not put

any strain on the lungs. After a few weeks however, they may practise this for 10 or 15 minutes and later increase it to even 30 minutes—'NOW A FURTHER PRACTICE' under IV may be dropped if time is short.

(I) Turn to page 26 of this book and adopt the technique of Pranayama i.e. Psychic method given overthere.

To start with you may do inhaling, retention and exhaling for 5, 20 and 10 seconds respectively, and only take 5 rounds in the morning and 5 rounds in the evening or at night. But a period of 4 hours must lapse if you have taken some food before you take up this exercise or any breathing exercise.

After a period of 2 months according to the capacity you may increase the periods of inhaling, retention and exhaling to 10, 40 and 20 seconds respectively.

Those who do not find the retention easier, they may instead inhale, exhale and hold out the breath, in the ratio of 1:2:4, everything else remaining the same.

This will not take more than 15 minutes in a single sitting. You may however, have one extra sitting in the morning and one in the evening once in a week.

Caution (a) Unless you have got a personal guide, do not take more than 10 rounds per sitting on the six days of a week.

(b) You should neither over eat nor have a diet which would produce much of the stimulating effect.

(c) After pranayama you must have a little food from your usual diet immediately of course, after finishing other spiritual practices if these follow the pranayama e.g. meditation.

(II) After a little practice of Pranayama or the alternate practice explained above for those whose lungs (which may instead be cured by the breathing part of the Pranayama but a physician must be consulted in that case) are not healthy, the practitioner will find—his mind has automatically become more peaceful, stable and integrated.

Now put your whole attention on the space between the eyebrows at the root of the nose (i.e. the Trikuti) and concentrate there without bringing any sort of strain by creating tension in the nerves. Your attempt to focus here is called Dharana<sup>1</sup>.

1 Before starting Dharana and Dhyana etc. some of you would find the following breathing exercise beneficial for making the mind more steady.

Those who believe in the Idea of 'God', can side by side chant within, any of His Name or some spiritual word. You may, however, do the chanting without and then come to the chanting within.

If you want more concrete help, you may bring the Image of your chosen deity physically before yourself and later mentally within and concentrate upon it. Do not be afraid of the word 'Image'. Are you not all the time worshipping Images of various kinds in the world pertaining to one sense or the other? The foremost Image which you always worship is your own body. Of course the Ideal or the Goal is beyond 'Image' and yet through it. Once this is understood, all that is sectarian or fanatical based on preference or devotion to one Image or the other will no doubt die away.

Now the flow of the thought currents or the attention on the Trikutī after some practice will become like an unbroken flow of oil while being poured from one vessel into another. This is the real 'Simaran' or 'Dhyana' (Meditation). Meditation is the pivot of the whole Sadhana. In one form or another it is most essential and one should attach the greatest significance to it. In all the activities of your life, its working can not be denied. There is not a single work in the world which you can improve upon without it. However in the unfoldment of spiritual knowledge, it is of the greatest use.

Some of you may experience some visions or hear some beautiful sounds etc. in the process of meditation. This depends upon the intensity of Tanmatras (the subtle forms of the elements), in your psychic constitution.

### **Bhastrika (literally meaning bellows)**

Inhale and exhale quickly ten times each, through both the nostrils, when you inhale, your abdomen should bulge out, and while you exhale your abdomen should be contracted in side. After a month you may increase the number to twenty and then after two months to forty. The last exhaling would be long and the abdomen is to be pulled in, as much as possible. Now have a deep inhalation by expanding the chest. Retain the breath as long as possible. Besides put your attention in the eyes and do not move the eye balls. The last exhalation should be done very slowly, through the left nostril.

You can do 3 to 4 times daily in the morning as well as in the evening.

If the Tanmatras of Akasha are more intense, some melodious sounds may be heard. If the Tanmatras of Fire are more intense, the visions may be perceived. If the Tanmatras of Air are more intense, some pleasing sensations in the body may be felt. If the Tanmatras of Water are more intense, some wonderful tastes may be had. And if the Tanmatras of Earth are more intense, some beautiful smells may be had.

These might be good signs, but the Goal is beyond, and you must not cling to these. If you give much attention to the visions etc., these will hinder your progress, because these would not let you be free so as to proceed towards the Formless and Infinite.

A caution here : These signs will be only healthy and proper, if their effect on the personality of the practitioner, in the form of a greater character, selflessness love etc., is experienced ; hence be careful. Some of you might have stumbled upon these. They should think of the relative-Infinite Akasha and by the process of Witnessing, already explained, detach themselves from these, and start doing the Sadhana in a proper i.e. wholesome way.

Some of you, however, may not experience these at all and yet be at a higher stage for which the real test would be in the form of the after-effects of the Savikalpa Samadhi explained ahead.

Now period of Dhyana should be increased by and by.

And one day, when you practise hard, the whole mind will become a single-wave, as it were. This is called Savikalpa Samadhi. There is no body consciousness at that time. It will not be even 'sleep' as the body would remain erect and straight as it was to start with at the meditation seat. It will be a strange sort of absorption within.

Its immediate after-effect is that you do not gain full body-consciousness at once. It takes some considerable time depending upon the intensity of the Samadhi.

There will be a positive peace and joy within. For a sufficient period when you come out in the world, the world seems to be a 'Play' ; you would not be easily tempted by any sort of attraction of the senses outside.

You will not only feel much lighter at heart and intensely refreshed and rejuvenated, but it will also increase your intelligence and a greater manifestation of love would follow.

The greatest reward, the practitioner gets, is

of a greater capacity to attach and detach the mind at will, with selflessness greased with love.

## VI (DEVOTIONAL MOODS)

The same type or Samadhi may be obtained by a seeker dominated by emotional temperament by devotion towards a personal-God, by developing various moods in which the seeker may feel like a servant, a son, a friend, or a wife unto God. This seeker (Bhakta) may further increase the intensity of love to a point where the seeker feels like a mad beloved of God (the Lover) not caring for anyone who might be even the nearest possible relative in the world. This height of love was the aim, which was expressed in the form of Gopis who were so much madly in love with Lord Krishna that at His very call they would leave everything and forgetting the whole world with its duties or joys and sorrows, as it were, would run to meet Him. This, however, by some hasty readers, may be, because of their own hearts full of dirt, has been called as the play of lust.

The Samadhi obtained by such moods, as mentioned above, is also termed as 'BHAVA SAMADHI'.

Later, the intensity of this love transforms a Gopi into Krishna :

आये गोपी आये काना ॥      आपे गोपी आपे काना ॥

'Self is the Gopi and Self is the Krishna'.

—Adi Granth.

In other words the worshipper finds that the One whom he thought to be outside and different from himself, was and is, in reality, his own Real Self.

For the above purpose, a Bhakta (devotee) should sing daily such hymns preferably in his mother tongue. To start with, he may, however, take the help of music. The others may too, at times, develop such moods in order to control their emotional nature, so that the expression of their emotions outside in the world becomes proper.

Now by the long practice of this Samadhi and which may run into a few lives even, Nirvikalpa Samadhi will follow, which means the Non dual Realization. This is the real God Realization or call it Self-Realization. This is beyond explanation. Its experiencer, however, enjoys everlasting Bliss and becomes absolutely free !

For him correctly, the whole world is nothing but his own Self in various names and forms. He is the real theist.

### VII. (NON-DUAL MANTRAS I.e. FORMULAE)

In case of a seeker dominated by philosophical bent of mind, having an intellectual conviction for the Non-dual nature of the highest Truth or God or Real Self or the basic or ultimate Existence, the Mantras stated below are recommended :

- (1) 'Soham' (Also pronounced as Soham—That I am).
- (2) 'I am That I am'.
- (3) 'I and my Father are One'.
- (4) 'Aham Brahma Asmi' (I am the Absolute).
- (5) 'Anal-haq' (I am the Truth).
- (6) 'Shivoham' (Freedom I am).

Now at your meditation seat say any of the above stated Mantras from 1 to 5. Identify 'So' or 'That' or 'Father' or 'Brahma' or 'Haq' with Infinite Akasha and feel that you have become one with it and that you yourself are the Infinite Existence pervading the Whole Universe. You may repeat this 20 times daily.

After this, take up the Mantra No 6. Say this and try to feel that you are Freedom Thyself and thus 'Infinite Bliss', that your very nature since Eternity has been nothing but Bliss and Bliss alone. You may also repeat this 20 times daily.

The above two practices will specially generate the psychic energy within you, in such a way that your narrow-mindedness and hankering after the sensual joys will start diminishing.

And when Intensified, these too will, to this seeker, first bring Dhyana and then Savikalpa Samadhi followed by Nirvikalpa Samadhi later.

The others too, for the proper expression of their intellectual nature, may take up these practices at times.

The seeker, who is following the practices upto V and wants to arrest the mind in all its aspects so as to apply it further in order to quicken the spiritual progress, should, to begin with, spend about half an hour daily at any suitable time in singing some hymns from the core of his heart, as suggested under VI and also another half an hour in contemplation and meditation as given under VII. However it may be said here again that those who are only practising as suggested under VI and VII, should take to the practices under V as well,



so that in the very beginning a healthier blending of both the emotional and intellectual natures takes place by giving the required psychic balance. It may also be stated here that the contact with some conscious co-travellers on this path should never be lost. This in itself is one of the greatest components of the Sadhana.

Now, after say about 2 years' intense and regular practices as suggested above, a seeker may find that a particular type of Sadhana (i.e. emotional or psychic or philosophical) is highly suitable for him and brings quick results, then he, thereafter, may practise more of that every day for a considerable time.

A seeker may find that he is not progressing as much as another or that he is not getting the results so quickly as desired and rather experiencing many failures. Well, never mind the failures or a slow progress. No body learnt even walking in a single day. Have infinite perseverance. Take your time and stop not till the Goal is achieved even if it takes some lives together, of course the progress will be immediate and must be experienced right here.

In the end, it is stated that the seeker practising all the above types of Sadhana may, from the standpoint of his body while serving the other beings think himself as the servant of God or the Universe, from the standpoint of his subtle body (mind) while generating the thought currents of love towards God and all that belongs to Him i.e. the whole world think of himself as a part of Him or the One Infinite Existence, and from the standpoint of his Atman (Self) while contemplating upon ONENESS think of himself as one with God (Paramatman) or say Absolute Existence Consciousness Bliss and thus see no difference between the two as these two i.e. Atman and Paramatman indicate the same Truth, microcosmically and macrocosmically, respectively.

## APPENDIX B

### PRACTICES OF PHYSICAL YOGA FOR A BETTER PHYSICAL HEALTH

The following practices will no doubt help maintain a good health and also improve it, but these will not give the required effect, even upon the physical body, if the mind is kept ever in agitations, to remove which the spiritual education and the regular practice of a part of the Sadhana given in Appendix A, are unavoidable. However the physical Yoga and the spiritual education and Sadhana within, along with a healthy control over food and the senses without, is a wholesome process for the development of the human personality in its all aspects; and more the number of so developed or evolved individuals, greater the strength, the purity and stability in society containing them.

These practices are to be done after clearing one's bowels in the morning. Those, who do some spiritual Sadhana as well, would better take bath before starting these practices. These practices can also be performed in the evening, in which case, however, there should be a gap of  $4\frac{1}{2}$  hours at least, after having taken any sort of food in the day time.

Firstly, spread the blanket, four folded, or some thing of that sort, on an even ground. Now sit on the soles of your feet turned upward with knees in the front, touching the ground, with the palms on knees, and think of peace without, in the whole world, and within.

#### ASANAS

1. SIRSHASANA—Bend down, with elbows and knees resting on the ground and feet raised on the toes. Make the finger-lock which is to support your head. Retain the breath. Raise the body slowly and make the legs and the feet joined and erect with the head upon the finger-lock touching the border of the forehead. Keep the feet stretched in the beginning you may take the assistance of some body or even the support of a wall, until you get the balance.

Before gaining the position of fully-stretched legs, you may, for the first few days, practise  $\frac{1}{2}$  the way—that is, head

down, trunk erect, knees down and close to the chest, with legs bent at the knees, touching the thighs

This may be called Ardha Sirshasana i.e. half Sirshasana

When you gain the 'posture', breathe out and then start breathing in the normal way. Remember, inhaling and exhaling should always be done through the nostrils

Here one may concentrate one's mind on medulla spot where the chutia is kept by the Hindus

To begin with, you may keep yourself in this posture for 10 seconds.

Having kept the body in this posture for 10 seconds or so, retain the breath. Bring the legs down slowly and bend the knees bringing them close to the body. Lower the toes and then let the toes and the knees touch the ground. Now raise your head and exhale. Sit down with legs stretched. Now stand up and keep standing for about 20 seconds and then lie down for about same period. Now you are ready for the next Asana.

It is therapeutic against the defects in the various organs in the brain against diabetes, pyorrhoea and wet-dreams or spermatorrhoea and even bad digestion and constipation etc. It is helpful in ovarian diseases, but ladies should not practise during menses or pregnancy particularly. It tones up the nervous system, second to Pranayama. It strengthens eyes and ears.

**2. SARVANGASANA**—Lie down on your back, stretch the legs and the feet after joining them together. Now retain the breath within. Then start raising the legs, the trunk and the lower portion. The trunk, hips and legs should be vertically straight. Support the back with both the hands, keeping the elbows on the ground. The chin is now to be pressed against the chest but you are not to open the mouth.

Breath is now to be exhaled and inhaled slowly in normal way.

Here the mind may be concentrated on the thyroid glands in the neck.

To begin with you may remain in this Asana for one minute.

Now bend the legs and the trunk a little towards the head and then bring them back to the original position slowly without any jerk, keeping your legs together and feet stretched. lie down straight and relax all the muscles. The feet should fall on either side with the heels touching each other.

secretion. It is very useful for the young who have over-indulged in sex or even lost the weight of testes. It is therapeutic against Spermatorrhoea, and also gastro-intestinal troubles.

Sirsh Sarvang works as a good combination for rejuvenation of the whole system.

#### CAUTION :

Any posture which requires the head down, should neither <sup>precede</sup> succeed nor follow any rigorous exercise. However those, who practise a rigorous exercise of muscles etc. and also who like to take to asanas, should give sufficient interval, until normal circulation of blood and flow of breath is regained.

3. HALASANA—Lie on your back, straight. Keep the arms straight and touching the body, with palms facing the ground. Stretch the feet. Retain the breath.

Raise the legs slowly without bending the knees. Raise the hips and then the back as well. Bending the back, bring the legs towards the head making a curve; and without bending the knees let the toes touch the ground; start exhaling when the bending is at half its way. Again, in this process, the knees are never to be bent, even if you are unable to make the feet touch the ground; the very attempt will give the benefit.

Keep the arms in the same position and press the chin against the chest. The legs and the thighs are to be kept in one straight line, without bending the knees.

One may concentrate one's mind, as in Sarvangasana. You may remain in this posture for ten seconds to begin with, with normal breathing.

Bring back the legs very slowly to the other side on the ground, again, without bending the knees. This Asana may be repeated 2 to 3 times in the beginning.

It builds up a healthy condition of the spine and the nervous system. It is therapeutic against chronic dyspepsia and constipation; and also against the disorders of liver and spleen.

4. MATSYASANA—Sit with the legs stretched. Bend the right leg and put the right foot on the left thigh, with the heel on the hip joint. Now bend the left leg and place the left foot on the right thigh, with the heel on the hip-joint. This itself is an Asana known as Padmasana, meant for meditative purposes. Often Buddha and Shiva are shown sitting in this Asana, while in deep meditation.

Now breathe in and retain; and without raising this Pad-

masana, lie on the back. Let the elbows touch the ground. Raise the trunk, neck and the head and let the top of the head rest on the ground, making a curve; at the same time, catch hold of the big toes.

Exhale and come to normal breathing.

Here the mind may be concentrated as in the last Asana.

You may remain in this asana for about 30 seconds.

It is useful for the thyroid-glands; and therapeutic against constipation, asthma and tuberculosis. Neck and the back become strong.

**5 PASCHIMOTTANASANA**—Lie on the back. Take your hands over the shoulder and touch the ground on the other side of the head. Now stiffen the body. Retain the breath. Raise the arms, head and the trunk, assuming a sitting posture, without bending the knees.

Start exhaling and bending down, in trying to catch the toes, without bending the knees. You may even put your face between the knees.

You may remain in this asana for about 5 seconds.

Now start inhaling. Raise your arms, head and the trunk, and come back to the lying position, in order to repeat; or just come to the sitting position and get ready for the next asana.

You may repeat this asana for 3 to 4 times in the beginning.

It is therapeutic against diabetes and piles; also strengthens the spine.

It helps reduce fat in the abdomen, and removes constipation.

**6 BHUJANGASANA**—Lie down facing the ground. Place the palms of your hands under the corresponding shoulders. Retain the breath. Raise the head along with the upper body, to the point of the navel, very slowly.

Exhale and start the normal breathing.

You may remain in this posture from  $\frac{1}{2}$  to 1 minute.

Retain the breath and then slowly bring down the head and touch the ground; and now exhale slowly.

You may repeat 3 to 4 times in the beginning.

It is useful for removing the pain in the back strained due to fatigue. It strengthens the abdominal muscles; and uterus and ovaries of ladies.

**7. SALABHASANA**—Lie with face down-wards. Turn the hands into the fists, keeping them under the thighs. Retain the breath.

Put the pressure on the chin, chest and the fists. Stiffen the whole body and raise the legs above, as much as possible and stop moving.

Remain in this (raised) position for a few seconds and then bring down the legs and abdomen i.e. the lower part of the body. Now exhale and start normal breathing.

This asana may be repeated 3 to 4 times, to begin with. It strengthens kidneys, pancreas and liver, also muscles of the back and the abdomen, therapeutic against constipation.

**8 DHANURASANA**—It is a combination of Bhujangasana and Salabhasana.

Lie with face down wards. Bend your legs at the knees, touching the thighs.

Raise the head and the chest a little. Catch hold of the legs firmly, at the ankles, with the hands.

Retain the breath within.

Now raise the head, the chest, the knees and the thighs, making the spine look like a stretched bow.

The body rests on the abdomen, the arms are kept straight and stiff, and the legs are almost perpendicular to the thighs.

You may remain in this posture for a few seconds.

Now bring down the knees and the head, but keep catching the legs by the hands. Exhale.

Now release the legs and bring the body to the lying position at the start, and come to the normal breathing.

It is as much useful as Bhujang and Salabha put together. It is therapeutic against gastro intestinal complaints and also rheumatism.

It is also helpful in the reduction of fat.

**9 ARDHA MATSYENDRASANA**—Assume a sitting position with legs stretched out. Bend the right leg at the knee and put the right heel against the place between testes and the anus. Raise the left leg bent at the knee and put the left foot on the ground in the front, touching the right corner of the right knee. Retain the breath.

Now passing the right hand over the left knee, let the fingers rest on the toes. Take the left hand back and touch right thigh, turning the head and the chest, or say the upper portion of the body, towards the left. Keep the chest erect. Also exhale while turning left.

Remain in this posture for 5 to 10 seconds and then assume normal sitting position so as to repeat the process by

changing the limbs and turning the upper portion of the body on the right side.

It tones up the spine ; also helps the digestive system.

**10. YOGA-MUDRA**—Sit in Padmasana by placing the right foot on the left thigh and left foot on the right thigh. Retain the breath. Bend forward slowly and touch the ground with your forehead. Besides, take your hand back and let the left hand catch hold of the right hand at its wrist. Exhale while bending.

You may remain in this posture for about 5 to 10 seconds. This Mudra may be repeated about 4 times.

It is useful for the various organs in the abdomen ; and also strengthens the spine.

**11. MAYURASANA**—Sit at your knees and the toes. Join the knees together. Join also the toes together. Keep your hands turned inward and joined together on the ground, at the distance of  $1\frac{1}{2}$  hand from the knees, in the front. Fingers will be pointing towards the knees.

Raise the hips and bring your shoulders ahead, a little, in order to bring the full arms in a perpendicular position.

Inhale and retain the breath. Bend down at the elbows joined together, and place the abdomen upon them. Raise the knees. Stretch your legs and raise them also, bringing them to head-level and parallel to the ground.

Remain in this asana for a few seconds.

Now first let the toes touch the ground and then put the knees down, and assume the sitting posture, along with exhaling followed by normal breathing.

Immediately after this, lie flat on the back and rest at least for a minute.

It is very useful against the complaints of stomach and liver.

**12. TRIKONASANA**—Stand erect keeping the feet about  $1\frac{1}{2}$  ft. apart. Stretch the arms on sides, in line with the shoulders, with palms facing downwards.

Retain the breath without moving or bending the legs, bend the upper portion of the body i.e. the trunk etc., at the hip to the left and touch the left toes with the left hand. The right hand will also move to left over the head stretched straight and lying almost parallel to the ground.

Exhaling will also be done along with the bending. Remain in this position for 5 seconds and then assume your first

standing position Repeat on the other side

This may be repeated 2 to 4 times on each side

It helps in toning up the spinal nerves and improving the elasticity of the spine

It may help some increase their height

**13 PADAHAUSTHASANA**—Stand erect with the feet joined together Raise your hands over your head together with inhaling

Bend down and also exhale slowly Try to catch hold of the toes, without bending the knees, and also try that your nose touches the knees

Remain in this posture for 5 seconds in the beginning

Now raise your upper body and the hands up slowly and inhale slowly along with it This asana may be repeated 2 to 4 times in the beginning

It is very useful for spine It may help increase the height in certain cases It also helps in reducing the excess fat

**14 CHAKRASANA**—Lie down on the back with the legs bent at the raised knees and the heels touching the ends of the thighs

Bend the arms at the elbows backward, with the palms on both sides of the head touching the ground and the fingers turned towards the shoulders Inhale and retain

Now raise the body to the maximum height making a curve without moving the hands or the feet

Remain in this position for 5 seconds and then slowly bring down the body on the ground Stretch your legs straight on the ground Bring your hands to the normal position in the front exhale and come to normal breathing Rest for a few seconds

It is very useful for the spine and various limbs of the body

**17 SAVASANA**—This asana is done normally at the end of physical exercise or the asanas etc It is wonderful for relaxation

Lie on the back. Keep the hands on the ground by the sides with the palms facing the ground Let the heels be together and the feet falling apart on the sides

Breathe slowly Close your eyes Try to feel from the toes to the head, that every muscle and nerve of the smallest part of the body is in a relaxed state  
Please do not sleep



Just remain in the head, feeling a great joy within and then Just Be !

Remain in this posture for about 2 minutes.

**16. UDDIYANA BANDHA**—Stand with legs apart. Place your hands a little above the knees. Bend a little, the upper portion of your body, with the head straight and erect.

Inhale to the full and then exhale quickly, fully drawing the abdomen back so much that a great cavity appears in the place of the abdomen.

Keep the abdomen drawn like this i.e. in this bandha, for a few seconds.

Now inhale and bring the abdomen out, in the normal position.

You may repeat it 2 times in the beginning.

It is therapeutic against various disorders of elementary canal; removes constipation and strengthens the intestines.

**17. NAULI KRIYA**—Immediately, after attaining the Uddiyana Bandha, contract the left and right side of the abdomen and let loose the central vertical position. This is Madhyama Nauli.

Contract the left side; you will have the muscles on the right. Now contract the right side; you will have the muscles on the left.

After some practice by causing the above contractions alternately, though very slowly to start with, these muscles can be rotated quickly, in a circular way, later. This rotation will complete the Nauli

The Nauli may be repeated 2 times to begin with after performing the above asanas and bandha etc.

It is therapeutic against various diseases of the gastrointestinal region. It is helpful in removing constipation and strengthening the intestines. Nauli and Uddiyana are a wonderful combination as measure against constipation and other defects of stomach and intestines or the elementary canal.

**18. PRANAYAMA** as given in Appendix A, followed by intense silence or meditation, will do a great good to the physical health, as well

Bhastrika pranayama is therapeutic against diseases connected with phlegm and wind, also against asthma and consump-

tion The nasal passage, the circulatory and respiratory systems become purified and toned up.

As regards the purification of nasal-passage, it would be of greatest benefit, if Jalaneti, i.e. water snuffing, (see also page 391) is practised as the first thing after getting up, in the morning, and also if Sirshasana and Sarvangasana particularly, or all the asanas in the order given above, ~~Success~~ Bhastrika or other pranayama. A great attention should be paid to the cleaning of this passage, as the impurities therein could lead to mumps, diphtheria, tonsillitis, deafness, asthma and tuberculosis among other disorders of the physiological organism. This Neti is wonderful for the brain and the nervous system :

“Water sniffing . is the best treatment for catarrh and a splendid natural stimulant to the membranes and nerve endings in the nasal passages. Through the stimulation of these nerve endings it has a tonic effect upon the brain and the nervous system.”

—Lindlahr

Jalaneti does not necessitate taking of water down the throat ; that is, you can even throw it out from the mouth , or take through one nostril and let it out through the other, if possible, and which could be achieved after some practice. You can chose any of the methods. The only care to be taken is that, immediately after this performance, the nose should be blown fully three to four times. As already said, it would prevent and cure chronic headaches and cold and even sight would be improved. But, when you are already suffering from cold, you would better use luke-warm water in which a little salt has already been added , and also repeat it three to four times in the day. Even others may use luke-warm water in the beginning and later come to the use of the normal cool water.

Bhastrika and the other named Sukha Purvak (the breathing part of Psychic method on page 26) sweeten the voice and help one develop or maintain Brahmacharya (i.e. celibacy). However, if one is abnormal in sexual indulgences, and has not taken to intense spiritual education, Simaran (Repetition) and Sat Sang (i.e. Spiritual association), one should not take to pranayama. Sukh Purvak is most helpful in all kinds of nervous strains or disorders. This pranayama, (followed by) Bhastrika and some contemplations or meditations are very much required specially in modern city life.

of stress and strain, particularly for emotional and intellectual persons or both. However every one can desire many a benefit from these i.e. pranayamas, say, as a measure against almost all the disorders of the human system and for rejuvenation of the entire organism; providing a healthier functioning of various pranas<sup>1</sup> as regards the physical-organism.

### 19. Maha Maha (Great Great) Bandha.

(Preferably immediately after Bastrika Pranayama given in Appendix—A)

After the breath has been expelled out, sitting in a meditative posture (preferably Sidhasana—the heel of the left foot touching the place between anus and the scrotum, and putting the heel of the right foot upon it, having pushed the genitals aside into the cavity thus formed—helps in sex-control)

2—Draw the abdomen back and make Uddiyana Bandha. Put both the hands on the abdomen (and keep it pressed) :

Now contract the anus—Mula Bandha.

Inhale and retain the breath in the chest i.e. do not expand the abdomen. Now press the chin against the chest—Jalandhra Bandha.

Retain the breath as far as possible, comfortably ; and keep your attention in the Sushumna.

Now break the Jalandhra Bandha by lifting the chin, i.e. the head, up. Close the right nostril with right hand ; and breathe out through the left nostril.

Now breathe in and expand the abdomen, thus breaking the Uddiyana Bandha.

Now release the anus-contraction i.e. Mula Bandha, as well.

**Note :—**After breaking Jalandhra Bandha as above, you may experience that abdomen comes forward a little. Here, i.e. after breaking Jalandhra Bandha, you may rather contract i.e. withdraw, abdomen again and fully, and again breathe in, expand the chest only, and apply Jalandhra Bandha again—keeping the abdomen pressed with hands. Now release Jalandhra Bandha, Uddiyana Bandha and then Mula Bandha as detailed above.

This Maha Maha-Bandha (or say the Tri-Bandha) may be practised 2 to 4 times.

It is therapeutic against constipation, and other disorders of the elementary canal and also against consumption. Mula Bandha specially contributes towards the sublimation of sex-energy and is therapeutic against piles and wet-dreams.

Jalandhra Bandha and Mula Bandha together are called Maha Bandha.

**Note—**Some food preferably a cup of milk must be taken at the end.

#### Caution

It is generally advisable to get the physician's permission before using the asanas etc., for therapeutic purposes. However, a person with normal health can take to all of these for protective and health building purposes, without any fear whatsoever; of course depending upon the force you resist with, in the form of will, the right choice of the food, its quality, quantity and cooking process, the right type of work, and the state of mind (for which take to the spiritual Sadhana of Appendix A), against the destiny i.e. the fruits of the actions of the past lives.